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THE

Jewish Encyclopedia

A DESCRIPTIVE RECORD OF

THE HISTORY, RELIGION, LITERATURE, AND CUSTOMS OF THE JEWISH PEOPLE FROM THE EARLIEST TIMES TO THE PRESENT DAY

Prepared by More than Four Hundred Scholars and Specialists

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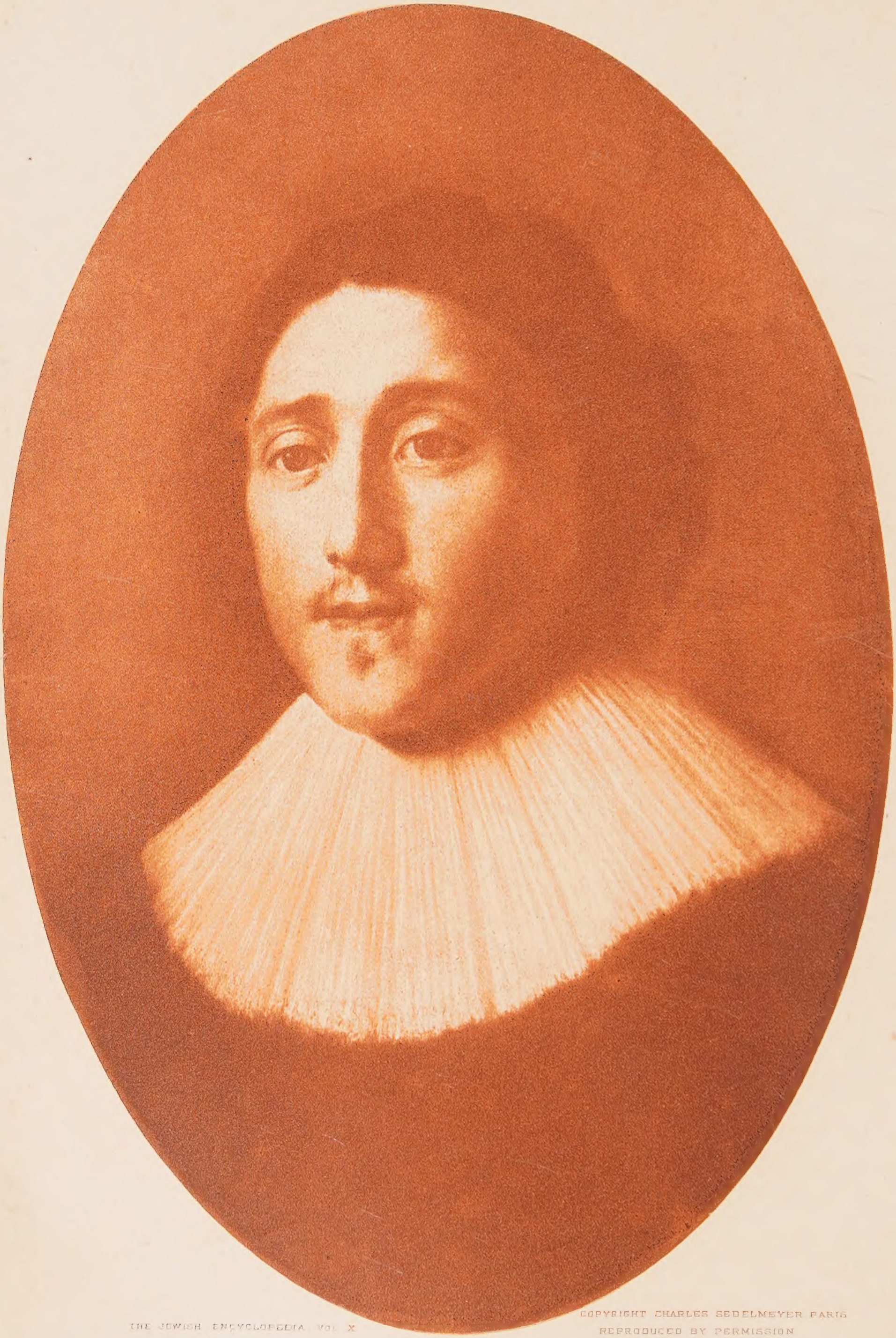

THE JEWISH ENCYCLOPEDIA, VOL. X

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The Earliest Portrait of a Jew
Painted by Rembrandt in 1632
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SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. The spellings of names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are generally retained; cross-references are given when topics are treated under forms transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., pe'er or Meïr.*

ב	*b*	ז	*z*	ל	*l*	פּ	(*with dagesh*), *p*	שׁ	*sh*
ג	*g*	ח	*ḥ*	מ	*m*	פ	(*without dagesh*), *f*	שׂ	*s*
ד	*d*	ט	*ṭ*	נ	*n*	צ	*ẓ*	ת	*t*
ה	*h*	י	*y*	ס	*s*	ק	*ḳ*		
ו	*w*	כ	*k*	ע	*ʿ*	ר	*r*		

NOTE: The presence of dagesh lene is not noted except in the case of פּ. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ	(ḳameẓ) *a*	◌ֻ	*u*	◌ַ	*a*	◌ֱ	*e*	וֹ	*o*
◌ָ	(ḳameẓ ḥatuf) *o*								
◌ֵ	*e*	◌ֶ	*e*	◌ֳ	*o*	◌ִי	*i*		
◌ִ	*i*	◌ְ	*e*	◌ֲ	*a*	וּ	*u*		

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words, except such as have become familiar to English readers in other forms, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ	*See* א *above*	خ	*kh*	ش	*sh*	غ	*gh*	ن	*n*
ب	*b*	د	*d*	ص	*ṣ*	ف	*f*	ه	*h*
ت	*t*	ذ	*dh*	ض	*ḍ*	ق	*ḳ*	و	*w*
ث	*th*	ر	*r*	ط	*ṭ*	ك	*k*	ي	*y*
ج	*j*	ز	*z*	ظ	*ẓ*	ل	*l*		
ح	*ḥ*	س	*s*	ع	*ʿ*	م	*m*		

2. Only the three vowels—a, i, u—are represented:

◌َ	*a*	◌ِ	*i*	◌ُ	*u*

No account has been taken of the *imalah; i* has not been written *e*, nor *u* written *o*.

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* In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al*, no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abu al-Salt*, not *Abu-l-Salt; Nafis al-Daulah*, not *Nafis ad-Daulah.* The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah;* but when followed by a genitive, *at; e.g.*, *Risalah dhat al-Kursiyy*, but *Hi'at al-Aflak.*

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *'Amr*, not *'Amru* or *'Amrun; Ya'ḳub*, not *Ya'ḳubun;* or in a title, *Kitab al-Amanat wal-I'tiḳadat.*

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in other forms, as *Czar, Alexander, deciatine, Moscow*, are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h, v*, or *g*	Р р	*r*	Ь ь	halfmute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и І і	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer.* Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meïri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini* from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure.*

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* he-Ḥasid; *Gershom* of Metz; *Isaac* of Corbeil.

3. Names containing the words *d', de, da, di, van, von, y, of, ben, ha-, ibn** are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios.* Jacob d'Illescas under *Illescas.* The order of topics is illustrated by the following examples:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Zeeb
Abraham Benveniste

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* When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in its alphabetical place under "I."

Note to the Reader.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, Abba Arika; Pumbedita; Vocalization.

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

Ab	Abot, Pirḳe
Ab. R. N	Abot de-Rabbi Natan
ʻAb. Zarah	ʻAbodah Zarah
ad loc	at the place; to the passage cited
A.H	in the year of the Hegira
Allg. Zeit. des Jud.	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang	American Journal of Semitic Languages
Anglo-Jew. Assoc.	Anglo-Jewish Association
Apoc	Apocalypse
Apocr	Apocrypha
Apost. Const	Apostolical Constitutions
ʻAr	ʻArakin (Talmud)
Arch. Isr	Archives Israélites
Aronius, Regesten	Aronius, Regesten zur Geschichte der Juden in Deutschland
A. T	Das Alte Testament
A. V	Authorized Version
b	ben *or* bar *or* born
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan.	Bacher, Agada der Tannaiten
B. B	Baba Batra (Talmud)
B.C	before the Christian era
Bek	Bekorot (Talmud)
Benzinger, Arch.	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner Festschrift	Festschrift zum 70ten Geburtstag Berliners
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bibl. Rab	Bibliotheca Rabbinica
Bik	Bikkurim (Talmud)
B. Ḳ	Baba Ḳamma (Talmud)
B. M	Baba Meẓiʻa (Talmud)
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia (Madrid)
Brit. Mus	British Museum
Brüll's Jahrb.	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Bulletin All. Isr.	Bulletin of the Alliance Israélite Universelle
c	about
Cant	Canticles (Song of Solomon)
Cat. Anglo-Jew. Hist. Exh.	Catalogue of Anglo-Jewish Historical Exhibition
Cazès, Notes Bibliographiques	Cazès, Notes Bibliographiques sur la Littérature Juive-Tunisienne
C.E	common era
ch.	chapter or chapters
Cheyne and Black, Encyc. Bibl.	Cheyne and Black, Encyclopædia Biblica
Chwolson Jubilee Volume	Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896
C. I. A	Corpus Inscriptionum Atticarum
C. I. G	Corpus Inscriptionum Græcarum
C. I. H	Corpus Inscriptionum Hebraicarum
C. I. L	Corpus Inscriptionum Latinarum
C. I. P	Corpus Inscriptionum Peloponnesi
C. I. S	Corpus Inscriptionum Semiticarum
comp	compare
Curinier, Dict. Nat	E. E. Curinier, Dictionnaire National des Contemporains
d	died
D	Deuteronomist
De Gubernatis, Diz. Biog	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei
De Gubernatis, Ecrivains du Jour	De Gubernatis, Dictionnaire International des Ecrivains du Jour
De le Roi, Juden-Mission	De le Roi, Geschichte der Evangelischen Juden-Mission
Dem	Demai (Talmud)
Derenbourg, Hist.	Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc.
De Rossi, Dizionario	De Rossi, Dizionario Storico degli Autori Ebrei e delle Loro Opere
De Rossi-Hamberger, Hist. Wörterb.	De Rossi-Hamberger, Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke
Driver, Introduction	S. R. Driver, An Introduction to the Literature of the Old Testament
E	Elohist
Eccl	Ecclesiastes
Ecclus. (Sirach)	Ecclesiasticus
ed	edition
ʻEduy	ʻEduyot (Talmud)
Eisenberg, Biog. Lex	Ludwig Eisenberg's Grosses Biographisches Lexikon der Deutschen Bühne im XIX. Jahrhundert
Encyc. Brit	Encyclopædia Britannica
Eng	English
Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
ʻEr	ʻErubin (Talmud)
Ersch and Gruber, Encyc.	Ersch and Gruber, Allgemeine Encyklopädie der Wissenschaften und Künste
Esd	Esdras
et seq	and following
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Ewald, Gesch	Ewald, Geschichte des Volkes Israel
Frankel, Mebo	Frankel, Mebo Yerushalmi
Fürst, Bibl. Jud	Fürst, Bibliotheca Judaica
Fürst, Gesch. des Karäert	Fürst, Geschichte des Karäerthums
Gaster, Hist. of Bevis Marks	Gaster, Bevis Marks Memorial Volume
Geiger, Urschrift.	Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Geiger's Wiss. Zeit. Jüd. Theol.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
Gesch	Geschichte
Gesenius, Gr	Gesenius, Grammar
Gesenius, Th	Gesenius, Thesaurus
Gibbon, Decline and Fall	Gibbon, History of the Decline and Fall of the Roman Empire
Ginsburg's Bible.	Ginsburg's New Massoretico-Critical Text of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Graetz, Hist	Graetz, History of the Jews
Grätz, Gesch	Grätz, Geschichte der Juden
Güdemann, Gesch	Güdemann, Geschichte des Erziehungswesens und der Cultur der Abendländischen Juden
H	Holiness Code
Hag	Haggai
Ḥag	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T	Hamburger, Realencyclopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb	Epistle to the Hebrews
Hebr	Masoretic Text
Herzog-Plitt or Herzog-Hauck, Real-Encyc.	Herzog-Plitt or Herzog-Hauck, Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively)
Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon der Hervorragenden Aerzte Aller Zeiten und Völker
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib	same place
idem	same author
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israeliten in Nederland
Jacobs, Sources	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. der Jud	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict.	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H	Jellinek, Bet ha-Midrash
Jew. Chron	Jewish Chronicle, London
Jew. Encyc	The Jewish Encyclopedia
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
Jew. World	Jewish World, London
Josephus, Ant	Josephus, Antiquities of the Jews
Josephus, B. J	Josephus, De Bello Judaico
Josephus, Contra Ap.	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Jour. Bib. Lit	Journal of Biblical Literature
J. Q. R	Jewish Quarterly Review
J. R. A. S	Journal of the Royal Asiatic Society
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kaufmann Gedenkbuch	Gedenkbuch zur Erinnerung an David Kaufmann
Kautzsch, Apokryphen	Kautzsch, Die Apokryphen und Pseudepigraphen des Alten Testaments
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling, Biblioteca Española-Portugueza-Judaica
Kayserling, Die Jüdischen Frauen	Kayserling, Die Jüdischen Frauen in der Geschichte, Literatur und Kunst
Ker	Keritot (Talmud)
Ket	Ketubot (Talmud)
K. H. C	Kurzer Hand-Commentar zum Alten Testament, ed. Marti
Ḳid	Ḳiddushin (Talmud)
Ḳil	Ḳilʼayim (Talmud)
Ḳin	Ḳinnim (Talmud)

Kohut Memorial Volume	Semitic Studies in Memory of A. Kohut
Krauss, Lehnwörter	Krauss, Griechische und Lateinische Lehnwörter im Talmud, Midrasch, und Targum
Kuenen, Einleitung	Kuenen, Historisch-Kritische Einleitung in die Bücher des Alten Testaments
Larousse, Dict.	Larousse, Grand Dictionnaire Universel du XIXe Siècle
l.c.	in the place cited
Levy, Chal. Wörterb.	Levy, Chaldäisches Wörterbuch über die Targumim
Levy, Neuhebr. Wörterb.	Levy, Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim
Lewysohn, Z. T.	Lewysohn, Zoologie des Talmuds
lit	literally
Low, Lebensalter	Löw, Die Lebensalter in der Jüdischen Literatur
LXX	Septuagint
m	married
Maʻas.	Maʻaserot (Talmud)
Maʻas. Sh.	Maʻaser Sheni (Talmud)
Macc.	Maccabees
Maimonides, Moreh.	Maimonides, Moreh Nebukim
Maimonides, Yad	Maimonides, Yad ha-Ḥazaḳah
Mak.	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mas	Masorah
Massek	Masseket
McClintock and Strong, Cyc.	McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Meʻi.	Meʻilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid.	Middot (Talmud)
Midr	Midrash
Midr. Teh.	Midrash Tehillim (Psalms)
Miḳ	Miḳwa'ot (Talmud)
M. Ḳ.	Moʻed Ḳaṭan (Talmud)
Monatsschrift	Monatsschrift für die Geschichte und Wissenschaft des Judenthums
Mortara, Indice	Mortara, Indice Alfabetico
Müller, Frag. Hist. Græc.	Müller, Fragmenta Historicorum Græcorum
Munk, Mélanges	Munk, Mélanges de Philosophie Juive et Arabe
Murray's Eng. Dict.	A. H. Murray, A New English Dictionary
Naz	Nazir (Talmud)
n.d.	no date
Ned.	Nedarim (Talmud)
Neg	Negaʻim
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer, G. T.	Neubauer, Géographie du Talmud
Neubauer, M. J. C.	Neubauer, Mediæval Jewish Chronicles
n.p.	no place of publication stated
N. T.	New Testament
Oest. Wochenschrift.	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onḳ	Onḳelos
Orient, Lit.	Literaturblatt des Orients
O. T.	Old Testament
P	Priestly Code
Pagel, Biog. Lex.	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund.	Palestine Exploration Fund
Pallas Lex.	Pallas Nagy Lexicon
Pauly-Wissowa, Real-Encyc.	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pes	Pesaḥim (Talmud)
Pesh.	Peshito, Peshiṭta
Pesiḳ	Pesiḳta de-Rab Kahana
Pesiḳ. R.	Pesiḳta Rabbati
Pirḳe R. El.	Pirḳe Rabbi Eliʻezer
Proc	Proceedings
Publ	Publications
R.	Rab *or* Rabbi *or* Rabbah
Rahmer's Jüd. Lit.-Blatt.	Rahmer's Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
R. E. J.	Revue des Etudes Juives
Rev. Bib.	Revue Biblique
Rev. Sém.	Revue Sémitique
R. H.	Rosh ha-Shanah (Talmud)
Rios, Estudios	Amador de los Rios, Estudios Históricos, Politicos y Literarios, etc.
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Ritter, Erdkunde.	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
Robinson, Later Researches	Robinson, Later Biblical Researches in Palestine and the Adjacent Regions . . . 1852
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Roest, Cat. Rosenthal. Bibl.	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
R. V.	Revised Version
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
Sanh	Sanhedrin (Talmud)
S. B. E.	Sacred Books of the East
S. B. O. T.	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc	Schaff-Herzog, A Religious Encyclopædia
Schiller-Szinessy, Cat. Cambridge	Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge
Schrader, C. I. O. T.	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. transl.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B.	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch.	Schürer, Geschichte des Jüdischen Volkes
Sem.	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb.	Shebiʻit (Talmud)
Shebu	Shebuʻot (Talmud)
Sheḳ.	Sheḳalim (Talmud)
Sibyllines	Sibylline Books
Smith, Rel. of Sem.	Smith, Lectures on Religion of the Semites
Soc. Bibl. Arch.	Transactions of the Society of Biblical Archæology
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl.	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Cat. Leyden.	Steinschneider, Catalogus Codicum Hebræorum Bibliothecæ Academiæ Lugduno-Batavæ
Steinschneider, Cat. Munich	Steinschneider, Die Hebräischen Handschriften der K. Hof- und Staats-Bibliothek in München
Steinschneider, Hebr. Bibl.	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers.	Steinschneider, Hebräische Uebersetzungen
Strack, Das Blut.	Strack, Das Blut im Glauben und Aberglauben der Menschheit
Suk	Sukkah (Talmud)
s.v.	under the word
Taʻan	Taʻanit (Talmud)
Tan.	Tanḥuma
Targ	Targumim
Targ. Onḳ.	Targum Onḳelos
Targ. Yer.	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Test. Patr.	Testaments of the Twelve Patriarchs
Ṭoh	Ṭohorot
Tos	Tosafot
Tosef	Tosefta
Tr.	Transactions
transl	translation
Tristram, Nat. Hist.	Tristram, Natural History of the Bible
Ṭ. Y.	Ṭebul Yom (Talmud)
ʻUḳ	ʻUḳẓin (Talmud)
Univ. Isr.	Univers Israélite
Virchow's Archiv	Virchow's Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin
Vulg	Vulgate
Weiss, Dor.	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G.	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R.	Winer, Biblisches Realwörterbuch
Wisdom	Wisdom of Solomon
Wolf, Bibl. Hebr.	Wolf, Bibliotheca Hebræa
W. Z. K. M.	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad.	Yadayim (Talmud)
"Yad"	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb.	Yebamot (Talmud)
Yer.	Yerushalmi (Jerusalem Talmud)
YHWH	Yahweh, Jehovah
Zab	Zabim (Talmud)
Z. D. M. G.	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Z. D. P. V.	Zeitschrift des Deutschen Palästina-Vereins
Zeb	Zebaḥim (Talmud)
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books in the British Museum
Zeit. für Assyr.	Zeitschrift für Assyriologie
Zeit. für Hebr. Bibl.	Zeitschrift für Hebräische Bibliographie
Zeitlin, Bibl. Post-Mendels.	Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana
Zunz, G. S.	Zunz, Gesammelte Schriften
Zunz, G. V.	Zunz, Gottesdienstliche Vorträge
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Zunz, Ritus	Zunz, Die Ritus des Synagogalen Gottesdienstes
Zunz, S. P.	Zunz, Synagogale Poesie des Mittelalters
Zunz, Z. G.	Zunz, Zur Geschichte und Literatur

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EVANGELICAL
OF THEOLOGY

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THE
JEWISH ENCYCLOPEDIA

PHILIPSON, DAVID: American rabbi; born at Wabash, Ind., Aug. 9, 1862; educated at the public schools of Columbus, Ohio, the Hebrew Union College of Cincinnati (graduated 1883; D.D. 1886), the University of Cincinnati (B.A. 1883), and Johns Hopkins University, Baltimore, Md. On Jan. 1, 1884, he became rabbi of the Har Sinai congregation at Baltimore, Md., which position he held until Nov. 1, 1888, when he became rabbi of the B'ne Israel congregation of Cincinnati. He is also professor of homiletics at the Hebrew Union College.

Philipson has held many offices of a public nature in Cincinnati. He has been a trustee of the Associated Charities (since 1890); trustee of the Home for Incurables (1894–1902); director of the Ohio Humane Society (since 1889) and of the United Jewish Charities (since 1896); corresponding secretary of the Central Conference of American Rabbis (1889–1892; 1894–98), and director of the same society (since 1898); governor of the Hebrew Union College (since 1892); director of the American Jewish Historical Society (since 1897); member of the publication committee of the Jewish Publication Society (since 1895); and president of the Hebrew Sabbath School Union of America (since 1894).

He is the author of "Progress of the Jewish Reform Movement in the United States," in "J. Q. R." x. (1897) 52–99; and "The Beginnings of the Reform Movement in Judaism," *ib.* xv. (1903) 575–621; "The Jew in English Fiction," Cincinnati, 1889 (revised and enlarged, 1902); "Old European Jewries," Philadelphia, 1894; "The Oldest Jewish Congregation in the West," Cincinnati, 1894; "A Holiday Sheaf," *ib.* 1899; and, jointly with Louis Grossman, he has edited "Reminiscences of Isaac M. Wise," *ib.* 1901.

A. F. T. H.

PHILISTINES: A people that occupied territory on the coast of the Mediterranean Sea, southwest of Jerusalem, previously to and contemporaneously with the life of the kingdoms of Israel. Their northern boundary reached to the "borders of Ekron," and their southwestern limit was the Shihor, or brook of Egypt (Wadi al-'Arish), as described in Josh. xiii. 2, 3. Their territory extended on the east to about Beth-shemesh (I Sam. vi. 18), and on the west to the sea. It was a wide, fertile plain stretching up to the Judean hills, and adapted to a very productive agriculture.

Territory.

In Biblical times this territory was occupied by several peoples, the most prominent of all being the Philistines proper. There are found the giants or Anakim in Joshua's day and even down to David's time in Gaza, Gath, and Ashdod. It must be concluded, too, from Joshua's conquests that the Canaanites were to be met with here and there throughout this territory. It is also to be presumed from the records that other peoples, such as the Amalekites and the Geshurites, lived near this territory if they did not actually mingle with the Philistines.

Who were the Philistines proper? The Biblical record states that they came from Caphtor (Amos ix. 7; Deut. ii. 23), that they were Caphtorim (Deut. *l.c.*), and that they were "the remnant of the sea-coast of Caphtor" (Jer. xlvii. 4, Hebr.). The table of nations (Gen. x. 13, 14) names the Philistines and the Caphtorim as descendants of Mizraim. The gist of these references leads one to look for Caphtor as the native land of the Philistines. There is a variety of opinion as to the location of this place. The Egyptian inscriptions name the southern coast of Asia Minor as "Kefto." The latest and with some plausibility the best identification is the island of Crete. The Septuagint makes the Cherethites in David's body-guard Cretans. Others have identified Caphtor with Cappadocia, or Cyprus, or with some place near the Egyptian delta. The prevailing opinion among scholars is that the Philistines were roving pirates from some northern coast on the Mediterranean Sea. Finding a fertile plain south of Joppa, they landed and forced a foothold. Their settlement was made by such a gradual process that they adopted both the language and the religion of the conquered peoples.

Origin.

When did the Philistines migrate and seize their territory in this maritime plain? The inscriptions of Rameses III., about Joshua's day, describe sea-peoples whom he met in conflict. Among these foreigners are found the Zakkal from Cyprus, and the Purusati (Pulusata, Pulista, or Purosatha). Both have Greek features; and the second are identified with the Philistines. In the inscription of this Egyptian king, they are said to have conquered all of northern Syria west of the Euphrates. It is known, too, that the successors of Rameses III. lost their Syrian possessions. It is supposed that during this period the Purusati, accompanied by their families, were pushed or crowded out of their homes by the national migrations from the northeast in Asia Minor, and, coming both by land and by sea, secured a foothold in southwestern Palestine. The time of this supposed settlement was that of the twentieth dynasty of Egypt. Of course their first settlements were on a small scale, and probably under Egyptian suzerainty. Later, as Egypt lost her grip on Asia, the Purusati became independent and multiplied in numbers and strength until they could easily make good their claim to the region in which they had settled.

According to the Old Testament, the Philistines were in power in their new land at least as early as the Exodus (Ex. xiii. 17, xxiii. 31). Josh. xiii. 2, 3 lends color to the view that they had specific boundaries in the time of the conquest. During the period of the Judges they were a thorn in the side of Israel (Judges iii. 31, v. 6, x. 11, xiii.–xvi.). They were so well organized politically, with their five great capitals, Ashdod, Ashkelon, Ekron, Gath, and Gaza, and a lord over each with its surrounding district, that Israel in its earlier history was put to a decided disadvantage (I Sam. iv. 17, vii. 2–14). Their supremacy over Saul's realm (*ib.* xiii. 3 *et seq.*) and their restriction of Israel's arms made the Philistines easy rulers of their mountain neighbors. Saul's defeat of them at Michmash (*ib.* xiv.) was only temporary, as he finally fled to Gilboa before the invincible ranks of these warriors.

Conquered by David.

Not until David's assumption of supremacy over all Israel and after two hard battles were the Philistines compelled to recognize the rule of their former subjects. This broke their power so effectually that they never entirely recovered. After the disruption of the kingdom of Solomon the Philistines secured their independence, which they possessed at intervals down to the overthrow of the Israelitish kingdoms. During this entire period they are found exercising the same hostility toward the Israelites (Amos i. 6–8; Joel iii. 4–8) that characterized their earlier history. In this same period the Assyrian conquerors mention several Philistine cities as objects of their attacks. The crossing and recrossing of Philistines territory by the armies of Egypt and Asia finally destroyed the Philistines as a separate nation and people; so that when Cambyses the Persian crossed their former territory about 525, he described it as belonging to an Arabian ruler.

Language and Government.

The Philistines' language was apparently Semitic, the language of the peoples they conquered. Their religion, too, was most likely Semitic, as they are found worshiping the deities met with among other Semitic peoples. They were governed, in Israel's early history, by a confederation of five kings or rulers of their chief cities. Their army was well organized and brave, and consisted of infantry, cavalry, and chariotry. In fine, they were a civilized people as far back as they can be traced; and as such they became relatively strong and wealthy in their fertile plains. They engaged in commerce, and in their location became thoroughly acquainted with the great peoples of their times. Their disappearance as a nation from history occurred about the time of the conquest of Cyrus.

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E. G. H. I. M. P.

PHILLIPS: American family, especially prominent in New York and Philadelphia, and tracing its descent back to Jonas Phillips, who emigrated from Germany to England in 1751 and thence to America in 1756. The genealogical tree of the family is given on page 3.

Henry Phillips, Jr.: Archeologist and numismatist; born at Philadelphia Sept. 6, 1838; died June, 1895; son of Jonas Altamont Phillips. He was well known for his studies in folk-lore, philology, and numismatics, both in the United States and in Europe. Two gold medals were conferred upon him by Italian societies for his writings. He was treasurer (1862) and secretary (1868) of the Numismatic and Antiquarian Society of Philadelphia, and a secretary (from 1880) and the librarian (from 1885) of the American Philosophical Society, as well as member of many other learned societies at home and abroad.

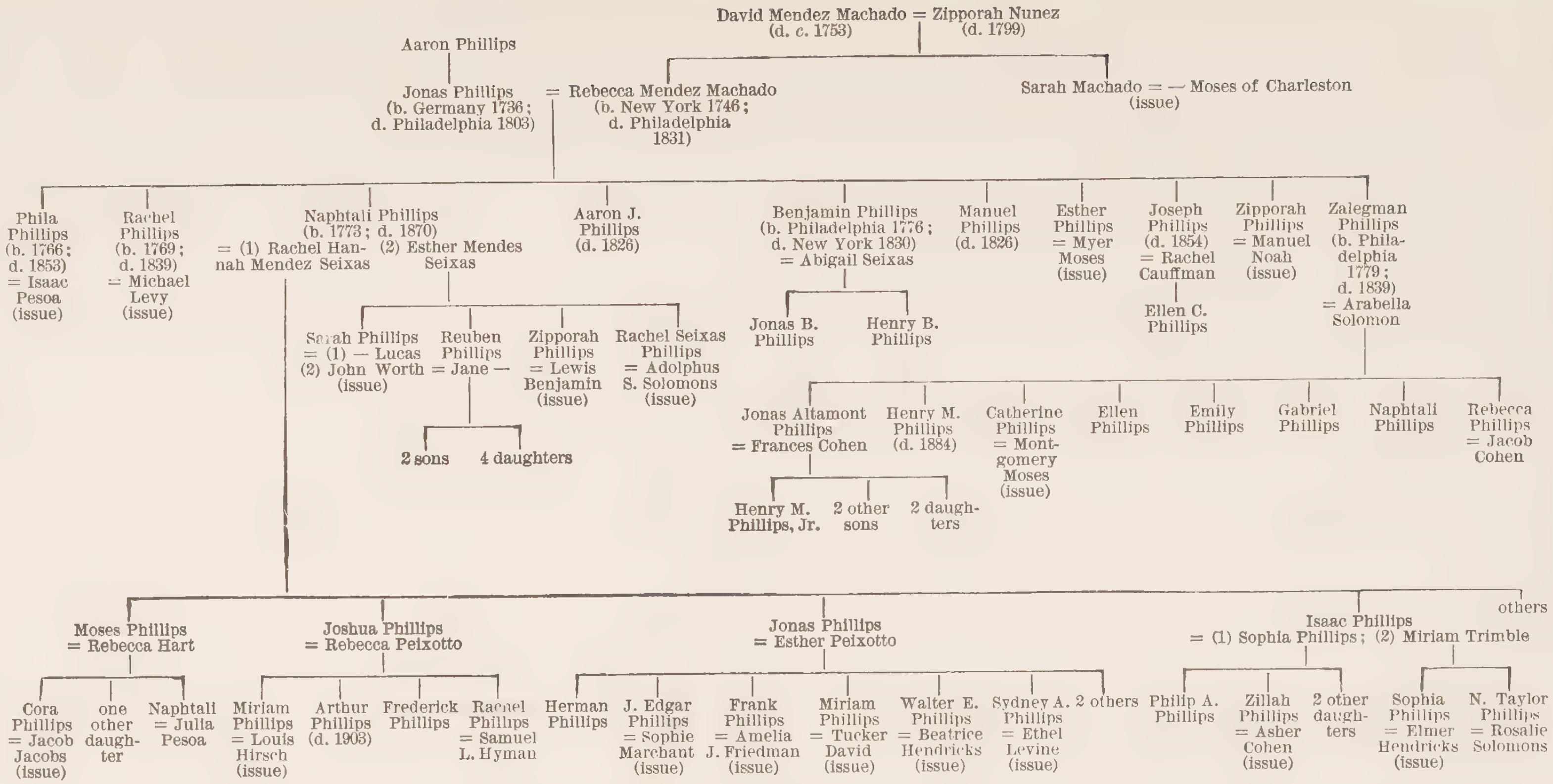
Phillips' works on the paper currency of the American colonies and on American Continental money were the first on those subjects. His works have been cited by the United States Supreme Court in a decision on the "Legal Tender Cases." Among his writings may be mentioned: "History of American Colonial Paper Currency" (1865); "History of American Continental Paper Money" (1866); "Pleasures of Numismatic Science" (1867); "Poems from the Spanish and German" (1878); "Faust" (1881); and four volumes of translations from the Spanish, Hungarian, and German (1884–87; see Appleton's "Cyclopedia of American Biography," iv.; Henry S. Morais, "The Jews of Philadelphia," *s.v.*; Oscar Fay Adams, "A Dictionary of American Authors," p. 295, New York, 1897; "Proceedings of the American Philological Association," 1896).

A. L. Hü.

Henry Mayer Phillips: American lawyer, congressman, and financier; son of Zalegman and Arabella Phillips; born in Philadelphia June 30, 1811, where he attended a private school and the high school of the Franklin Institute; died Aug. 28, 1884. Phillips was admitted to the bar Jan. 5, 1832. Immediately after his admission he accepted the position of clerk of the Court of Common Pleas.

In Dec., 1841, he was elected solicitor of the district of Spring Garden. In the October election of 1856 he was chosen a member of the thirty-fifth Congress and served during 1857–59. He addressed the House of Representatives on the admission of Kansas into the Union under the Le Compton Constitution on March 9, 1858, and on June 12 he spoke on the expenditures and revenues of the country.

In Dec., 1858, he was elected grand master of the Grand Lodge of Free and Accepted Masons of the State of Pennsylvania, and was reelected in 1859 and 1860. On Dec. 4, 1862, he was chosen trustee of the Jefferson Medical College to fill a vacancy caused


David Mendez Machado = Zipporah Nunez
(d. c. 1753) (d. 1799)
Aaron Phillips
Jonas Phillips (b. Germany 1736; d. Philadelphia 1803)
= Rebecca Mendez Machado (b. New York 1746; d. Philadelphia 1831)
Sarah Machado = — Moses of Charleston (issue)
Phila Phillips (b. 1766; d. 1853) = Isaac Pesoa (issue)
Rachel Phillips (b. 1769; d. 1839) = Michael Levy (issue)
Naphtali Phillips (b. 1773; d. 1870) = (1) Rachel Hannah Mendez Seixas (2) Esther Mendes Seixas
Aaron J. Phillips (d. 1826)
Benjamin Phillips (b. Philadelphia 1776; d. New York 1830) = Abigail Seixas
Manuel Phillips (d. 1826)
Esther Phillips = Myer Moses (issue)
Joseph Phillips (d. 1854) = Rachel Cauffman
Zipporah Phillips = Manuel Noah (issue)
Zalegman Phillips (b. Philadelphia 1779; d. 1839) = Arabella Solomon
Sarah Phillips = (1) — Lucas (2) John Worth (issue)
Reuben Phillips = Jane —
Zipporah Phillips = Lewis Benjamin (issue)
Rachel Seixas Phillips = Adolphus S. Solomons (issue)
2 sons
4 daughters
Jonas B. Phillips
Henry B. Phillips
Ellen C. Phillips
Jonas Altamont Phillips = Frances Cohen
Henry M. Phillips (d. 1884)
Catherine Phillips = Montgomery Moses (issue)
Ellen Phillips
Emily Phillips
Gabriel Phillips
Naphtali Phillips
Rebecca Phillips = Jacob Cohen
Henry M. Phillips, Jr.
2 other sons
2 daughters
Moses Phillips = Rebecca Hart
Joshua Phillips = Rebecca Peixotto
Jonas Phillips = Esther Peixotto
Isaac Phillips = (1) Sophia Phillips; (2) Miriam Trimble
others
Cora Phillips = Jacob Jacobs (issue)
one other daughter
Naphtali = Julia Pesoa
Miriam Phillips = Louis Hirsch (issue)
Arthur Phillips (d. 1903)
Frederick Phillips
Rachel Phillips = Samuel L. Hyman
Herman Phillips
J. Edgar Phillips = Sophie Marchant (issue)
Frank Phillips = Amelia J. Friedman (issue)
Miriam Phillips = Tucker David (issue)
Walter E. Phillips = Beatrice Hendricks (issue)
Sydney A. Phillips = Ethel Levine (issue)
2 others
Philip A. Phillips
Zillah Phillips = Asher Cohen (issue)
2 other daughters
Sophia Phillips = Elmer Hendricks (issue)
N. Taylor Phillips = Rosalie Solomons

Bibliography: Henry S. Morais, *The Jews of Philadelphia*, Philadelphia, 1894; *Publ. Am. Jew. Hist. Soc.* ii. 49, 51, 59.

J. E. N. S.

Pedigree of the Phillips Family.

by the death of his brother J. Altamont Phillips, and subsequently became its treasurer.

The Court of Common Pleas appointed him a member of the board of park commissioners May 13, 1867, and March 12, 1881, he was elected president of the board. He was appointed a member of the board of city trusts Sept. 2, 1869, became its vice-president May 11, 1870, and on March 13, 1878, was chosen its president, which office he resigned in Dec., 1881.

Henry M. Phillips.

In 1870 Phillips was appointed a member of the commission for the construction of a bridge crossing the Schuylkill River. He was one of the original members of the Public Buildings Commission established in 1870, but resigned the next year. In 1870 he was chosen a director of the Academy of Music, became its president in 1872, and resigned in 1884. He was elected a member of the American Philosophical Society in Jan., 1871, and a director of the Pennsylvania Railroad, Northern Central Railroad, Philadelphia, Wilmington and Baltimore Railroad, and of the Western Union Telegraph Company in March, 1874. He became a director of the Pennsylvania Company for Insurance on Lives and Granting Annuities on Oct. 16, 1874.

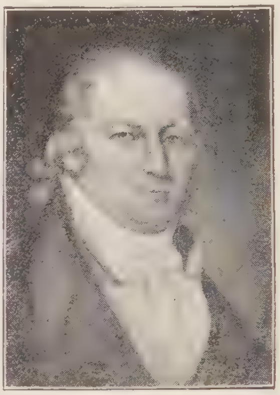
On Dec. 20, 1882, he presided at the "bar dinner" given to Chief Justice Sharswood on the retirement of the latter; this was the last public occasion in which he participated as a member of the Philadelphia bar, of which he had become a leader.

Phillips was a member of the Sephardic (Spanish and Portuguese) Congregation Mickvé Israel of Philadelphia. In former years, more especially in the period from 1836 to 1851, he took considerable interest in its affairs, taking an active part in the controversy between Isaac Leeser and the congregation; his efforts were largely instrumental in electing Sabato Morais as minister of the congregation on April 13, 1851.

A. D. Su.

Isaac Phillips: Lawyer; born in New York June 16, 1812; died there 1889; son of Naphtali Phillips. He was appointed by President Pierce appraiser of the port of New York, which position he occupied for many years, and he was well known politically. He took a deep interest in educational matters, being a commissioner of the New York board of education; he was likewise the editor of various newspapers in the city of New York, grand master of the freemasons of the state of New York, and an active member of the New York Chamber of Commerce. He married (1) Sophia Phillips and (2) Miriam Trimble.

Jonas Phillips: The first of the family to settle in America; born 1736, the place of his birth being variously given as Busick and Frankfort-on-the-Main; died at Philadelphia, Pa., Jan. 29, 1803; son of Aaron Phillips. He emigrated to America from London in Nov., 1756, and at first resided in Charleston, S. C., where he was employed by Moses Lindo. He soon removed to Albany, and thence, shortly afterward, to New York, where he engaged in mercantile pursuits. As early as 1760 he was identified with a lodge of freemasons in that city. In 1762 he married Rebecca Mendez Machado (see MACHADO). In 1769 he became a freeman of New York.



Jonas Phillips.

At the outbreak of the American Revolution Phillips favored the patriot cause; and he was an ardent supporter of the Non-Importation Agreement in 1770. In 1776 he used his influence in the New York congregation to close the doors of the synagogue and remove rather than continue under the British. The edifice was abandoned; and, with the majority of the congregation, Phillips removed to Philadelphia, where he continued in business until 1778. In that year he joined the Revolutionary army, serving in the Philadelphia Militia under Colonel Bradford.

When Congregation Mickvé Israel was established in Philadelphia, Phillips was one of its active founders, and was its president at the consecration of its synagogue in 1782. After the Revolution he removed to New York, but soon returned to Philadelphia, where he continued to reside until his death. His remains, however, were interred at New York in the cemetery, on New Bowery, of Congregation Shearith Israel. His widow survived until 1831. Of his twenty-one children, special mention should be made of the following six:

(1) **Rachel Phillips:** Born 1769; died 1839; married Michael Levy, and was the mother of Commodore Uriah P. LEVY of the United States navy.

(2) **Naphtali Phillips:** Born 1773; died 1870; married (1797) Rachel Mendez Seixas (d. 1822) of Newport, R. I. One year after her death he married Esther (b. 1789; d. 1872), the daughter of Benjamin Mendez Seixas. Phillips was the proprietor of the "National Advocate," a New York newspaper, and was also president of Congregation Shearith Israel in that city.

(3) **Manuel Phillips:** Assistant surgeon in the United States navy from 1809 to 1824; died at Vera Cruz in 1826.

(4) **Joseph Phillips:** Died 1854. He served in the War of 1812.

(5) **Aaron J. Phillips:** Actor and playwright; born in Philadelphia; died at New York in 1826. He made his first appearance at the Park Theater, New York, in 1815, and was successful in Shakespeare's "Comedy of Errors." Later he became a theatrical manager (see Charles P. Daly, "Settle-

ment of the Jews in North America," pp. 102–103, 120, New York, 1893).

(6) **Zalegman Phillips:** Lawyer; born 1779; died Aug. 21, 1839. He was graduated from the University of Pennsylvania in 1795, and became one of the leading criminal lawyers of Philadelphia.

Jonas Altamont Phillips: Lawyer; born at Philadelphia 1806; died there 1862; brother of Henry M. Phillips. He became prominent as a lawyer, and in 1847–48 was the Democratic candidate for the mayoralty of Philadelphia. President Buchanan is said to have tendered him the position of judge of the United States District Court, which he declined. In 1837 he married Frances Cohen of Charleston, S. C.

Jonas B. Phillips: Dramatist; born Oct. 28, 1805, at Philadelphia; died 1869; son of Benjamin J. Phillips. He became known as a dramatist as early as 1833. Among the plays he produced were: "Cold Stricken" (1838), "Camillus," and "The Evil Eye." Subsequently he studied law and became assistant district attorney for the county of New York, holding that appointment under several successive administrations (see Daly, *l.c.* p. 145).

Jonas N. Phillips: Born 1817; died 1874; son of Naphtali Phillips. He was chief of the volunteer fire department in the city of New York for many years, and president of the board of councilmen and acting mayor in 1857.

Naphtali Taylor Phillips: Lawyer; born in New York Dec. 5, 1868; son of Isaac Phillips by his second wife. He has held various political offices, *e.g.*: he was member of the New York state legislature (1898–1901), serving on the judiciary and other committees and as a member of the Joint Statutory Revision Commission of that body (1900); and deputy comptroller of the city of New York (from 1902). He is also a trustee of the American Scenic and Historic Preservation Society, and a member of the Sons of the American Revolution and of the New York Historical Society. He is treasurer of the Jewish Historical Society and has contributed several papers to its publications. For fifteen years he has been clerk of Congregation Shearith Israel. In 1892 Phillips married Rosalie Solomons, daughter of Adolphus S. Solomons. Mrs. Phillips is an active member of the Daughters of the American Revolution.

BIBLIOGRAPHY: Charles P. Daly, *Settlement of the Jews in North America*, New York, 1893; Isaac Markens, *The Hebrews in America*, ib. 1888; Henry S. Morais, *The Jews of Philadelphia*, Philadelphia, 1894; H. P. Rosenbach, *The Jews in Philadelphia*, 1883; N. Taylor Phillips, in *Publ. Am. Jew. Hist. Soc.* ii. 51, iv. 204 *et seq.*; Sabato Morais, *ib.* i.; M. J. Kohler, *ib.* iv. 89; Herbert Friedenwald, *ib.* vi. 50 *et seq.* (other references are found in almost all the volumes issued by the society); L. Hühner, *New York Jews in the Struggle for American Independence*; *Pennsylvania Associators and Militia in the Revolution*, i. 682; *New York Gazette and Weekly Post Boy*, July 23, 1770; *New York Hist. Soc. Col.* for 1885, p. 49.

A. L. Hü.

PHILLIPS, BARNET: American journalist; born in Philadelphia Nov. 9, 1828; educated at the University of Pennsylvania, Philadelphia, whence he was graduated in 1847. Shortly afterward he set out for Europe, where he continued his studies and engaged in journalism. On his return to the United States, Phillips joined the staff of the "New York Times" and published two books, "The Struggle" and "Burning Their Ships." Phillips' connection with the "New York Times" extends over thirty years. He died April 8, 1905.

A. F. H. V.

PHILLIPS, SIR BENJAMIN SAMUEL: Lord mayor of London; born in London in 1811; died there Oct. 9, 1889. He was a son of **Samuel Phillips,** tailor, and was educated at Neumegen's school at Highgate and Kew. In 1833 he married, and soon afterward entered into partnership with his brother-in-law Henry Faudel, thus laying the foundation of the firm of Faudel, Phillips & Sons. He then became an active worker in the community, being elected president of the Institution for the Relief of the Jewish Indigent Blind in 1850 and president of the Hebrew Literary Society. He rendered important services in the foundation of the United Synagogue, of which he was elected a life-member in June, 1880. For thirty years Phillips was a member of the Board of Deputies as representative of the Great and Central synagogues; he served as a member of the Rumanian Committee, and was a vice-president of the Anglo-Jewish Association.

Benjamin Phillips will be chiefly remembered for the prominent part he took in the struggle for the removal of Jewish disabilities. In 1846 he was elected a member of the common council as representative of the ward of Farringdon Within. After being returned at every subsequent election, he was elected alderman of the ward in 1857. In 1859 he held the office of sheriff, and on Sept. 29, 1865, was elected lord mayor. He performed the duties of mayor with marked distinction, and the King of the Belgians, whom he entertained, conferred upon him the Order of Leopold. During his mayoralty he rendered considerable help in personally raising £70,000 toward the great Cholera Fund. In recognition of these services he was knighted by Queen Victoria. In 1888, owing to advancing years, he retired from the court of aldermen, being succeeded in the office by his second son, Alderman Sir George FAUDEL-PHILLIPS, who was unanimously elected.

Sir Benjamin Phillips was for many years a member of the Spectacle-Makers Company (of which he was master) and was on the commission for the Lieutenancy of the City of London.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, Oct. 18, 1889; *The Times* and other London newspapers, Oct. 10, 1889.

J. G. L.

PHILLIPS, GEORGE LYON: Jamaican politician; born in 1811; died at Kingston, Jamaica, Dec. 29, 1886. One of the most prominent and influential residents of Jamaica, he held the chief magistrateship of the privy council and other important executive offices on the island. During the anxious period known as the "Saturnalia of Blood" Phillips especially conserved the interests of the colony by his gentle and calm demeanor at councils of state.

BIBLIOGRAPHY: *Falmouth Gazette* (Jamaica), Dec. 31, 1885; *Jew. World*, Jan. 28, 1887; *Jew. Chron.* Feb. 4, 1887.

J. G. L.

PHILLIPS, MORRIS: American journalist and writer; born in London, England, May 9, 1834.

Phillips received his elementary education in Cleveland, Ohio, and later continued his studies under private tutors in New York. He studied for the legal profession, first in Buffalo and later in New York. But the opportunity being open to him of association with Nathaniel Parker Willis as joint editor of the "New York Home Journal," he embraced it at once, and from Sept., 1854, until the death of Willis in Jan., 1867, Phillips was associate editor of that periodical, of which he then became chief editor and sole proprietor. Phillips was a prolific writer and an extensive traveler; as such he held commissions as special correspondent for several daily newspapers, and published in many magazines the fruits of his observations.

A. F. H. V.

PHILLIPS, PHILIP: American jurist; born in Charleston, S. C., Dec. 17, 1807; died in Washington, D. C., Jan. 14, 1884. He was educated at the Norwich Military Academy in Vermont and at Middletown, Conn. He then studied law and was admitted to the bar in 1829, settling in Cheraw, S. C. He was a member of the Nullification Convention of 1832. Elected to the state legislature in 1834, he resigned in 1835 and moved to Mobile, Ala., where he practised law. He was president of the Alabama State Convention in 1837, and was elected to the state legislature in 1844, being reelected in 1852. In 1853–55 he was a member of Congress from Alabama. He then moved to Washington, where he continued his profession until the Civil war, when he migrated to New Orleans. After the war he returned to Washington and resided there until his death. In 1840 he prepared a "Digest of Decisions of the Supreme Court of Alabama," and he wrote "Practise of the Supreme Court of the United States." He married Eugenia Levy of Charleston, S. C., on Sept. 7, 1836.

Bibliography: Brewer, *Alabama*, pp. 406–407; Garrett, *Reminiscences of Public Men in Alabama*, 1872, pp. 405–407.

A. A. S. I.

PHILLIPS, PHINEAS: Polish merchant; flourished about 1775. He held the position of chief of the Jewish community at Krotoschin, at that time a fief of the princes of Thurn and Taxis. The reigning prince held Phillips in considerable esteem and entrusted him with personal commissions.

In the course of business Phillips attended the Leipsic fairs and those held in other important Continental cities. In 1775 he extended his travels to England. Once there, he settled for some time in London, where he carried on an extensive business in indigo and gum.

After his death, while on a visit to his native town his son **Samuel Phillips** established himself in London and became the father of Sir Benjamin Phillips and grandfather of Sir George Faudel-Phillips, Bart., both lord mayors of London.

Bibliography: *Jew. Chron.* Oct. 18, 1889.

J. G. L.

PHILLIPS, SAMUEL: English journalist; born at London 1815; died at Brighton Oct., 1854. He was the son of an English merchant, and at fifteen years of age made his début as an actor at Covent Garden. Influential friends then placed him at Cambridge, whence he passed to Göttingen University. Phillips then came to London, and in 1841 turned his attention to literature and journalism. His earliest work was a romance entitled "Caleb Stukeley," which appeared in "Blackwood's Magazine" and was reprinted in 1843. Its success led to further contributions to "Blackwood's," including "We Are All Low People There" and other tales.

Phillips continued to write for periodicals, and he was subsequently admitted as literary critic to the staff of the "Times." His articles were noted for their vigor of expression and their wealth of ideas. Dickens, Carlyle, Mrs. Stowe, and other popular writers were boldly assailed by the anonymous critic, whose articles became the talk of the town. In 1852 and 1854 two volumes of his literary essays were published anonymously. Phillips was also associated with the "Morning Herald" and "John Bull."

When the Society of the Crystal Palace was formed Phillips became secretary and afterward literary director. In connection with the Palace he wrote the "Guide" and the "Portrait Gallery."

Bibliography: *The Times* (London), Oct. 17, 1854; Didot, *Nouveau Biographie Général*; Chambers, *Cyc. of English Literature*.

J. G. L.

PHILO JUDÆUS: Alexandrian philosopher; born about 20 B.C. at Alexandria, Egypt; died after 40 C.E. The few biographical details concerning him that have been preserved are found in his own works (especially in "Legatio ad Caium," §§ 22, 28; ed. Mangey [hereafter cited in brackets], ii. 567, 572; "De Specialibus Legibus," ii. 1 [ii. 299]) and in Josephus ("Ant." xviii. 8, § 1; comp. *ib.* xix. 5, § 1; xx. 5, § 2). The only event that can be determined chronologically is his participation in the embassy which the Alexandrian Jews sent to the emperor Caligula at Rome for the purpose of asking protection against the attacks of the Alexandrian Greeks. This occurred in the year 40 C.E.

Philo included in his philosophy both Greek wisdom and Hebrew religion, which he sought to fuse and harmonize by means of the art of allegory that he had learned from the Stoics. His work was not accepted by contemporary Judaism. "The sophists of literalness," as he calls them ("De Somniis," i. 16–17), "opened their eyes superciliously" when he explained to them the marvels of his exegesis. Greek science, suppressed by the victorious Phariseeism (Men. 99), was soon forgotten. Philo was all the more enthusiastically received by the early Christians, some of whom saw in him a Christian.

His Works: The Church Fathers have preserved most of Philo's works that are now extant. These are chiefly commentaries on the Pentateuch. As Ewald has pointed out, three of Philo's chief works lie in this field (comp. Siegfried, "Abhandlung zur Kritik der Schriften Philo's," 1874, p. 565).

(*a*) He explains the Pentateuch catechetically, in the form of questions and answers ("Ζητήματα καὶ Λύσεις, Quæstiones et Solutiones"). It can not now be determined how far he carried out this method. Only the following fragments have been preserved: passages in Armenian in explanation of Genesis and

Exodus, an old Latin translation of a part of the "Genesis," and fragments from the Greek text in the "Sacra Parallela," in the "Catena," and also in Ambrosius. The explanation is confined chiefly to determining the literal sense, although Philo frequently refers to the allegorical sense as the higher.

His Allegorical Commentary.

(*b*) That he cared mainly for the latter he shows in his scientific chief work, the great allegorical commentary, *Νόμων Ἱερῶν Ἀλληγορίαι*, or "Legum Allegoriæ," which deals, so far as it has been preserved, with selected passages from Genesis. According to Philo's original idea, the history of primal man is here considered as a symbol of the religious and moral development of the human soul. This great commentary included the following treatises: (1) "De Allegoriis Legum," books i.–iii., on Gen. ii. 1–iii. 1a, 8b–19 (on the original extent and contents of these three books and the probably more correct combination of i. and ii., see Schürer, "Gesch." iii. 503); (2) "De Cherubim," on Gen. iii. 24, iv. 1; (3) "De Sacrificiis Abelis et Caini," on Gen. iv. 2–4 (comp. Schürer, *l.c.* p. 504); (4) "De Eo Quod Deterius Potiori Insidiatur"; (5) "De Posteritate Caini," on Gen. iv. 16–25 (see Cohn and Wendland, "Philonis Alexandrini," etc., ii., pp. xviii. *et seq.*, 1–41; "Philologus," lvii. 248–288); (6) "De Gigantibus," on Gen. vi. 1–4; (7) "Quod Deus Sit Immutabilis," on Gen. vi. 4–12 (Schürer [*l.c.* p. 506] correctly combines Nos. 6 and 7 into one book; Massebieau ["Bibliothèque de l'Ecole des Hautes Etudes," p. 23, note 2, Paris, 1889] adds after No. 7 the lost books *Περὶ Διαθηκῶν*); (8) "De Agricultura Noë," on Gen. ix. 20 (comp. Von Arnim, "Quellenstudien zu Philo von Alexandria," 1899, pp. 101–140); (9) "De Ebrietate," on Gen. ix. 21 (on the lost second book see Schürer, *l.c.* p. 507, and Von Arnim, *l.c.* pp. 53–100); (10) "Resipuit Noë, seu De Sobrietate," on Gen. ix. 24–27; (11) "De Confusione Linguarum," on Gen. xi. 1–9; (12) "De Migratione Abrahami," on Gen. xii. 1–6; (13) "Quis Rerum Divinarum Heres Sit," on Gen. xv. 2–18 (on the work *Περὶ Μισθῶν* cited in this treatise see Massebieau, *l.e.* pp. 27 *et seq.*, note 3); (14) "De Congressu Quærendæ Eruditionis Gratia," on Gen. xvi. 1–6; (15) "De Profugis," on Gen. xvi. 6–14; (16) "De Mutatione Nominum," on Gen. xvii. 1–22 (on the fragment "De Deo," which contains a commentary on Gen. xviii. 2, see Massebieau, *l.c.* p. 29); (17) "De Somniis," book i., on Gen. xxviii. 12 *et seq.*, xxxi. 11 *et seq.* (Jacob's dreams); "De Somniis," book ii., on Gen. xxxvii. 40 *et seq.* (the dreams of Joseph, of the cupbearer, the baker, and Pharaoh). Philo's three other books on dreams have been lost. The first of these (on the dreams of Abimelech and Laban) preceded the present book i., and discussed the dreams in which God Himself spoke with the dreamers, this fitting in very well with Gen. xx. 3. On a doxographic source used by Philo in book i., § 4 [i. 623], see Wendland in "Sitzungsbericht der Berliner Akademie," 1897, No. xlix. 1–6.

(*c*) Philo wrote a systematic work on Moses and his laws, which was prefaced by the treatise "De Opificio Mundi," which in the present editions precedes "De Allegoriis Legum," book i. (comp. "De Abrahamo," § 1 [ii. 1], with "De Præmiis et Pœnis," § 1 [ii. 408]). The Creation is, according to Philo, the basis for the Mosaic legislation, which is in complete harmony with nature ("De Opificio Mundi," § 1 [i. 1]). The exposition of the Law then follows in two sections. First come the biographies of the men who antedated the several written laws of the Torah, as Enos, Enoch, Noah, Abraham, Isaac, and Jacob. These were the Patriarchs, who were the living impersonations of the active law of virtue before there were any written laws.

On the Patriarchs.

Then the laws are discussed in detail: first the chief ten commandments (the Decalogue), and then the precepts in amplification of each law. The work is divided into the following treatises: (1) "De Opificio Mundi" (comp. Siegfried in "Zeitschrift für Wissenschaftliche Theologie," 1874, pp. 562–565; L. Cohn's important separate edition of this treatise, Breslau, 1889, preceded the edition of the same in "Philonis Alexandrini," etc., 1896, i.). (2) "De Abrahamo," on Abraham, the representative of the virtue acquired by learning. The lives of Isaac and Jacob have been lost. The three patriarchs were intended as types of the ideal cosmopolitan condition of the world. (3) "De Josepho," the life of Joseph, intended to show how the wise man must act in the actually existing state. (4) "De Vita Mosis," books i.–iii.; Schürer, *l.c.* p. 523, combines the three books into two; but, as Massebieau shows (*l.c.* pp. 42 *et seq.*), a passage, though hardly an entire book, is missing at the end of the present second book (Wendland, in "Hermes," xxxi. 440). Schürer (*l.c.* pp. 515, 524) excludes this work here, although he admits that from a literary point of view it fits into this group; but he considers it foreign to the work in general, since Moses, unlike the Patriarchs, can not be conceived as a universally valid type of moral action, and can not be described as such. The latter point may be admitted; but the question still remains whether it is necessary to regard the matter in this light. It seems most natural to preface the discussion of the law with the biography of the legislator, while the transition from Joseph to the legislation, from the statesman who has nothing to do with the divine laws to the discussion of these laws themselves, is forced and abrupt. Moses, as the perfect man, unites in himself, in a way, all the faculties of the patriarchal types. His is the "most pure mind" ("De Mutatione Nominum," 37 [i. 610]), he is the "lover of virtue," who has been purified from all passions ("De Allegoriis Legum," iii. 45, 48 [i. 113, 115]). As the person awaiting the divine revelation, he is also specially fitted to announce it to others, after having received it in the form of the Commandments (*ib.* iii. 4 [i. 89 *et seq.*]).

On the Law.

(5) "De Decalogo," the introductory treatise to the chief ten commandments of the Law. (6) "De Specialibus Legibus," in which treatise Philo attempts to systematize the several laws of the Torah, and to arrange them in conformity with the Ten Commandments. To the first and second commandments he adds the laws relating to priests and sacrifices; to the third (misuse of the name of God), the laws on oaths, vows, etc.; to the fourth (on the Sabbath), the laws on festivals; to the fifth (to honor father and mother),

the laws on respect for parents, old age, etc.; to the sixth, the marriage laws; to the seventh, the civil and criminal laws; to the eighth, the laws on theft; to the ninth, the laws on truthful testifying; and to the tenth, the laws on lust (comp. Stade-Holtzmann, "Gesch. des Volkes Israel," 1888, ii. 535–545; on Philo as influenced by the Halakah, see B. Ritter, "Philo und die Halacha," Leipsic, 1879, and Siegfried's review of the same in the "Jenaer Literaturzeitung," 1879, No. 35). The first book includes the following treatises of the current editions: "De Circumcisione"; "De Monarchia," books i. and ii.; "De Sacerdotum Honoribus"; "De Victimis." On the division of the book into these sections, the titles of the latter, and newly found sections of the text, see Schürer, *l.c.* p. 517; Wendland, *l.c.* pp. 136 *et seq.* The second book includes in the editions a section also entitled "De Specialibus Legibus" (ii. 270–277), to which is added the treatise "De Septenario," which is, however, incomplete in Mangey. The greater part of the missing portion was supplied, under the title "De Cophini Festo et de Colendis Parentibus," by Mai (1818), and was printed in Richter's edition, v. 48–50, Leipsic, 1828. The complete text of the second book was published by Tischendorf in his "Philonea" (pp. 1–83). The third book is included under the title "De Specialibus Legibus" in ed. Mangey, ii. 299–334. The fourth book also is entitled "De Specialibus Legibus"; to it the last sections are added under the titles "De Judice" and "De Concupiscentia" in the usual editions; and they include, also, as appendix, the sections "De Justitia" and "De Creatione Principum." (7) The treatises "De Fortitudine," "De Caritate," and "De Pœnitentia" are a kind of appendix to "De Specialibus Legibus." Schürer (*l.c.* pp. 519 [note 82], 520–522) combines them into a special book, which, he thinks, was composed by Philo. (8) "De Præmiis et Pœnis" and "De Execratione." On the connection of both see Schürer, *l.c.* pp. 522 *et seq.* This is the conclusion of the exposition of the Mosaic law.

Independent Works: (1) "Quod Omnis Probus Liber," the second half of a work on the freedom of the just according to Stoic principles. The genuineness of this work has been disputed by Frankel (in "Monatsschrift," ii. 30 *et seq.*, 61 *et seq.*), by Grätz ("Gesch." iii. 464 *et seq.*), and more recently by Ansfeld (1887), Hilgenfeld (in "Zeitschrift für Wissenschaftliche Theologie," 1888, pp. 49–71), and others. Now Wendland, Ohle, Schürer, Massebieau, and Krell consider it genuine, with the exception of the partly interpolated passages on the Essenes. (2) "In Flaccum" and "De Legatione ad Caium," an account of the Alexandrian persecution of the Jews under Caligula. This account, consisting originally of five books, has been preserved in fragments only (see Schürer, *l.c.* pp. 525 *et seq.*). Philo intended to show the fearful punishment meted out by God to the persecutors of the Jews (on Philo's predilection for similar discussions see Siegfried, "Philo von Alexandria," p. 157). (3) "De Providentia," preserved only in Armenian and printed from Aucher's Latin translation in the editions of Richter and others (for Greek fragments of the work see Schürer, *l.c.* pp. 531 *et seq.*). (4) "De Animalibus" (on the title see Schürer, *l.c.* p. 532; in Richter's ed. viii. 101–144). (5) Ὑποθετικά ("Counsels"), a work known only through fragments in Eusebius, "Præparatio Evangelica," viii. 6, 7. The meaning of the title is open to discussion; it may be identical with the following (No. 6). (6) Περὶ Ἰουδαίων, an apology for the Jews (Schürer, *l.c.* pp. 532 *et seq.*).

For a list of the lost works of Philo see Schürer, *l.c.* p. 534.

Other Works Ascribed to Philo: (1) "De Vita Contemplativa" (on the different titles comp. Schürer, *l.c.* p. 535). This work describes the mode of life and the religious festivals of a society of Jewish ascetics, who, according to the author, are widely scattered over the earth, and are found especially in every nome in Egypt. The writer, however, confines himself to describing a colony of hermits settled on the Lake Mareotis in Egypt, where each lives separately in his own dwelling. Six days of the week they spend in pious contemplation, chiefly in connection with Scripture. On the seventh day both men and women assemble together in a hall; and the leader delivers a discourse consisting of an allegorical interpretation of a Scriptural passage. The feast of the fiftieth day is especially celebrated. The ceremony begins with a frugal meal consisting of bread, salted vegetables, and water, during which a passage of Scripture is interpreted. After the meal the members of the society in turn sing religious songs of various kinds, to which the assembly answers with a refrain. The ceremony ends with a choral representation of the triumphal festival that Moses and Miriam arranged after the passage through the Red Sea, the voices of the men and the women uniting in a choral symphony until the sun rises. After a common morning prayer each goes home to resume his contemplation. Such is the contemplative life (βίος θεωρητικός) led by these θεραπευταί ("servants of YHWH").

"De Vita Contemplativa."

The ancient Church looked upon these Therapeutæ as disguised Christian monks. This view has found advocates even in very recent times; Lucius' opinion particularly, that the Christian monkdom of the third century was here glorified in a Jewish disguise, was widely accepted ("Die Therapeuten," 1879). But the ritual of the society, which was entirely at variance with Christianity, disproves this view. The chief ceremony especially, the choral representation of the passage through the Red Sea, has no special significance for Christianity; nor have there ever been in the Christian Church nocturnal festivals celebrated by men and women together. But Massebieau ("Revue de l'Histoire des Religions," 1887, xvi. 170 *et seq.*, 284 *et seq.*), Conybeare ("Philo About the Contemplative Life," Oxford, 1895), and Wendland ("Die Therapeuten," etc., Leipsic, 1896) ascribe the entire work to Philo, basing their argument wholly on linguistic reasons, which seem sufficiently conclusive. But there are great dissimilarities between the fundamental conceptions of the author of the "De Vita Contemplativa" and those of Philo. The latter looks upon Greek culture and philosophy as allies, the former is hostile to Greek philosophy (see Siegfried in "Protestantische Kirchenzeitung," 1896, No.

42). He repudiates a science that numbered among its followers the sacred band of the Pythagoreans, inspired men like Parmenides, Empedocles, Zeno, Cleanthes, Heraclitus, and Plato, whom Philo prized ("Quod Omnis Probus," i., ii.; "Quis Rerum Divinarum Heres Sit," 43; "De Providentia," ii. 42, 48, etc.). He considers the symposium a detestable, common drinking-bout. This can not be explained as a Stoic diatribe; for in this case Philo would not have repeated it. And Philo would have been the last to interpret the Platonic Eros in the vulgar way in which it is explained in the "De Vita Contemplativa," 7 [ii. 480], as he repeatedly uses the myth of double man allegorically in his interpretation of Scripture ("De Opificio Mundi," 24; "De Allegoriis Legum," ii. 24). It must furthermore be remembered that Philo in none of his other works mentions these colonies of allegorizing ascetics, in which he would have been highly interested had he known of them. But pupils of Philo may subsequently have founded near Alexandria similar colonies that endeavored to realize his ideal of a pure life triumphing over the senses and passions; and they might also have been responsible for the one-sided development of certain of the master's principles. While Philo desired to renounce the lusts of this world, he held fast to the scientific culture of Hellenism, which the author of this book denounces. Although Philo liked to withdraw from the world in order to give himself up entirely to contemplation, and bitterly regretted the lack of such repose ("De Specialibus Legibus," 1 [ii. 299]), he did not abandon the work that was required of him by the welfare of his people.

(2) "De Incorruptibilitate Mundi." Since the publication of I. Bernays' investigations there has been no doubt that this work is spurious. Its Peripatetic basic idea that the world is eternal and indestructible contradicts all those Jewish teachings that were for Philo an indisputable presupposition. Bernays has proved at the same time that the text has been confused through wrong pagination, and he has cleverly restored it ("Gesammelte Abhandlungen," 1885, i. 283–290; "Abhandlung der Berliner Akademie," 1876, Philosophical-Historical Division, pp. 209–278; *ib.* 1882, sect. iii. 82; Von Arnim, *l.c.* pp. 1–52).

(3) "De Mundo," a collection of extracts from Philo, especially from the preceding work (comp. Wendland, "Philo," ii., pp. vi.–x.). (4) "De Sampsone" and "De Jona," in Armenian, published with Latin translation by Aucher. (5) "Interpretatio Hebraicorum Nominum," a collection, by an anonymous Jew, of the Hebrew names occurring in Philo. Origen enlarged it by adding New Testament names; and Jerome revised it. On the etymology of names occurring in Philo's exegetical works see below. (6) A "Liber Antiquitatum Biblicarum," which was printed in the sixteenth century and then disappeared, has been discussed by Cohn in "J. Q. R." 1898, x. 277–332. It narrates Biblical history from Adam to Saul (see Schürer, *l.c.* p. 542). (7) The pseudo-Philonic "Breviarium Temporum," published by Annius of Viterbo (see Schürer, *l.c.* note 168).

His Exegesis. **Cultural Basis:** Philo, of Jewish descent, was by birth a Hellene, a member of one of those colonies, organized after the conquests of Alexander the Great, that were dominated by Greek language and culture. The vernacular of these colonies, Hellenistic Greek proper, was everywhere corrupted by idiotisms and solecisms, and in specifically Jewish circles by Hebraisms and Semitisms, numerous examples of which are found in the Septuagint, the Apocrypha, and the New Testament. The educated classes, however, had created for themselves from the classics, in the so-called *κοινὴ διάλεκτος*, a purer medium of expression. In the same way Philo formed his language by means of extensive reading of the classics. Scholars at an early date pointed out resemblances to Plato (Suidas, *s.v.*; Jerome, "De Scriptoribus Ecclesiasticis," Catalogue, *s.v.*). But there are also expressions and phrases taken from Aristotle, as well as from Attic orators and historians, and poetic phrases and allusions to the poets. Philo's works offer an anthology of Greek phraseology of the most different periods; and his language, in consequence, lacks simplicity and purity (see Treitel, "De Philonis Judæi Sermone," Breslau, 1870; Jessen, "De Elocutione Philonis Alexandrini," 1889).

Influence of Hellenism.

But more important than the influence of the language was that of the literature. He quotes the epic and dramatic poets with especial frequency, or alludes to passages in their works. He has a wide acquaintance with the works of the Greek philosophers, to which he was devoted, owing to them his real scholarship, as he himself says (see "De Congressu Quærendæ Eruditionis Gratia," 6 [i. 550]; "De Specialibus Legibus," ii. 229; Deane, "The Book of Wisdom," 1881, p. 12, note 1). He holds that the highest perception of truth is possible only after a study of the encyclopedic sciences. Hence his system throughout shows the influence of Greek philosophy. The dualistic contrast between God and the world, between the finite and the infinite, appears also in Neo-Pythagorism. The influence of Stoicism is unmistakable in the doctrine of God as the only efficient cause, in that of divine reason immanent in the world, in that of the powers emanating from God and suffusing the world. In the doctrine of the Logos various elements of Greek philosophy are united. As Heinze shows ("Die Lehre vom Logos in der Griechischen Philosophie," 1872, pp. 204 *et seq.*), this doctrine touches upon the Platonic doctrine of ideas as well as the Stoic doctrine of the *γενικώτατόν τι* and the Neo-Pythagorean doctrine of the type that served at the creation of the world; and in the shaping of the *λόγος τομεύς* it touches upon the Heraclitean doctrine of strife as the moving principle. Philo's doctrine of dead, inert, non-existent matter harmonizes in its essentials with the Platonic and Stoic doctrine. His account of the Creation is almost identical with that of Plato; he follows the latter's "Timæus" pretty closely in his exposition of the world as having no beginning and no end; and, like Plato, he places the creative activity as well as the act of creation outside of time, on the Platonic ground that time begins only with the world. The influence of Pythagorism appears in the numeral-symbolism, to which

Philo frequently recurs. The Aristotelian contrast between *δύναμις* and *ἐντελέχεια* ("Metaphysics," iii. 73) is found in Philo, "De Allegoriis Legum," i. 64 (on Aristotle see Freudenthal in "Monatsschrift," 1875, p. 233). In his psychology he adopts either the Stoic division of the soul into eight faculties, or the Platonic trichotomy of reason, courage, and desire, or the Aristotelian triad of the vegetative, emotive, and rational souls. The doctrine of the body as the source of all evil corresponds entirely with the Neo-Pythagorean doctrine: the soul he conceives as a divine emanation, similar to Plato's *νοῦς* (see Siegfried, "Philo," pp. 139 *et seq.*). His ethics and allegories are based on Stoic ethics and allegories. Although as a philosopher Philo must be classed with the eclectics, he was not therefore merely a compiler. He made his philosophy the means of defending and justifying the Jewish religious truths. These truths he regarded as fixed and determinate; and philosophy was merely an aid to truth and a means of arriving at it. With this end in view Philo chose from the philosophical tenets of the Greeks, refusing those that did not harmonize with the Jewish religion, as, *e.g.*, the Aristotelian doctrine of the eternity and indestructibility of the world.

His Knowledge of Hebrew.

Although he devoted himself largely to the Greek language and literature, especially Greek philosophy, Philo's national Jewish education is also a factor to be taken into account. While he read the Old Testament chiefly in the Greek translation, not deeming it necessary to use the Hebrew text because he was under the wrong impression that the Greek corresponded with it, he nevertheless understood Hebrew, as his numerous etymologies of Hebrew names indicate (see Siegfried, "Philonische Studien," in Merx, "Archiv für Wissenschaftliche Erforschung des A. T." 1871, ii. 2, 143–163; *idem*, "Hebräische Worterklärungen des Philo und Ihre Einwirkung auf die Kirchenväter," 1863). These etymologies are not in agreement with modern Hebrew philology, but are along the lines of the etymologic midrash to Genesis and of the earlier rabbinism. His knowledge of the Halakah was not profound. B. Ritter, however, has shown (*l.c.*) that he was more at home in this than has been generally assumed (see Siegfried's review of Ritter's book in "Jenaer Literaturzeitung," 1879, No. 35, where the principal points of Philo's indebtedness to the Halakah are enumerated). In the Haggadah, however, he was very much at home, not only in that of the Bible, but especially in that of the earlier Palestinian and the Hellenistic Midrash (Frankel, "Ueber den Einfluss der Palästinensischen Exegese auf die Alexandrinische Hermeneutik," 1851, pp. 190–200; Schürer, *l.c.* p. 546; "De Vita Mosis," i. 1 [ii. 81]).

His Methods of Exegesis: Philo bases his doctrines on the Old Testament, which he considers as the source and standard not only of religious truth but in general of all truth. Its pronouncements are for him divine pronouncements. They are the words of the *ἱερὸς λόγος, θεῖος λόγος, ὀρθὸς λόγος* ("De Agricultura Noë," § 12 [i. 308]; "De Somniis," i. 681, ii. 25) uttered sometimes directly and sometimes through the mouth of a prophet, especially through Moses, whom Philo considers the real medium of revelation, while the other writers of the Old Testament appear as friends or pupils of Moses. Although he distinguishes between the words uttered by God Himself, as the Decalogue, and the edicts of Moses, as the special laws ("De Specialibus Legibus," §§ 2 *et seq.* [ii. 300 *et seq.*]; "De Præmiis et Pœnis," § 1 [ii. 408]), he does not carry out this distinction, since he believes in general that everything in the Torah is of divine origin, even the letters and accents ("De Mutatione Nominum," § 8 [i. 587]). The extent of his canon can not be exactly determined (comp. Hornemann, "Observationes ad Illustrationem Doctrinæ de Canone V. T. ex Philone," 1776; B. Pick, "Philo's Canon of the O. T.," in "Jour. of Exeg. Society," 1895, pp. 126–143; C. Bissel, "The Canon of the O. T.," in "Bibliotheca Sacra," Jan., 1886, pp. 83–86; and the more recent introductions to the Old Testament, especially those of Buhl, "Canon and Text of the O. T." 1891, pp. 17, 43, 45; Ryle, "Philo and Holy Script," 1895, pp. xvi.–xxxv.; and other references in Schürer, *l.c.* p. 547, note 17). He does not quote Ezekiel, Daniel, Canticles, Ruth, Lamentations, Ecclesiastes, or Esther (on a quotation from Job see E. Kautzsch, "De Locis V. T. a Paulo Apostolo Allegatis," 1869, p. 69; on Philo's manner of quoting see Siegfried, *l.c.* p. 162). Philo regards the Bible as the source not only of religious revelation, but also of philosophic truth; for, according to him, the Greek philosophers also have borrowed from the Bible: Heraclitus, according to "Quis Rerum Divinarum Heres Sit," § 43 [i. 503]; Zeno, according to "Quod Omnis Probus Liber," § 8 [ii. 454].

Stoic Influence.

Greek allegory had preceded Philo in this field. As the Stoic allegorists sought in Homer the basis for their philosophic teachings, so the Jewish allegorists, and especially Philo, went to the Old Testament. Following the methods of Stoic allegory, they interpreted the Bible philosophically (on Philo's predecessors in the domain of the allegoristic Midrash among the Palestinian and Alexandrian Jews, see Siegfried, *l.c.* pp. 16–37). Philo bases his hermeneutics on the assumption of a twofold meaning in the Bible, the literal and the allegorical (comp. "Quod Deus Sit Immutabilis," § 11 [i. 280]; "De Somniis," i. 40 [i. 656]). He distinguishes the *ῥητὴ καὶ φανερὰ ἀπόδοσις* ("De Abrahamo," § 36 [ii. 29 *et seq.*]), "ad litteram" in contrast to "allegorice" ("Quæstiones in Genesin," ii. 21). The two interpretations, however, are not of equal importance: the literal sense is adapted to human needs; but the allegorical sense is the real one, which only the initiated comprehend. Hence Philo addresses himself to the *μύσται* ("initiated") among his audience, by whom he expects to be really comprehended ("De Cherubim," § 14 [i. 47]; "De Somniis," i. 33 [i. 649]). A special method is requisite for determining the real meaning of the words of Scripture ("Canons of Allegory," "De Victimas Offerentibus," § 5 [ii. 255]; "Laws of Allegory," "De Abrahamo," § 15 [ii. 11]); the correct application of this method determines the correct allegory, and is therefore called "the wise architect" ("De Somniis," ii. 2 [i. 660]). As a result of some of these rules of inter-

Attitude Toward Literal Meaning.

pretation the literal sense of certain passages of the Bible must be excluded altogether; *e.g.*, passages in which according to a literal interpretation something unworthy is said of God; or in which statements are made that are unworthy of the Bible, senseless, contradictory, or inadmissible; or in which allegorical expressions are used for the avowed purpose of drawing the reader's attention to the fact that the literal sense is to be disregarded.

There are in addition special rules that not only direct the reader to recognize the passages which demand an allegorical interpretation, but help the initiated to find the correct and intended meaning. These passages are such as contain: (1) the doubling of a phrase; (2) an apparently superfluous expression in the text; (3) the repetition of statements previously made; (4) a change of phraseology—all these phenomena point to something special that the reader must consider. (5) An entirely different meaning may also be found by a different combination of the words, disregarding the ordinarily accepted division of the sentence in question into phrases and clauses. (6) The synonyms must be carefully studied; *e.g.*, why *λαὸς* is used in one passage and *γένος* in another, etc. (7) A play upon words must be utilized for finding a deeper meaning; *e.g.*, sheep (*πρόβατον*) stand for progress in knowledge, since they derive their name from the fact of their progressing (*προβαίνειν*), etc. (8) A definite allegorical sense may be gathered from certain particles, adverbs, prepositions, etc.; and in certain cases it can be gathered even from (9) the parts of a word; *e.g.*, from *διά* in *διάλευκος*. (10) Every word must be explained in all its meanings, in order that different interpretations may be found. (11) The skilful interpreter may make slight changes in a word, following the rabbinical rule, "Read not so, but so" (Ber. 10a). Philo, therefore, changed accents, breathings, etc., in Greek words. (12) Any peculiarity in a phrase justifies the assumption that some special meaning is intended; *e.g.*, where *μία* ("one") is used instead of *πρώτη* ("first"; Gen. i. 5), etc. Details regarding the form of words are very important: (13) the number of the word, if it shows any peculiarity in the singular or the plural; the tense of the verb, etc.; (14) the gender of the noun; (15) the presence or omission of the article; (16) the artificial interpretation of a single expression; (17) the position of the verses of a passage; (18) peculiar verse-combinations; (19) noteworthy omissions; (20) striking statements; (21) numeral symbolism. Philo found much material for this symbolism in the Old Testament, and he developed it more thoroughly according to the methods of the Pythagoreans and Stoics. He could follow in many points the tradition handed down by his allegorizing predecessors ("De Vita Contemplativa," § 8 [ii. 481]).

Views on Numbers.

Philo regards the singular as God's number and the basis for all numbers ("De Allegoriis Legum," ii. 12 [i. 66]). Two is the number of schism, of that which has been created, of death ("De Opificio Mundi, § 9 [i. 7]; "De Allegoriis Legum," i. 2 [i. 44]; "De Somniis," ii. 10 [i. 688]). Three is the number of the body ("De Allegoriis Legum," i. 2 [i. 44]) or of the Divine Being in connection with His fundamental powers ("De Sacrificiis Abelis et Caini," § 15 [i. 173]). Four is potentially what ten is actually, the perfect number ("De Opificio Mundi," §§ 15, 16 [i. 10, 11], etc.); but in an evil sense four is the number of the passions, *πάθη* ("De Congressu Quærendæ Eruditionis Gratia," § 17 [i. 532]). Five is the number of the senses and of sensibility ("De Opificio Mundi," § 20 [i. 14], etc.). Six, the product of the masculine and feminine numbers 3 × 2 and in its parts equal to 3 + 3, is the symbol of the movement of organic beings ("De Allegoriis Legum," i. 2 [i. 44]). Seven has the most various and marvelous attributes ("De Opificio Mundi," §§ 30-43 [i. 21 *et seq.*]; comp. I. G. Müller, "Philo und die Weltschöpfung," 1841, p. 211). Eight, the number of the cube, has many of the attributes determined by the Pythagoreans ("Quæstiones in Genesin," iii. 49 [i. 223, Aucher]). Nine is the number of strife, according to Gen. xiv. ("De Congressu Qu. Eruditionis Gratia," § 17 [i. 532]). Ten is the number of perfection ("De Plantatione Noë," § 29 [i. 347]). Philo determines also the values of the numbers 50, 70, and 100, 12, and 120. (22) Finally, the symbolism of objects is very extensive. The numerous and manifold deductions made from the comparison of objects and the relations in which they stand come very near to confusing the whole system, this being prevented only by assigning predominance to certain forms of comparison, although others of secondary importance are permitted to be made side by side with them. Philo elaborates an extensive symbolism of proper names, following the example of the Bible and the Midrash, to which he adds many new interpretations. On the difference between the physical and ethical allegory, the first of which refers to natural processes and the second to the psychic life of man, see Siegfried, *l.c.* p. 197.

Philo's teaching was not Jewish, but was derived from Greek philosophy. Desiring to convert it into a Jewish doctrine, he applied the Stoic mode of allegoric interpretation to the Old Testament. No one before Philo, except his now forgotten Alexandrian predecessors, had applied this method to the Old Testament—a method that could produce no lasting results. It was attacked even in Alexandria ("De Vita Mosis," iii. 27 [ii. 168]), and disappeared after the brief florescence of Jewish Hellenism.

His Doctrine of God: Philo obtains his theology in two ways: by means of negation and by positive assertions as to the nature of God (comp. Zeller, "Philosophie der Griechen," 3d ed., iii., § 2, pp. 353-360; Drummond, "Philo Judæus," ii. 1-64, London, 1888). In his negative statement he tries to define the nature of God in contrast to the world. Here he can take from the Old Testament only certain views of later Jewish theology regarding God's sublimity transcending the world (Isa. lv. 9), and man's inability to behold God (Ex. xxxii. 20 *et seq.*). But according to the conception that predominates in the Bible God is incessantly active in the world, is filled with zeal, is moved by repentance, and comes to aid His people; He is, therefore, entirely different from the God described by Philo. Philo does not consider God similar to heaven or the world or man; He exists neither in time nor space; He has no human attributes or emotions. Indeed, He has no attributes whatever (*ἁπλοῦς*), and in consequence no name (*ἄρρητος*), and for that reason he can not be perceived by man (*ἀκατάληπτος*). He can not change (*ἄτρεπτος*); He is always the same (*ἀΐδιος*). He needs no other being (*χρήζων ὀυδενὸς τὸ παράπαν*), and is self-sufficient (*ἑαυτῷ ἱκανός*). He can never perish (*ἄφθαρτος*). He is the simply existent (*ὁ ὢν, τὸ ὄν*), and as such has no relations with any other being (*τὸ γὰρ ᾗ ὂν ἐστιν ουχὶ τῶν πρός τι*).

Views on Anthropomorphisms.

It is evident that this is not the God of the Old Testament, but the idea of Plato designated as Θεός, in contrast to matter. Nothing remained, therefore, but to set aside the descriptions of God in the Old Testament by means of allegory. Philo characterizes as a monstrous impiety the anthropomorphism of the Bible, which, according to the literal meaning, ascribes to God hands and feet, eyes and ears, tongue and windpipe ("De Confusione Linguarum," § 27 [i. 425]). Scripture, he says, adapts itself to human conceptions (*ib.*); and for pedagogic reasons God is occasionally represented as a man ("Quod Deus Sit Immutabilis," § 11 [i. 281]). The same holds good also as regards His anthropopathic attributes. God as such is untouched by unreasonable emotions, as appears, *e.g.*, from Ex. ii. 12, where Moses, torn by his emotions, perceives God alone to be calm ("De Allegoriis Legum," iii. 12 [i. 943]). He is free from sorrow, pain, and all such affections. But He is frequently represented as endowed with human emotions; and this serves to explain expressions referring to His repentance. Similarly God can not exist or change in space. He has no "where" (*ποί*, obtained by changing the accent in Gen. iii. 9: "Adam, where [*ποῦ*] art thou?"), is not in any place. He is Himself the place; the dwelling-place of God means the same as God Himself, as in the Mishnah מקום = "God is" (comp. Freudenthal, "Hellenistische Studien," p. 73), corresponding to the tenet of Greek philosophy that the existence of all things is summed up in God (comp. Schürer, "Der Begriff des Himmelreichs," in "Jahrbuch für Protestantische Theologie," 1876, i. 170). The Divine Being as such is motionless, as the Bible indicates by the phrase "God stands" (Deut. v. 31; Ex. xvii. 6). It was difficult to harmonize the doctrine of God's namelessness with the Bible; and Philo was aided here by his imperfect knowledge of Greek. Not noticing that the Septuagint translated the divine name Yhwh by *Κύριος*, he thought himself justified in referring the two names Θεός and *Κύριος* to the two supreme divine faculties.

Philo's transcendental conception of the idea of God precluded the Creation as well as any activity of God in the world; it entirely separated God from man; and it deprived ethics of all religious basis. But Philo, who was a pious Jew, could not accept the un-Jewish, pagan conception of the world and the irreligious attitude which would have been the logical result of his own system; and so he accepted the Stoic doctrine of the immanence of God, which led him to statements opposed to those he had previously made. While he at first had placed God entirely outside of the world, he now regarded Him as the only actual being therein. God is the only real citizen of the world; all other beings are merely sojourners therein ("De Cherubim," § 34 [i. 661]). While God as a transcendent being could not operate at all in the world, He is now considered as doing everything and as the only cause of all things ("De Allegoriis Legum," iii. 3 [i. 88]). He creates not only once, but forever (*ib.* i. 13 [i. 44]). He is identical with the Stoic "efficient cause." He is impelled to activity chiefly by His goodness, which is the basis of the Creation. God as creator is called Θεός (from *τίθημι*; comp. "De Confusione Linguarum," § 27 [i. 425]). This designation also characterizes Him in conformity with His goodness, because all good gifts are derived from God, but not evil ones. Hence God must call upon other powers to aid Him in the creation of man, as He can have nothing to do with matter, which constitutes the physical nature of man: with evil He can have no connection; He can not even punish it. God stands in a special relation to man. The human soul is God's most characteristic work. It is a reflex of God, a part of the divine reason, just as in the system of the Stoics the human soul is an emanation of the World-Soul. The life of the soul is nourished and supported by God, Philo using for his illustrations the figures of the light and the fountain and the Biblical passages referring to these.

Doctrine of the Divine Attributes: Although, as shown above, Philo repeatedly endeavored to find the Divine Being active and acting in the world, in agreement with Stoicism, yet his Platonic repugnance to matter predominated, and consequently whenever he posited that the divine could not have any contact with evil, he defined evil as matter, with the result that he placed God outside of the world. Hence he was obliged to separate from the Divine Being the activity displayed in the world and to transfer it to the divine powers, which accordingly were sometimes inherent in God and at other times exterior to God. This doctrine, as worked out by Philo, was composed of very different elements, including Greek philosophy, Biblical conceptions, pagan and late Jewish views. The Greek elements were borrowed partly from Platonic philosophy, in so far as the divine powers were conceived as types or patterns of actual things ("archetypal ideas"), and partly from Stoic philosophy, in so far as those powers were regarded as the efficient causes that not only represent the types of things, but also produce and maintain them. They fill the whole world, and in them are contained all being and all individual things ("De Confusione Linguarum," § 34 [i. 431]). Philo endeavored to harmonize this conception with the Bible by designating these powers as angels ("De Gigantibus," § 2 [i. 263]; "De Somniis," i. 22 [i. 641 *et seq.*]), whereby he destroyed an essential characteristic of the Biblical view. He further made use of the pagan conception of demons (*ib.*). And finally he was influenced by the late Jewish doctrine of the throne-chariot (מעשה מרכבה), in connection with which he in a way detaches one of God's fundamental powers, a point which will be discussed further on. In the Haggadah this fundamental power divides into two contrasts, which modify each other: מדת הדין ומדת הרחמים. In the same way Philo contrasts the two divine attributes of goodness and power (*ἀγαθότης* and *ἀρχή*, *δύναμις χαριστική* and *συγκολαστική*). They are also expressed in the names of God; but Philo's explanation is confusing. "Yhwh" really designates God as the kind and merciful one, while "Elohim" designates him as the just one. Philo, however, interpreted "Elohim" (LXX. *Θεός*) as designating the "cosmic power"; and as he considered the Creation the most important proof of divine goodness, he found the idea of goodness especially in *Θεός* ("De Migratione Abrahami," § 32 [i. 464]). On the parallel activity of the two powers and the symbols used therefor in Scripture, as well as on their emanation from God and their further development into new powers, their relation to God and the world, their part in the Creation, their tasks toward man, etc., see Siegfried, "Philo," pp. 214–218. Philo's exposition here is not entirely clear, as he sometimes conceives the powers to be independent hypostases and sometimes regards them as immanent attributes of the Divine Being.

The Logos: Philo considers these divine powers in their totality also, treating them as a single independent being, which he designates "Logos." This name, which he borrowed from Greek philosophy, was first used by Heraclitus and then adopted by the Stoics. Philo's conception of the Logos is influenced by both of these schools. From Heraclitus he borrowed the conception of the "dividing Logos" (*λόγος τομεύς*), which calls the various objects into existence by the combination of contrasts ("Quis Rerum Divinarum Heres Sit," § 43 [i. 503]), and from Stoicism, the characterization of the Logos as the active and vivifying power. But Philo borrowed also Platonic elements in designating the Logos as the "idea of ideas" and the "archetypal idea" ("De Migratione Abrahami," § 18 [i. 452]; "De Specialibus Legibus," § 36 [ii. 333]). There are, in addition, Biblical elements: there are Biblical passages in which the word of Yhwh is regarded as a power acting independently and existing by itself, as Isa. lv. 11 (comp. Matt. x. 13; Prov. xxx. 4); these ideas were further developed by later Judaism in the doctrines of the Divine Word creating the world, the divine throne-chariot and its cherub, the divine splendor and its shekinah, and the name of God as well as the names of the angels; and Philo borrowed from all these in elaborating his doctrine of the Logos. He calls the Logos the "archangel of many names," "taxiarch" (corps-commander), the "name of God," also the "heavenly Adam" (comp. "De Confusione Linguarum," § 11 [i. 411]), the "man, the word of the eternal God." The Logos is also designated as "high priest," in reference to the exalted position which the high priest occupied after the Exile as the real center of the Jewish state. The Logos, like the high priest, is the expiator of sins, and the mediator and advocate for men: *ἱκέτης* ("Quis Rerum Divinarum Heres Sit," § 42 [i. 501], and *παράκλητος* ("De Vita Mosis," iii. 14 [ii. 155]). From Alexandrian theology Philo borrowed the idea of wisdom as the mediator; he thereby somewhat confused his doctrine of the Logos, regarding wisdom as the higher principle from which the Logos proceeds, and again coordinating it with the latter.

Relation of the Logos to God.

Philo, in connecting his doctrine of the Logos with Scripture, first of all bases on Gen. i. 27 the relation of the Logos to God. He translates this passage as follows: "He made man after the image of God," concluding therefrom that an image of God existed. This image of God is the type for all other things (the "Archetypal Idea" of Plato), a seal impressed upon things. The Logos is a kind of shadow cast by God, having the outlines but not the blinding light of the Divine Being.

Pneumatology.

The relation of the Logos to the divine powers, especially to the two fundamental powers, must now be examined. And here is found a twofold series of exegetic expositions. According to one, the Logos stands higher than the two powers; according to the other, it is in a way the product of the two powers; similarly it occasionally appears as the chief and leader of the innumerable powers proceeding from the primal powers, and again as the aggregate or product of them. In its relation to the world the Logos appears as the universal substance on which all things depend; and from this point of view the manna (as *γενικώτατόν τι*) becomes a symbol for it. The Logos, however, is not only the archetype of things, but also the power that produces them, appearing as such especially under the name of the Logos *τομεύς* ("the divider"). It separates the individual beings of nature from one another according to their characteristics; but, on the other hand, it constitutes the bond connecting the individual creatures, uniting their spiritual and physical attributes. It may be said to have invested itself with the whole world as an indestructible garment. It appears as the director and shepherd of the things in the world in so far as they are in motion. The Logos has a special relation to man. It is the type; man is the copy. The similarity is found in the mind (*νοῦς*) of man. For the shaping of his nous, man (earthly man) has the Logos (the "heavenly man") for a pattern. The latter officiates here also as "the divider" (*τομεύς*), separating and uniting. The Logos as "interpreter" announces God's designs to man, acting in this respect as prophet and priest. As the latter, he softens punishments by making the merciful power stronger than the punitive. The Logos has a special mystic influence upon the human soul, illuminating it and nourishing it with a higher spiritual food, like the manna, of which the smallest piece has the same vitality as the whole.

Cosmology: Philo's conception of the matter out of which the world was created is entirely un-Biblical and un-Jewish; he is here wholly at one with Plato and the Stoics. According to him, God does not create the world-stuff, but finds it ready at hand. God can not create it, as in its nature it resists all contact with the divine. Sometimes, following the Stoics, he designates God as "the efficient cause," and matter as "the affected cause." He seems to have found this conception in the Bible (Gen. i. 2) in the image of the spirit of God hovering over the waters ("De Opificio Mundi," § 2 [i. 12]). On the connection of these doctrines with the speculations on the מעשה בראשית, see Siegfried, *l.c.* pp. 230 *et seq.*

Philo, again like Plato and the Stoics, conceives of matter as having no attributes or form; this, however, does not harmonize with the assumption of four elements. Philo conceives of matter as evil, on the ground that no praise is meted out to it in Genesis ("Quis Rerum Divinarum Heres Sit," § 32 [i. 495]). As a result, he can not posit an actual Creation, but only a formation of the world, as Plato holds. God appears as demiurge and cosmoplast.

Philo frequently compares God to an architect or gardener, who formed the present world (the *κόσμος αἰσθητός*) according to a pattern, the ideal world (*κόσμος νοητός*). Philo takes the details of his story of the Creation entirely from Gen. i. A specially important position is assigned here to the Logos, which executes the several acts of the Creation, as God can not come into contact with matter, actually creating only the soul of the good.

Anthropology. **The Doctrine of Man as a Natural Being:** Philo regards the physical nature of man as something defective and as an obstacle to his development that can never be fully surmounted, but still as something indispensable in view of the nature of his being. With the body the necessity for food arises, as Philo explains in various allegories. The body, however, is also of advantage to the spirit, since the spirit arrives at its knowledge of the world by means of the five senses. But higher and more important is the spiritual nature of man. This nature has a twofold tendency: one toward the sensual and earthly, which Philo calls sensibility (*αἴσθησις*), and one toward the spiritual, which he calls reason (*νοῦς*). Sensibility has its seat in the body, and lives in the senses, as Philo elaborates in varying allegoric imagery. Connected with this corporeality of the sensibility are its limitations; but, like the body itself, it is a necessity of nature, the channel of all sense-perception. Sensibility, however, is still more in need of being guided by reason. Reason is that part of the spirit which looks toward heavenly things. It is the highest, the real divine gift that has been infused into man from without ("De Opificio Mundi," i. 15; "De Eo Quod Deterius Potiori Insidiatur," i. 206); it is the masculine nature of the soul. The *νοῦς* is originally at rest; and when it begins to move it produces the several phenomena of mind (*ἐνθυμήματα*). The principal powers of the *νοῦς* are judgment, memory, and language.

Man as a Moral Being: More important in Philo's system is the doctrine of the moral development of man. Of this he distinguishes two conditions: (1) that before time was, and (2) that since the beginning of time. In the pretemporal condition the soul was without body, free from earthly matter, without sex, in the condition of the generic (*γενικός*) man, morally perfect, *i.e.*, without flaws, but still striving after a higher purity. On entering upon time the soul loses its purity and is confined in a body. The nous becomes earthly, but it retains a tendency toward something higher. Philo is not entirely certain whether the body in itself or merely in its preponderance over the spirit is evil. But the body in any case is a source of danger, as it easily drags the spirit into the bonds of sensibility. Here, also, Philo is undecided whether sensibility is in itself evil, or whether it may merely lead into temptation, and must itself be regarded as a mean (*μέσον*). Sensibility in any case is the source of the passions and desires. The passions attack the sensibility in order to destroy the whole soul. On their number and their symbols in Scripture see Siegfried, *l.c.* pp. 245 *et seq.* The "desire" is either the lustful enjoyment of sensual things, dwelling as such in the abdominal cavity (*κοιλία*), or it is the craving for this enjoyment, dwelling in the breast. It connects the nous and the sensibility, this being a psychologic necessity, but an evil from an ethical point of view.

According to Philo, man passes through several steps in his ethical development. At first the several elements of the human being are in a state of latency, presenting a kind of moral neutrality which Philo designates by the terms "naked" or "medial." The nous is nude, or stands midway so long as it has not decided either for sin or for virtue. In this period of moral indecision God endeavors to prepare the earthly nous for virtue, presenting to him in the "earthly wisdom and virtue" an image of heavenly wisdom. But man (nous) quickly leaves this state of neutrality. As soon as he meets the woman (sensibility) he is filled with desire, and passion ensnares him in the bonds of sensibility. Here the moral duties of man arise; and according to his attitude there are two opposite tendencies in humanity.

Ethics. **Sensual Life:** The soul is first aroused by the stimuli of sensual pleasures; it begins to turn toward them, and then becomes more and more involved. It becomes devoted to the body, and begins to lead an intolerable life (*βίος ἀβίωτος*). It is inflamed and excited by irrational impulses. Its condition is restless and painful. The sensibility endures, according to Gen. iii. 16, great pain. A continual inner void produces a lasting desire which is never satisfied. All the higher aspirations after God and virtue are stifled. The end is complete moral turpitude, the annihilation of all sense of duty, the corruption of the entire soul: not a particle of the soul that might heal the rest remains whole. The worst consequence of this moral death is, according to Philo, absolute ignorance and the loss of the power of judgment. Sensual things are placed above spiritual; and wealth is regarded as the highest good. Too great a value especially is placed upon the human nous; and things are wrongly judged. Man in his folly even opposes God, and thinks to scale heaven and subjugate the entire earth. In the field of politics, for example, he attempts to rise from the position of leader of the people to that of ruler (Philo cites Joseph as a type of this kind). Sensual man generally employs his intellectual powers for sophistry, perverting words and destroying truth.

Ascent to Reason: Abraham, the "immigrant," is the symbol of man leaving sensuality to turn to reason ("De Migratione Abrahami," § 4 [i. 439]). There are three methods whereby one can rise toward the divine: through teaching, through practise (ἄσκησις), and through natural goodness (ὁσιότης). On Philo's predecessors on this point see Siegfried, *l.c.* p. 257.

The method through teaching begins with a preliminary presentiment and hope of higher knowledge, which is especially exemplified in Enos. The real "teaching" is represented in the case of Abraham, the "lover of learning." The pupil has to pass through three stages of instruction. The first is that of "physiology," during which physical nature is studied. Abraham was in this stage until he went to Haran; at this time he was the "physiologer" of nature, the "meteorologer." Recognizing his shortcomings, he went to Haran, and turned to the study of the spirit, devoting himself at first to the preparatory learning that is furnished by general education (ἐγκύκλιος παιδεία); this is most completely analyzed by Philo in "De Congressu Quærendæ Eruditionis Gratia," § 3 [i. 520]. The pupil must study grammar, geometry, astronomy, rhetoric, music, and logic; but he can never attain to more than a partial mastery of these sciences, and this only with the utmost labor. He reaches only the boundaries of knowledge (ἐπιστήμη) proper, for the "soul's irrational opinions" still follow him. He sees only the reflection of real science. The knowledge of the medial arts (μέσαι τέχναι) often proves erroneous. Hence the "lover of learning" will endeavor to become a "wise man." Teaching will have for its highest stage philosophy, which begins to divide the mortal from the immortal, finite knowledge from infinite knowledge. The tendency toward the sensuous is given up, and the insufficiency of mere knowledge is recognized. He perceives that wisdom (σοφία) is something higher than sophistry (σοφιστεία) and that the only subject of contemplation for the wise is ethics. He attains to possession (κτῆσις) and use (χρῆσις); and at the highest stage he beholds heavenly things, even the Eternal God Himself.

By the method of practise man strives to attain to the highest good by means of moral action. The preliminary here is change of mind (μετάνοια), the turning away from the sensual life. This turning away is symbolized in Enoch, who, according to Gen. v. 24, "was not." Rather than undertake to engage in the struggle with evil it is better for man to escape therefrom by running away. He can also meet the passions as an ascetic combatant. Moral endeavor is added to the struggle. Many dangers arise here. The body (Egypt), sensuality (Laban and others), and lust (the snake) tempt the ascetic warrior. The sophists (Cain, etc.) try to lead him astray. Discouraged by his labors, the ascetic flags in his endeavors; but God comes to his aid, as exemplified in Eliezer, and fills him with love of labor instead of hatred thereof. Thus the warrior attains to victory. He slays lust as Phinehas slays the snake; and in this way Jacob ("he who trips up"), the wrestling ascetic, is transformed into Israel, who beholds God.

Views on Virtue.

Good moral endowment, however, takes precedence of teaching and practise. Virtue here is not the result of hard labor, but is the excellent fruit maturing of itself. Noah represents the preliminary stage. He is praised, while no really good deeds are reported of him, whence it may be concluded that the Bible refers to his good disposition. But as Noah is praised only in comparison with his contemporaries, it follows that he is not yet a perfect man. There are several types in the Bible representing the perfect stage. It appears in its purest form in Isaac. He is perfect from the beginning: perfection is a part of his nature (φύσις); and he can never lose it (αὐτήκοος καὶ αὐτομάθης). With such persons, therefore, the soul is in a state of rest and joy. Philo's doctrine of virtue is Stoic, although he is undecided whether complete dispassionateness (ἀπάθεια; "De Allegoriis Legum," iii. 45 [i. 513]) or moderation (μετριοπαθεῖν; "De Abrahamo," § 44 [ii. 137]) designates the really virtuous condition. Philo identifies virtue in itself and in general with divine wisdom. Hence he uses the symbols interchangeably for both; and as he also frequently identifies the Logos with divine wisdom, the allegoric designations here too are easily interchanged. The Garden of Eden is "the wisdom of God" and also "the Logos of God" and "virtue." The fundamental virtue is goodness; and from it proceed four cardinal virtues—prudence, courage, self-control, and justice (φρόνησις, ἀνδρία, σωφροσύνη, δικαιοσύνη)—as the four rivers proceed from the river of Eden. An essential difference between Philo and the Stoics is found in the fact that Philo seeks in religion the basis for all ethics. Religion helps man to attain to virtue, which he can not reach of himself, as the Stoics hold. God must implant virtue in man ("De Allegoriis Legum," i. 53 [i. 73]). Hence the goal of the ethical endeavor is a religious one: the ecstatic contemplation of God and the disembodiment of souls after death.

Hellenistic Judaism culminated in Philo, and through him exerted a deep and lasting influence on Christianity also. For the Jews themselves it soon succumbed to Palestinian Judaism. The development that ended in the Talmud offered a surer guaranty for the continuance of Judaism, as opposed to paganism and rising Christianity, than Jewish Hellenism could promise, which, with all its loyalty to the laws of the Fathers, could not help it to an independent position. The cosmopolitanism of Christianity soon swept away Hellenistic Judaism, which could never go so far as to declare the Law superfluous, notwithstanding its philosophic liberality. (For the extent and magnitude of Philo's influence on Judaism and Christianity see Siegfried, *l.c.* pp. 275–399.)

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T. C. S.

——**His Relation to the Halakah:** Philo's relation to Palestinian exegesis and exposition of the Law is twofold: that of receiver and that of giver. While his method of interpretation was influenced by the Palestinian Midrash, he in his turn influenced this Midrash; for many of his ideas were adopted by Palestinian scholars, and are still found scattered throughout the Talmud and the Midrashim. The Palestinian Halakah was probably known in Alexandria even before the time of Philo, and was apparently introduced by Judah b. Ṭabbai, or Joshua b. Peraḥyah, who fled from the persecutions of Hyrcanus to Alexandria, where he remained for some time. Philo had, moreover, the opportunity of studying Palestinian exegesis in its home; for he visited Jerusalem once or twice, and at these times could communicate his views and his method of exegesis to the Palestinian scholars. Furthermore, later teachers of the Law occasionally visited Alexandria, among them Joshua b. Hananiah (comp. Niddah 69b); and these carried various Philonic ideas back to Palestine. The same expositions of the Law and the same Biblical exegesis are very frequently found, therefore, in Philo and in the Talmud and Midrashim. The only means of ascertaining Philo's exact relation to Palestinian exegesis lies in the determination of the priority of one of two parallel passages found in both authorities. In the solution of such a problem a distinction must first be drawn between the Halakah and the Haggadah.

His Debt to the Halakah.

With regard to the Halakah, which originated in Palestine, it may be assumed with certainty that the interpretations and expositions found in Philo which coincide with those of the Halakah have been borrowed by him from the latter; and his relation to it is, therefore, only that of the recipient. Any influence which he may have exercised upon it can have been only a negative one, inasmuch as he aroused the opposition of Palestinian scholars by many of his interpretations, and inspired them to controvert him. The following examples may serve to elucidate his relation to the Halakah: Philo says ("De Specialibus Legibus," ed. Leipsic, § 13, ed. Mangey [cited hereafter as M.], 312), in interpreting Deut. xxii. 23–27, that the distinction made in the Law as to whether the violence was offered in the city or in the field must not be taken literally, the point being whether the girl cried for help and could have found it, without reference to the place where she was assaulted. The same view is found in the Halakah: "One might think that if the deed occurred in the city, the girl was guilty under all circumstances, and that if it took place in the field, she was invariably innocent. According to Deut. xxii. 27, however, 'the betrothed damsel cried, and there was none to save her.' This shows that wherever help may be expected the girl is guilty, whether the assault is made in the city or in the field; but where no help is to be expected, she is innocent, whether the assault occurs in the city or in the field" (Sifre, Deut. 243 [ed. Friedmann, p. 118b]). Philo explains (*l.c.* § 21 [M. 319-320]) the words "God delivers him into his hand" (Ex. xxi. 13, Hebr.) as follows: "A man has secretly committed a premeditated murder and has escaped human justice; but his act has not been hidden from divine vengeance, and he shall be punished for it by death. Another man who has committed a venial offense, for which he deserves exile, also has escaped human justice. This latter man God uses as a tool, to act as the executioner of the murderer, whom He causes him to meet and to slay unintentionally. The murderer has now been punished by death, while his executioner is exiled for manslaughter; the latter thus suffering the punishment which he has merited because of his original minor offense." This same interpretation is found in the Halakah as well (Mak. 10b; comp. also Mek., Mishpaṭim, iv. [ed. Weiss, p. 86a]). In explaining the law given in Deut. xxi. 10–14, Philo says, furthermore ("De Caritate," § 14 [M. 394]), that a captive woman taken in war shall not be treated as a slave if her captor will not take her to wife. The same interpretation is found in the Halakah (Sifre, Deut. 214 [ed. Friedmann, p. 113a]), which explains the words "lo tit'amer bah" (= "thou shalt not do her wrong") to mean, "thou shalt not keep her as a slave."

Numerous instances are also found in which, though Philo departs in the main point from the Halakah, he agrees with it in certain details. Thus, in interpreting the law set forth in Ex. xxi. 22 ("De Specialibus Legibus," § 19 [M. 317]) he differs entirely from the Halakah, except that he says that the man in question is liable to punishment only in case he has beaten the woman on the belly. The Halakah (Mek. *l.c.* v. [ed. Weiss, p. 90a]) deduces this law from the word "harah" (= "pregnant").

Philo agrees with the Halakah also in his justification of various laws. The law given in Ex. xxii. 1, according to which the owner has the right to kill a thief, is based by Philo on the assumption that the thief breaks in with murderous intent, in which case he would certainly be ready to kill the owner should the latter try to prevent him from stealing ("De Specialibus Legibus," § 2 [M. 337]). The Mishnah (Sanh. viii. 6 and Talmud 72a) gives the same explanation.

It is especially interesting to note that Philo borrowed certain halakot that have no foundation in Scripture, regarding them as authoritative interpretations of the law in question. He says, for instance (*l.c.* § 5 [M. 304]), that the marriage of a Jew with a non-Jewish woman is forbidden, no matter of what nation she be, although the Talmud says ('Ab. Zarah 36b) that, according to the Pentateuchal law (Deut. vii. 3), only a marriage with a member of any of the seven Canaanitish peoples was forbidden, the extension of this prohibition to all other nations being merely a rabbinic decree.

Agreement with the Earlier Halakah.

The most important feature of Philo's relation to the Halakah is his frequent agreement with an earlier halakah where it differs from a later one. This fact has thus far remained unnoticed, although it is most important, since it thus frequently becomes possible to determine which portions of the accepted halakah are earlier and which are later in date. A few examples may serve to make this clear. Philo says ("De Caritate," § 14 [M. 393]), in explaining the law given in Deut. xxi. 10–14, regarding a woman taken captive in war, that she must cut her nails. This interpretation of verse 12 of the same chapter agrees with the earlier halakah, represented by R. Eliezer (Sifre, Deut. 212 [ed. Friedmann, p. 112b]);

but the later halakah (Sifre, *l.c.*), represented by R. Akiba, explains the words "we-'asetah et-ẓiparneha" as meaning "she shall let her nails grow." Again, Philo says ("De Specialibus Legibus," § 19 [M. 317]), in interpreting the law of Ex. xxi. 18–19: "If the person in question has so far recovered from his hurt that he is able to go out again, although it may be necessary for him to be assisted by another or to use crutches, his assailant is no longer liable to punishment, even in case his victim subsequently dies; for it is not absolutely certain that his death is a result of the blow, since he has recovered in the meantime." Hence Philo takes the phrase "upon his staff" (*ib.* verse 19) literally. In like manner he interprets (*l.c.* § 2 [M. 336–337]) the passage "If the sun be risen upon him" (*ib.* xxii. 3) as follows: "If the owner catches the thief before sunrise he may kill him; but after the sun has risen, he no longer has this right." Both these explanations by Philo contradict the accepted halakah, which interprets the passages Ex. xxi. 19, xxii. 3, as well as Deut. xxii. 17, figuratively, taking the phrase "upon his staff" to mean "supported by his own strength," and interpreting the passage "If the sun be risen upon him" to mean "when it is clear as daylight that the thief would not have killed the owner, even had the latter prevented him from the robbery" (comp. Mek., Mishpaṭim, vi. [ed. Weiss, p. 88b]). Philo here follows the earlier halakah, whose representative, R. Eliezer (Sifre, Deut. 237 [ed. Friedmann, p. 118a]), says "debarim ki-ketabam" (= "the phrases must be taken literally"). Although only Deut. xxii. 17 is mentioned in Ket. 46a and Yer. Ket. 28c in connection with R. Eliezer's statement, it is not expressly said that such statement must not be applied to the other two phrases; and it may be inferred from Philo that these three phrases, which were explained figuratively by R. Ishmael, were taken literally by the old halakah.

Supports the "Lex Talionis."

The same agreement between Philo and the earlier halakah is found in the following examples: Philo takes the phrases Ex. xxi. 23–25 and Deut. xix. 21, "eye for eye," "tooth for tooth," etc., literally, saying (*l.c.* § 33 [M. 329]) that, according to the Mosaic law, the "lex talionis" must hold. This explanation differs from that of the accepted halakah, which interprets the phrases in question as meaning merely a money indemnity (Mek. *l.c.* viii. [ed. Weiss, p. 90b]; B. Ḳ. 93b–94a), whereas the earlier halakah (as represented by R. Eliezer, B. Ḳ. 94a) says "'ayin taḥat 'ayin mammash" (= "an eye for an eye" is meant in the literal sense). This view of the earlier halakah was still known as such to the later teachers; otherwise the Talmud (B. Ḳ. *l.c.*) would not have taken special pains to refute this view, and to prove its incorrectness.

It frequently happens that when Philo differs from the Halakah in expounding a law, and gives an interpretation at variance with it, such divergent explanation is mentioned as a possible one and is disproved in the Talmud or the halakic midrashim. This fact is especially noteworthy, since in many cases it renders possible the reconstruction of the earlier halakah by a comparison with Philo's interpretations, as is shown by the following example: Philo says (*l.c.* § 27 [M. 323]), in discussing the law of Ex. xxi. 28–29, that if an ox known to be vicious kills a person, then the ox as well as its owner shall be sentenced to death. Philo interprets the words "his owner also shall be put to death" (*ib.* verse 29) to refer to "death by legal sentence," although in certain circumstances the Law may exempt the owner from this penalty and impose a fine instead. The accepted Halakah, however, explains the phrase in question to mean that the owner will suffer death at the hand of God, while human justice can punish him only by a fine, in no case having the right to put him to death because his ox has killed a man (Mek. *l.c.* x. [ed. Weiss, p. 93a]; Sanh. 15a, b). This interpretation of the Halakah was not, on the other hand, universally accepted; for in Mek. *l.c.* and especially in the Talmud, *l.c.* it is attacked in the remark: "Perhaps the passage really means that the owner shall be sentenced to death by a human court." It appears from this statement as well as from Sanh. i. 4 (comp. Geiger, "Urschrift," pp. 448 *et seq.*) that the earlier halakah held that the owner should be sentenced to death. This view was vigorously opposed by the later halakah, and was not entirely set aside until a very late date, as appears from Sanh. *l.c.*

Influence of the Court of Alexandria.

It is impossible, however, to ascribe to the earlier Halakah all the interpretations of Philo that are mentioned and refuted in the Talmud and the halakic midrashim; and extreme caution must be observed in determining which of Philo's interpretations that differ from the accepted Halakah are to be assigned to the earlier one. Many of Philo's explanations are quoted according to the rulings of the court of Alexandria and to its interpretation of the Law, and were never recognized in the Palestinian Halakah. They are, nevertheless, cited as possible interpretations, and are refuted in the Talmud and in the Midrashim, Alexandrian judicial procedure in general being frequently made an object of criticism.

Philo's relation to the Palestinian haggadic exegesis is different, for it can not be said that wherever Palestinian ideas coincide with his own it must invariably have formed the basis of his statements (comp. Freudenthal, "Hellenistische Studien," pp. 57–77). While this dependence may have existed in numerous instances, it may confidently be affirmed that in many other cases the Palestinian sources borrowed ideas which Philo had drawn from Hellenistic authorities. The following examples may serve to show that the Palestinian Haggadah is indebted to Philo: Gen. R. viii. 1 explains the passage Gen. i. 27 to mean that God originally created man as an Androgynos, this idea being first expressed by Philo in explanation of the same passage ("De Opificio Mundi," § 24 [M. 17] and more clearly in "De Allegoriis Legum," ii. 4 [M. 49]). In like manner the idea expressed in Gen. R. xiv. 3 of a twofold creation of man, in part divine and in part earthly, has been taken from Philo, who was the first to enunciate this doctrine ("De Opificio Mundi," § 12 [M. 49–50]), while the interpretation given in Ex. R. xxvi. 1, that Moses was called by the same name as the water, is certainly taken from Philo, who says ("Vita Mosis," i. 4 [M.

83]) that Moses received his name because he was found in the water, the Egyptian word for which is "mos."

Relation to Palestinian Haggadic Exegesis.

In the case of many of the ideas and principles found both in Philo and in the Talmudic and Midrashic literature it is impossible to assert that there has been borrowing on either side; and it is much more justifiable to assume that such ideas originated independently of each other in Palestine and in Alexandria. This may have been the case also with the rules of hermeneutics. The principles which Philo framed for the allegoric interpretation of Scripture correspond in part to the exegetic system of the Palestinian Halakah. It is highly probable, however, that neither borrowed these rules from the other, but that both, feeling the need of interpreting Scripture, though for different purposes, independently invented and formulated these methods while following the same trend of thought. Some examples of similarity in the rules may be given here. Philo formulates the principle that a deeper meaning is implied in the repetition of well-known facts ("De Congressu Eruditionis Gratia," § 14 [M. 529]); and this same rule was formulated by Akiba also (Sifre, Num. 2, according to the reading of Elijah Wilna). Philo states as another rule that there is no superfluous word in the Bible, and wherever there is a word which seems to be such, it must be interpreted. Hence he explains ("De Profugis," § 10 [M. 554]) the apparently superfluous word in Ex. xxi. 12. This principle is formulated by Akiba also (Yer. Shab. xix. 17a; comp. also Sanh. 64b, where Akiba deduces the same meaning from the apparently redundant word in Num. xv. 31, as Philo does from Ex. xxi. 12).

Bibliography: Z. Frankel, *Ueber den Einfluss der Palästinensischen Exegese auf die Alexandrinische Hermeneutik*, pp. 190-192, Leipsic, 1851; idem, *Ueber Palästinensische und Alexandrinische Schriftforschung*, in *The Programme of the Breslau Seminary*, 1854; Bernhard Ritter, *Philo und die Halacha*, ib. 1879; Grätz, *Das Korbfest der Erstlinge bei Philo*, in *Monatsschrift*, 1877, pp. 433-442; Carl Siegfried, *Philo von Alexandria als Ausleger des Alten Testaments*, Jena, 1875; N. J. Weinstein, *Zur Genesis der Agada*: part ii., *Die Alexandrinische Agada*, Göttingen, 1901.

T. J. Z. L.

PHINEHAS: 1.—Biblical Data: Son of Eleazar and grandson of Aaron (Ex. vi. 25; I Chron. v. 30, vi. 35 [A. V. vi. 4, 50]). His mother is said to have been one of Putiel's daughters; and it seems that he was the only child of his parents (Ex. *l.c.*). Phinehas came into prominence through his execution of Zimri, son of Salu, and Cozbi, daughter of Zur, a Midianite prince, at Shittim, where the Israelites worshiped Baal-peor. Through his zeal he also stayed the plague which had broken out among the Israelites as a punishment for their sin; and for this act he was approved by God and was rewarded with the divine promise that the priesthood should remain in his family forever (Num. xxv. 7-15). After this event Phinehas accompanied, as priest, the expedition sent against the Midianites, the result of which was the destruction of the latter (*ib.* xxxi. 6 *et seq.*). When the Israelites had settled in the land of Canaan, Phinehas headed the party which was sent to remonstrate with the tribes of Reuben and Gad and the half-tribe of Manasseh because of the altar that had been built by them east of the Jordan (Josh. xxii. 13).

At the time of the distribution of the land, Phinehas received a hill in Mount Ephraim, where his father, Eleazar, was buried (*ib.* xxiv. 33). He is further mentioned as delivering the oracle to the Israelites in their war with the Benjamites (Judges xx. 28). In I Chron. ix. 20 he is said to have been the chief of the Korahites who guarded the entrance to the sacred tent.

The act of Phinehas in executing judgment and his reward are sung by the Psalmist (Ps. cvi. 30, 31). Phinehas is extolled in the Apocrypha also: "And Phinehas, the son of Eleazar, is the third in glory" (Ecclus. [Sirach] xlv. 23); "And he was zealous for the law, even as Phinehas did unto Zimri, the son of Salu" (I Macc. ii. 26).

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——**In Rabbinical Literature:** Phinehas is highly extolled by the Rabbis for his promptness and energy in executing the prince of the tribe of Simeon and the Midianitish woman. While even Moses himself knew not what to do, and all the Israelites were weeping at the door of the Tabernacle (Num. xxv. 6), Phinehas alone was self-possessed and decided. He first appealed to the brave men of Israel, asking who would be willing to kill the criminals at the risk of his own life; and, receiving no answer, he then undertook to accomplish the execution himself (Sifre, Num. 131; Targ. pseudo-Jonathan to Num. xxv. 7). According to Midr. Agada to Num. *l.c.*, however, Phinehas thought that the punishment of Zimri was incumbent on him, saying: "Reuben himself having committed adultery [Gen. xxxv. 22], none of his descendants is qualified to punish the adulterers; nor can the punishment be inflicted by a descendant of Simeon, because the criminal is a Simeonite prince; but I, a descendant of Levi, who with Simeon destroyed the inhabitants of Shechem for having committed adultery, will kill the descendant of Simeon for not having followed his ancestor's example." Phinehas, having removed the iron point from his spear (according to Pirḳe R. El. xlvii., it was Moses' spear that Phinehas had snatched), leaned on the shaft as on a rod; otherwise the Simeonites would not have allowed him to enter the tent. Indeed, the people inquired his object in entering the tent, whereupon he answered that he was about to follow the example of Zimri, and was admitted unopposed. After having stabbed the man and the woman, Phinehas carried both of them on his spear out of the tent so that all the Israelites might see that they had been justly punished.

The Twelve Miracles.

Twelve miracles were wrought for Phinehas at this time, among others the following: he was aided by divine providence in carrying the two bodies on his spear (comp. Josephus, "Ant." iv. 6, § 12); the wooden shaft of the spear supported the weight of two corpses; the lintel of the tent was raised by an angel so that Phinehas was not required to lower his spear; the blood of the victims was coagulated so that it might not drop on Phinehas and render him unclean. Still, when he came out the people of the tribe of Simeon gathered around him with the intention of killing him, upon which the angel of death began to mow down the Israelites with greater fury than before. Phinehas dashed the two corpses to the ground, saying: "Lord of the world, is it worth while that so many Israelites perish through these two?" and thereupon the plague was stayed. An allusion to this incident is made by the Psalmist: "Then stood up Phinehas, and executed judgment" (Ps. cvi. 30), the Rabbis explaining the word "wa-yefallel" as meaning "he disputed with God." The archangels were about to eject Phinehas from his place, but God said to them: "Leave him; he is a zealot, the son of a zealot [that is, Levi], one who, like his father [Aaron], appeases My anger" (Sanh. 82b; Sifre, *l.c.*; Targ. pseudo-Jonathan to Num. xxv. 7; Tan., Balaḳ, 30; Num. R. xx. 26). In Ber. 6b, however, the above-quoted passage from the Psalms is interpreted to mean that Phinehas prayed to God to check the plague. The people of all the other tribes, out of envy, mocked Phinehas, saying: "Have ye seen how a descendant of one who fattened ["piṭṭem"] calves for sacrifices to the idol [referring to his grandfather Putiel; comp. JETHRO IN RABBINICAL LITERATURE] killed the prince of a tribe?" God then pointed out that Phinehas was in reality the son of Eleazar and the grandson of Aaron (Sanh. *l.c.*; B. B. 109b; Sifre, *l.c.*).

Although the priesthood had been previously given to Aaron and his offspring, Phinehas became a priest only after he had executed Zimri, or, according to R. Ashi, after he had reconciled the tribes in the affair of the altar (Zeb. 101b; comp. PHINEHAS, BIBLICAL DATA). The priestly portions of every slaughtered animal—the shoulder, the two cheeks, and the maw (Deut. xviii. 3)—were assigned by God to the priests solely because of the merit of Phinehas in killing Zimri and Cozbi: the shoulder as a reward for carrying on his shoulder the two corpses; the two cheeks, for having pleaded with his mouth in favor of the Israelites; and the maw, for having stabbed the two adulterers in that part (Sifre, Deut. 165; Ḥul. 134b; Midr. Agada to Num. xxv. 13). Owing to the sad consequences attending the Israelites' lapse into idolatry, Phinehas pronounced an anathema, under the authority of the Unutterable Name and of the writing of the tables, and in the name of the celestial and terrestrial courts of justice, against any Israelite who should drink the wine of a heathen (Pirḳe R. El. xlvii.).

Other Exploits.

Phinehas accompanied, in the capacity of a priest specially anointed ("meshuaḥ milḥamah") for such purposes (comp. Deut. xx. 2), the expedition sent by Moses against Midian. The question why Phinehas was sent instead of his father is answered by the Rabbis in two different ways: (1) Phinehas went to avenge his maternal grandfather, Joseph (with whom certain rabbis identify Putiel), upon the Midianites who had sold him into Egypt (comp. Gen. xxxvii. 28–36). (2) He went simply because Moses said that he who began a good deed ought to finish it; and as Phinehas had been the first to avenge the Israelites upon the Midianites, it was proper that he should take part in the war against the latter (Sifre, Num. 157; Soṭah 43a; Num. R. xxii. 4). Phinehas was one of the two spies sent by Joshua to explore Jericho, as mentioned in Josh. ii. 1 *et seq.*, Caleb being the other. This idea is based on the Masoretic text of verse 4 of the same chapter, which reads "wa-tiẓpeno" = "and she hid him," that is to say, one spy only; for Phinehas, being a priest, was invisible like an angel (Num. R. xvi. 1). This is apparently the origin of the Rabbis' identification of Phinehas with the angel of God sent to Bochim (Judges ii. 1; Seder 'Olam, xx.; Num. R. *l.c.*; comp. Targ. pseudo-Jonathan to Num. xxv. 12). On the identification of Phinehas with Elijah see ELIJAH IN RABBINICAL LITERATURE.

According to B. B. 15a, the last verse of the Book of Joshua was written by Phinehas. The Rabbis, however, hold that the hill where Eleazar was buried (see PHINEHAS, BIBLICAL DATA) was not apportioned to Phinehas as a special lot, but was inherited by him from his wife, and was therefore called by his name (B. B. 111b). Apart from his identification with Elijah, Phinehas is considered by the Rabbis to have attained a very great age, since according to them he was still living in the time of Jephthah, 340 years after the Exodus (comp. Judges xi. 26). In the matter of Jephthah's vow, Phinehas is represented in a rather unfavorable light (see JEPHTHAH IN RABBINICAL LITERATURE). For him who sees Phinehas in a dream a miracle will be wrought (Ber. 56b).

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2. Son of Eli, the high priest and judge of Israel; younger brother of Hophni. According to I Sam. ii. 12–17, the two brothers broke the law given in Lev. vii. 34 (whence they were termed "sons of Belial") by striking the flesh-hook in the pot and taking for themselves whatever meat it brought up, even against the wish of the sacrificer. As judges they sinned through licentious conduct with the women who went to Shiloh (I Sam. ii. 22). In punishment for these sins it was announced to Eli that his sons should perish on the same day (*ib.* ii. 34); and in the ensuing battle between Israel and the Philistines both fell beside the Ark (*ib.* iv. 11).

A posthumous son was born to the wife of Phinehas, whom she called Ichabod (I Sam. iv. 19); and in continuation of the priestly genealogy a grandnephew of Phinehas, named Ahijah, is mentioned in connection with the battle of Jonathan against the Philistines (*ib.* xiv. 3).

3. Father of Eleazar, a priest who returned from captivity with Ezra (Ezra viii. 33).

E. G. H. S. O.

PHINEHAS: Guardian of the treasury at Jerusalem. In the last days of Jerusalem, in the year 70 C.E., he followed the example of his priestly colleague Jesus b. Thebouthi, and betrayed his trust; collecting many of the linen coats of the priests, their girdles, much purple and silk which had been prepared for the sacred curtain, and the costly spices for the holy incense, to save his life he went over to the Romans (Josephus, "B. J." vi. 8, § 3). He appears to be identical with the Phinehas mentioned in the Mishnah Sheḳalim v. 1, who was guardian of the sacred wardrobe. See PHINEHAS B. SAMUEL.

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PHINEHAS BEN CLUSOTH: Leader of the Idumeans. Simon b. Giora undertook several expeditions into the territory of the Idumeans to requisition provisions for his people. The Idumeans, after their complaints in Jerusalem had not brought assistance, formed a band of volunteers numbering 20,000 men, who from that time acted as wildly and mercilessly as did the Sicarians. Their leaders were Johannes and Jacob b. Sosa, Simon b. Kathla, and Phinehas ben Clusoth (Josephus, "B. J." iv. 4, § 2).

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PHINEHAS B. ḤAMA (generally called **R. Phinehas,** and occasionally **Phinehas ha-Kohen**): Palestinian amora of the fourth century; born probably in the town of Siknin, where he was living when his brother Samuel died (Midr. Shemuel ix.). He was a pupil of R. Jeremiah, of whose ritual practises he gives various details (*e.g.*, in Yer. Kil. 29b; Yer. Ḥag. 80b; Yer. Ket. 41a), and of R. Hilkiah. He seems also to have lived for a time in Babylonia, since a R. Phinehas who once went from that country to Palestine is mentioned in Yer. 'Er. 22d as conversing with R. Judah b. Shalom. This passage apparently refers to Phinehas b. Ḥama, as a conversation between him and Judah b. Shalom is also related elsewhere (*e.g.*, Ex. R. xii.); and it likewise explains the fact that R. Phinehas transmitted a halakah by Ḥisda (Yer. Sanh. 25c). His haggadic aphorisms, mentioned in B. B. 116a, were, therefore, probably propounded by him during his residence in Babylonia, and were not derived from Palestine, as Bacher assumes ("Ag. Pal. Amor." p. 311, note 5).

When the purity of the descent of the Jewish families in Babylonia was doubted in Palestine, Phinehas publicly proclaimed in the academy that in this respect Palestine outranked all countries excepting Babylonia (Ḳid. 71a). Many halakic sentences by Phinehas have been preserved, most of which occur in citations by Hananiah (*e.g.*, Yer. Demai 23b; Yer. Ma'as. 50c; Bik. 65d; Yer. Pes. 30d; and elsewhere). Phinehas himself occasionally transmitted earlier halakic maxims (*e.g.*, Yer. Pes. 29c), and is frequently the authority for haggadic aphorisms by such scholars as R. Hoshaiah (Lam. R. proem xxii.; Cant. R. v. 8, end), Reuben (Tan., Ḳedoshim, beginning), Abbahu (Gen. R. lxviii. 1), and many others (comp. Bacher, *l.c.* p. 314, note 4).

Phinehas' own haggadah is very extensive, and includes many maxims and aphorisms, as well as homiletic and exegetic interpretations. The following citations may serve as examples of his style: "Poverty in the house of man is more bitter than fifty plagues" (B. B. 116a). "A chaste woman in the house protecteth and reconcileth like an altar" (Tan., Wayishlaḥ, on Gen. xxxiv. 1). "While other laws decree that one must renounce his parents on pledging his allegiance as a follower and soldier of the king [the reference may be to Matt. x. 35–37], the Decalogue saith: 'Honor thy father and thy mother'" (Num. R. viii. 4). "Ps. xxvi. 10 refers to dice-players, who reckon with the left hand and sum up with the right, and thus rob one another" (Midr. Teh. *ad loc.*). "The name that a man wins for himself is worth more than that which is given him by his father and mother" (Eccl. R. vii. 4).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 310–344.

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PHINEHAS BEN JAIR: Tanna of the fourth generation; lived, probably at Lydda, in the second half of the second century; son-in-law of Simeon ben Yoḥai and a fellow disciple of Judah I. He was more celebrated for piety than for learning, although his discussions with his father-in-law (Shab. 33b) evince great sagacity and a profound knowledge of tradition. A haggadah gives the following illustration of Phinehas' scrupulous honesty: Once two men deposited with him two seahs of wheat. After a prolonged absence of the depositors Phinehas sowed the wheat and preserved the harvest. This he did for seven consecutive years, and when at last the men came to claim their deposit he returned them all the accumulated grain (Deut. R. iii.).

Phinehas is said never to have accepted an invitation to a meal and, after he had attained his majority, to have refused to eat at the table of his father. The reason given by him for this course of conduct was that there are two kinds of people: (1) those who are willing to be hospitable, but can not afford to be so, and (2) those who have the means but are not willing to extend hospitality to others (Ḥul. 7b). Judah I. once invited him to a meal, and exceptionally he decided to accept the invitation; but on arriving at the house of the patriarch he noticed in the yard mules of a certain kind the use of which was forbidden by local custom on account of the danger in handling them. Thereupon he retraced his steps and did not return (Ḥul. *l.c.*).

Special weight was laid by Phinehas upon the prescriptions relating to the tithe. This feature of Phinehas' piety is described hyperbolically in the Haggadah. The latter relates a story of a mule belonging to Phinehas which, having been stolen, was released after a couple of days on account of its refusal to eat food from which the tithe had not been taken (Gen. R. xlvi.; comp. Ab. R. N. viii., end). To Phinehas is attributed the abandonment by Judah I. of his project to abolish the year of release (Yer. Demai i. 3; Ta'an. iii. 1).

Account of His Own Times.

Phinehas draws a gloomy picture of his time. "Since the destruction of the Temple," he says, "the members and freemen are put to shame, those who conform to the Law are held in contempt, the violent and the informer have the upper hand, and no one cares for the people or asks pity for them. We have no hope but in God" (Soṭah 49a). Elsewhere he says: "Why is it that in our time the prayers of the Jews are not heard? Because they do not know the holy name of God" (Pesiḳ. R. xxii., end; Midr. Teh. to Ps. xci. 15). Phinehas, however, believes in man's perfectibility, and enumerates the virtues which render man worthy to receive the Holy Spirit. The Law, he says, leads to carefulness; carefulness, to diligence; diligence, to cleanliness; cleanliness, to retirement; retirement, to purity; purity, to piety; piety, to humility; humility, to fear of sin; fear of sin, to holiness; holiness, to the reception of the Holy Spirit; and the Holy Spirit, to resurrection ('Ab. Zarah 20b; with some slight variants, Soṭah ix. 15).

Miracles Attributed to Him.

The Haggadah records many miracles performed by Phinehas. Among these is that of having passed on dry ground through the River Ginai, which he had to cross on his way to ransom prisoners (Yer. Demai i. 3). According to another version, Phinehas performed this miracle while he was going to the school to deliver a lecture. His pupils, who had followed him, asked if they might without danger cross the river by the same way, whereupon Phinehas answered: "Only those who have never offended any one may do so" (Ḥul. 7a). To Phinehas is attributed the authorship of a later midrash entitled "Tadshe" or "Baraita de-Rabbi Pineḥas ben Ya'ir." The only reasons for this ascription are the facts (1) that the midrash begins with Phinehas' explanation of Gen. i. 11, from which the work derives its name, and (2) that its seventh chapter commences with a saying of his on the tree of knowledge (see Jew. Encyc. viii. 578, *s.v.* Midrash Tadshe). Phinehas was buried in Kefar Biram.

Bibliography: Heilprin, *Seder ha-Dorot*, ii.; Jellinek, *B. H.* iii. 164 *et seq.*, vi. 29; *Ben Chananja*, iv. 374; Bacher, *Ag. Tan.* ii. 495 *et seq.*; Isaac Halevy, *Dorot ha-Rishonim*, ii. 48; Braunschweiger, *Die Lehrer der Mischna*, p. 241, Frankfort-on-the-Main, 1903; Epstein, *Beiträge zur Jüdischen Alterthumskunde*, i., p. x.

W. B. I. Br.

PHINEHAS B. SAMUEL: The last high priest; according to the reckoning of Josephus, the eighty-third since Aaron. He was a wholly unworthy person who was not of high-priestly lineage and who did not even know what the high priest's office was, but was chosen by lot, and in 67–68 was dragged by the revolutionary party against his will from his village Aphthia, where he was a farmer, to Jerusalem, to take the place of the deposed Matthias ben Theophilus. He was clothed in the high-priestly garments and instructed as to what he had to do on every occasion. He was an object of ridicule for the evil-minded, but this godlessness drew tears from the eyes of the worthy priests. He met his death probably in the general catastrophe. His name is written in various ways by Josephus ("B. J." iv. 3, § 8, ed. Niese). It is supposed that he was identical with the פנחס mentioned in the Mishnah as a functionary of the Temple; in this case his correct name would be Phineas. But Josephus writes this Biblical name differently. In regard to the Phinehas mentioned by the Rabbis see Phinehas, guardian of the treasury.

Bibliography: Derenbourg, *Essai sur l'Histoire de la Palestine*, p. 269; Grätz, *Gesch.* iii. 4, 751; Schürer, *Gesch.* i. 3, 618; ii. 3, 220.

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PHOCYLIDES. See Pseudo-Phocylides.

PHRYGIA: Province in Asia Minor. Antiochus the Great transferred 2,000 Jewish families from Mesopotamia and Babylonia to Phrygia and Lydia (Josephus, "Ant." xii. 3, § 4). They settled principally in Laodicea and Apamea. The Christian Apostles also were familiar with Jews from Phrygia (Acts ii. 10). Christian teachings easily gained entry there on account of the numerous Jews in the country. It is noteworthy that in the Phrygian city Mantalos there is an inscription written from right to left (Ramsay, "The Historical Geography of Asia Minor," p. 150, London, 1890). In the Byzantine period Amorion was a Phrygian city, in which Jews held the supremacy (see Jew. Encyc. iii. 453, *s.v.* Byzantine Empire). Ibn Khurdadhbah also mentions a Ḥiṣn al-Yahud (= "Jews' Castle"; Ramsay, *ib.* p. 445) in this region.

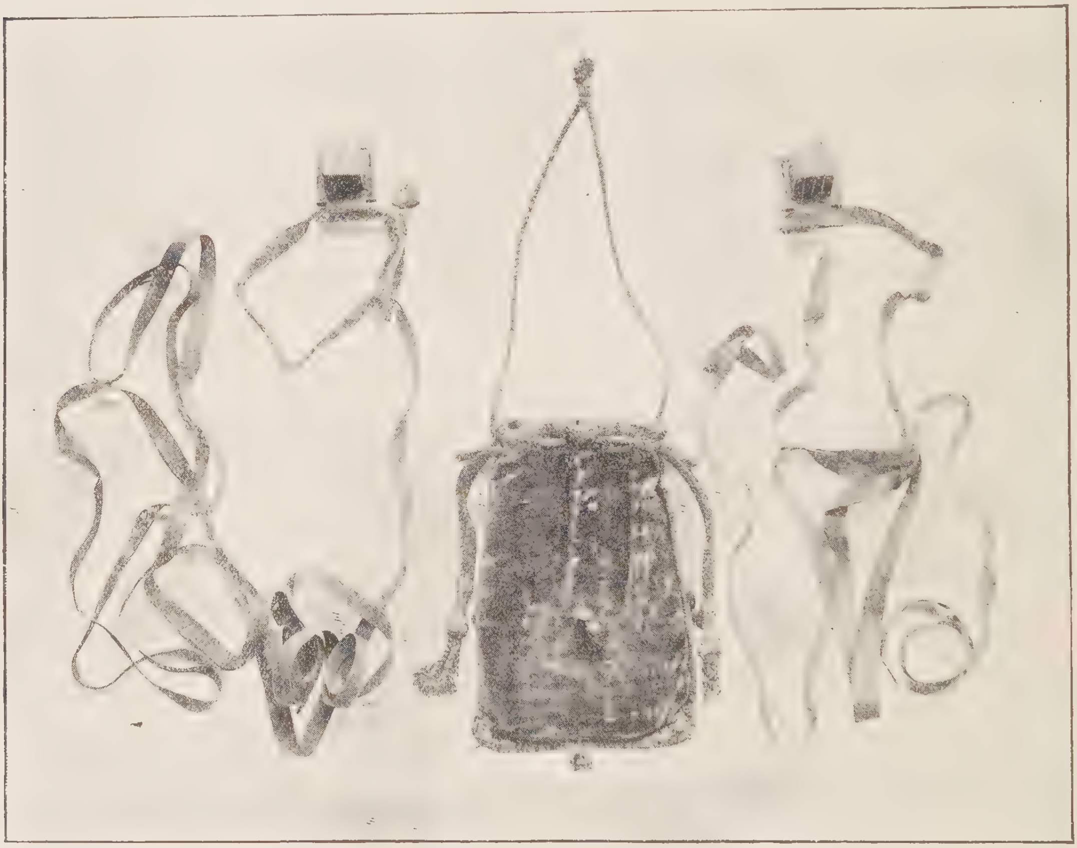
Bibliography: Schürer, *Gesch.* iii. 3, 5, 10, 13; W. M. Ramsay, *The Cities and Bishoprics of Phrygia*, i., part ii., 667–676, London, 1897.

G. S. Kr.

PHYLACTERIES ("tefillin").—**Legal View:** The laws governing the wearing of phylacteries were derived by the Rabbis from four Biblical passages (Deut. vi. 8, xi. 18; Ex. xiii. 9, 16). While these passages were interpreted literally by most commentators (comp., however, Ibn Ezra and RaShbaM on Ex. xiii. 9), the Rabbis held that the general law only was expressed in the Bible, the application and elaboration of it being entirely matters of tradition and inference (Sanh. 88b). The earlier tannaim had to resort to fanciful interpretations of the texts in order to find Biblical support for the custom of inscribing the four selections in the phylacteries (Men. 34b; Zeb. 37b; Sanh. 4b; Rashi and Tos. *ad loc.*). There are more laws—ascribed to oral delivery by God to Moses—clustering about the institution of tefillin than about any

Phylactery-Bag.
(In the British Museum.)

other institution of Judaism (Men. 35a; Yer. Meg. i. 9; Maimonides, in "Yad," Tefillin, i. 3, mentions ten; Rodkinssohn, in "Tefillah le-Mosheh," p. 20, ed. Presburg, 1883, mentions eighteen; comp. Weiss, "Dor," i. 74–75). Thus, even if most Jewish commentators are followed in their literal interpretations of the Biblical passages mentioned above, rabbinic interpretation and traditional usage must still be relied upon for the determination of the nature of the tefillin and the laws concerning them (see PHYLACTERIES—HISTORICAL and CRITICAL VIEWS).



PHYLACTERIES AND BAG.
(In the United States National Museum, Washington, D. C.)

Details of Manufacture.

Phylacteries, as universally used at the present time, consist of two leathern boxes—one worn on the arm and known as "shel yad" (Men. iv. 1) or "shel zeroa'" (Miḳ. x. 3), and the other worn on the head and known as "shel rosh"—made of the skins of clean animals (Men. 42b; Sanh. 48b; "Yad," *l.c.* iii. 15). The boxes must be square (Men. 35a); their height may be more or less than the length or the width ("Yad," *l.c.* iii. 2); and it is desirable that they be black (Shulḥan 'Aruk, Oraḥ Ḥayyim, 32, 40). The boxes are fastened on the under side with square pieces of thick leather (תיתורא; Men. 35a) by means of twelve stitches made with threads prepared from the veins of clean animals (Shab. 28b), and are provided with loops (מעברתא; Men. 35a) at the ends, through which are passed leathern straps (רצועות) made of the skins of clean animals (Shab. 28b) and blackened on the outside (Men. 35a; comp. "Sefer Ḥasidim," ed. Wistinetski, § 1669). The strap that is passed through the head-phylactery ends at the back of the head in a knot representing the letter ד; the one that is passed through the hand-phylactery is formed into a noose near the box and fastened in a knot in the shape of the letter י (comp. Heilprin, "Seder ha-Dorot," i. 208, ed. Maskileison, Warsaw, 1897, where a wonderful story in relation to the laws governing the making of these knots is told). The box containing the head-phylactery has on the outside the letter ש, both to the right (with three strokes: ש) and to the left (with four strokes: ש; Men. 35a; comp. Tos., *s.v.* "Shin"; probably as a reminder to insure the correct insertion of the four Biblical passages); and this, together with the letters formed by the knots of the two straps, make up the letters of the Hebrew word "Shaddai" (שדי = "Almighty," one of the names of God; Men. 35b; Rashi, *s.v.* "Ḳesher"). The measurements of the boxes are not given; but it is recommended that they should not be smaller than the width of two fingers ('Er. 95b; Tos., *s.v.* "Maḳom"; Men. 35a; Tos., *s.v.* "Shin"). The width of the straps should be equal to the length of a grain of oats. The strap that is passed through the head-phylactery should be long enough to encircle the head and to allow for the knot; and the two ends, falling in front over either shoulder, should reach the navel, or somewhat above it. The strap that is passed through the hand-phylactery should be long enough to allow for the knot, to encircle the whole length of the arm, and then to be wound three times around the middle finger ("Yad," *l.c.* iii. 12; Oraḥ Ḥayyim, 27, 8, 11).

Contents.

Each box contains the four Scriptural passages Ex. xiii. 1–10, 11–16; Deut. vi. 4–9, xi. 13–21 (comp. Zohar, ed. Amsterdam, 1789, to Bo, p. 43a, b), written with black ink (Yer. Meg. i. 9) in Hebrew square characters (אשורית; Meg. 8b; Soferim xv. 1) on parchment (Shab. 79b; Men. 32a) specially prepared for the purpose (Oraḥ Ḥayyim, 32, 8; comp. "Be'er Heṭeb" and "Sha'are Teshubah," *ad loc.*) from the skin of a clean animal (Shab. 108a). The hand-phylactery has only one compartment, which contains the four Biblical selections written upon a single strip of parchment in four parallel columns and in the order given in the Bible (Men. 34b). The head-phylactery has four compartments, formed from one piece of leather, in each of which one selection written on a separate piece of parchment is deposited perpendicularly. The pieces of parchment on which the Biblical selections are written are in either case tied round with narrow strips of parchment and fastened with the thoroughly washed hair of a clean animal (Shab. 28b, 108a), preferably of a calf ("Yad," *l.c.* iii. 8; Oraḥ Ḥayyim, 32, 44). There was considerable discussion among the commentators of the Talmud (Men. 34b) as to the order in which the Biblical selections should be inserted into the head-phylactery. The chief disputants in this case were R. Solomon Yiẓḥaḳi (Rashi) and R. Jacob b. Meïr Tam (Rabbenu Tam), although different possible arrangements have been suggested by other writers ("Shimmusha Rabba" and RABaD). The following diagram shows the arrangements of the Bible verses as advocated respectively by Rabbenu Tam and Rashi (comp. Rodkinssohn, "Tefillah le-Mosheh," p. 25):

Arrangement of Passages.

R. Tam	Ex. xiii. 1–10, קדש	Ex. xiii. 11–16, והיה כי יביאך	Deut. xi. 13–21, והיה אם שמוע	Deut. vi. 4–9, שמע
Rashi	Ex. xiii. 1–10, קדש	Ex. xiii. 11–16, והיה כי יביאך	Deut. vi. 4–9, שמע	Deut. xi. 13–21, והיה אם שמוע

The prevailing custom is to follow the opinion of Rashi ("Yad," *l.c.* iii. 5; comp. RABaD and "Kesef Mishneh" *ad loc.*; Oraḥ Ḥayyim, 34, 1), although some are accustomed, in order to be certain of performing their duty properly, to lay two pairs of tefillin (comp. 'Er. 95b), one prepared in accordance with the view of Rashi, and the other in accordance with that of Rabbenu Tam. If, however, one is uncertain as to the exact position for two pairs of tefillin at the same time, one should first "lay" the tefillin prepared in accordance with Rashi's opinion, and then, removing these during the latter part of the service, without pronouncing a blessing lay those prepared in accordance with Rabbenu Tam's opinion. Only the specially pious wear both kinds (Oraḥ Ḥayyim, 34, 2, 3).

Mode of Writing.

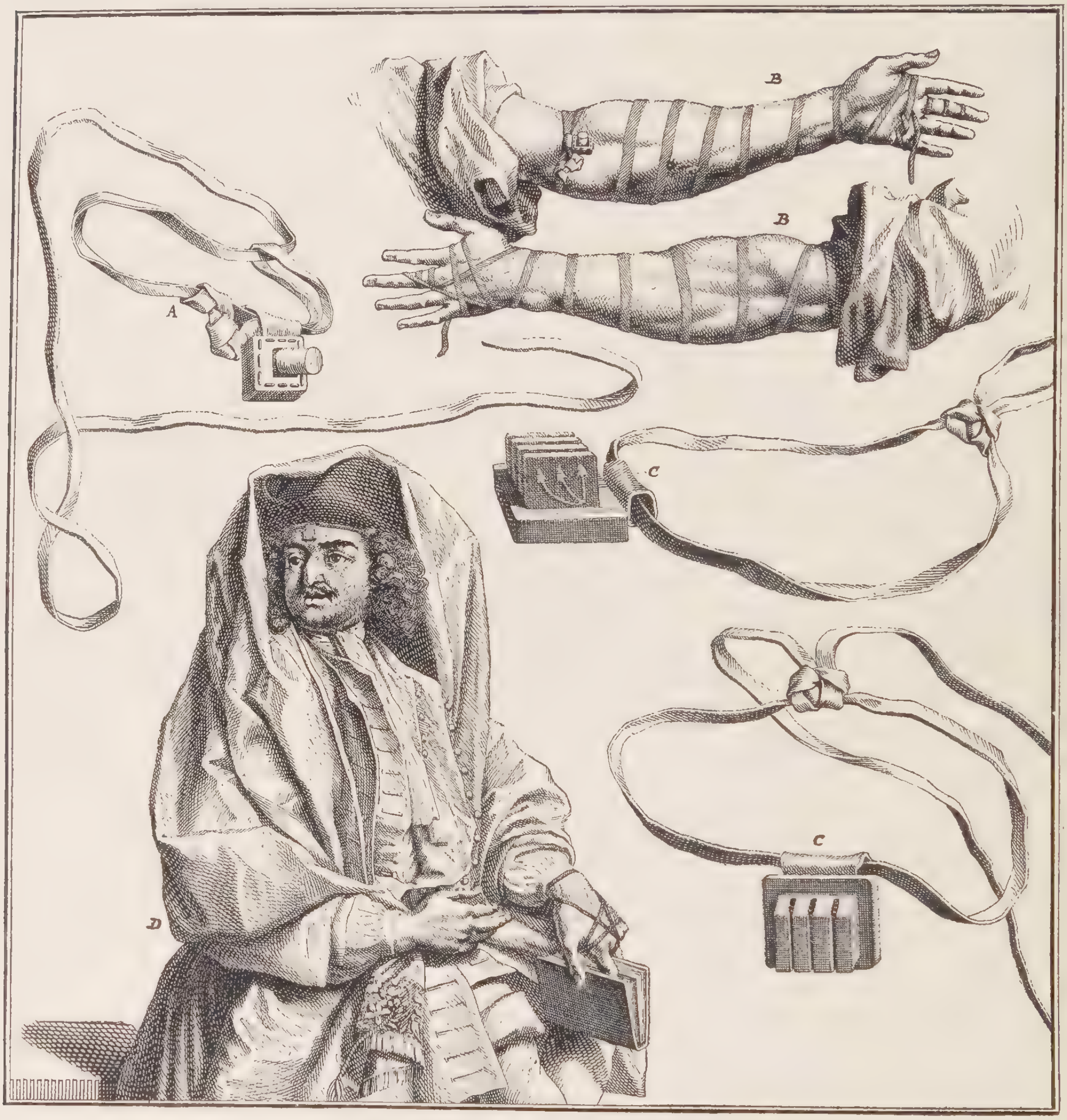
The parchment on which the Biblical passages are written need not be ruled ("Yad," *l.c.* i. 12), although the custom is to rule it. A pointed instrument that leaves no blot should be used in ruling; the use of a pencil is forbidden (Oraḥ Ḥayyim, 32, 6, Isserles' gloss). The scribe should be very careful in writing the selections. Before beginning to write he should pronounce the words, "I am writing this for the sake of the holiness of tefillin"; and before he begins to write any of the names of God occurring in the texts, he should say, "I am writing this for the sake of the holiness of the Name." Throughout the writing his attention must not be diverted; "even if the King of Israel should then greet him, he is forbidden to reply" ("Yad," *l.c.* i. 15; Oraḥ Ḥayyim, 32, 19). If he omits even one letter, the whole inscription becomes unfit. If he inserts a superfluous letter at the beginning or at the end of a word, he may erase it, but if in the middle of a word, the whole becomes unfit ("Yad," *l.c.* ii.; Oraḥ Ḥayyim, 32, 23, and "Be'er Heṭeb," *ad loc.*). The letters must be distinct and not touch each other; space must be left between them, between the words, and between the lines, as also between the verses (Oraḥ Ḥayyim, 32, 32, Isserles' gloss; comp. "Magen Abraham" and "Be'er Heṭeb" *ad loc.*). The letters שעטנז גץ where they occur in the selections are adorned with some fanciful ornamentation (Men. 29b; see Tos., *s.v.* "Sha'aṭnez"); some scribes adorn other letters also (Oraḥ Ḥayyim, 36, 3, and "Be'er Heṭeb," *ad loc.*). In writing the selections it is customary to devote seven lines to each paragraph in the hand-phylactery, and four lines to each paragraph in the head-phylactery (Oraḥ Ḥayyim, 35).

How Put on.

In putting on the tefillin, the hand-phylactery is laid first (Men. 36a). Its place is on the inner side of the left arm (*ib.* 36b, 37a), just above the elbow (comp. "Sefer Ḥasidim," §§ 434, 638, where the exact place is given as two fist-widths from the shoulder-blade; similarly the head-phylactery is worn two fist-widths from the tip of the nose); and it is held in position by the noose of the strap so that when the arm is bent the phylactery may rest near the heart (Men. 37a, based on Deut. xi. 8; comp. "Sefer Ḥasidim," §§ 435, 1742). If one is left-handed, he lays the hand-phylactery on the same place on his right hand (Men. 37a; Oraḥ Ḥayyim, 27b). After the phylactery is thus fastened on the bare arm, the strap is wound seven times round the arm. The head-phylactery is placed so as to overhang the middle of the forehead, with the knot of the strap at the back of the head and overhanging the middle of the neck, while the two ends of the strap, with the blackened side outward, hang over the shoulders in front (Oraḥ Ḥayyim, 27, 8–11). On laying the hand-phylactery, before the knot is fastened, the following benediction is pronounced: "Blessed art Thou . . . who sanctifieth us with His commandments and hast commanded us to lay tefillin." Before the head-phylactery is fastened the blessing is repeated with the substitution of the phrase "concerning the commandment of tefillin" for "to lay tefillin." Some authorities are of the opinion that the blessing on laying the head-phylactery should be pronounced only when an interruption has occurred through conversation on the part of the one engaged in performing the commandment; otherwise the one blessing pronounced on laying the hand-phylactery is sufficient. The prevailing custom, however, is to pronounce two blessings, and, after the second blessing, to say the words, "Blessed be the name of His glorious kingdom for ever and ever," lest the second benediction be pronounced unnecessarily. If he who lays the tefillin has talked between the laying of the hand-phylactery and that of the head-phylactery, he should repeat both blessings at the laying of the latter (Men. 36a; "Yad," *l.c.* iv. 4, 5; Oraḥ Ḥayyim, 25, 5; Isserles' gloss, 9, 10; comp. *ib.* 206, 6).

The Blessings.

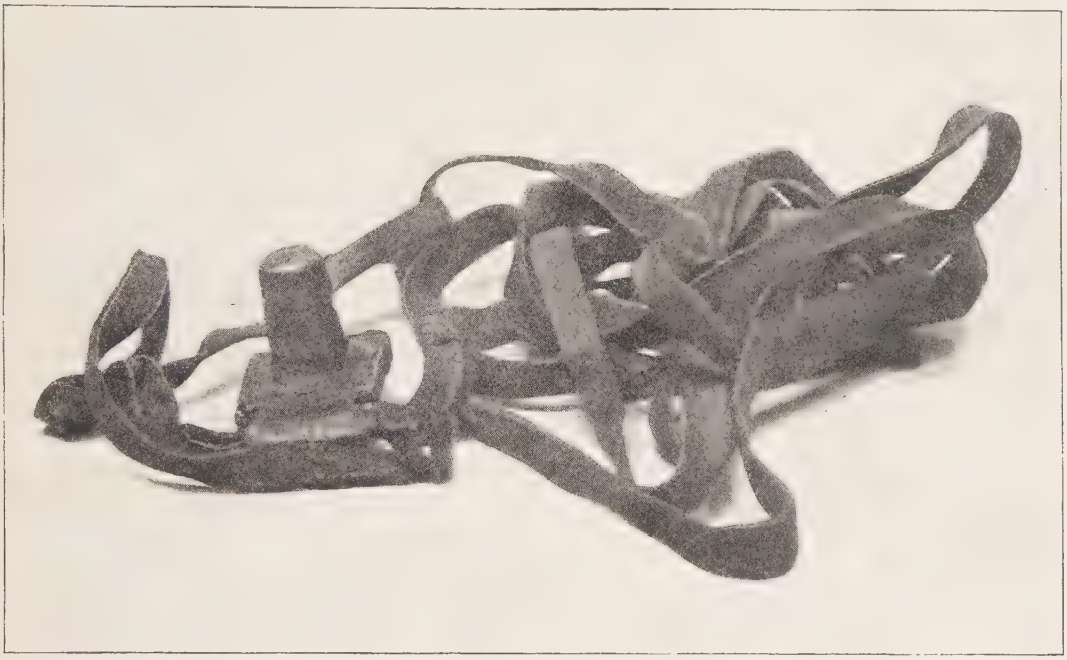
Then the strap of the hand-phylactery is wound three times around the middle finger so as to form a ש and the passages Hos. ii. 21 and 22 are recited. The seven twistings of the strap on the arm are then counted while the seven words of Deut. iv. 4 are recited. A lengthy prayer in which the significance of the tefillin is explained and which con-



PHYLACTERIES AND THEIR ARRANGEMENT.
A. For the arm. B. As adjusted on the arm. C. For the head. D. Jew wearing phylacteries.
(From Picart, 1725.)

tains traces of cabalistic influence is recited by some before putting on the tefillin. After the tefillin are laid Ex. xiii. 1–16 is recited. In removing the tefillin the three twistings on the middle finger are loosened first; then the head-phylactery is removed; and finally the hand-phylactery (Men. 36a). It is customary to lay and to remove the tefillin while standing; also to kiss them when they are taken from and returned to the phylactery-bag (Oraḥ Ḥayyim, 28, 2, 3).

Originally tefillin were worn all day, but not during the night (Men. 36b). Now the prevailing custom is to wear them during the daily morning service only (comp. Ber. 14b). They are not worn on Sabbaths and holy days; for these, being in themselves "signs," render the tefillin, which are to serve as signs themselves (Ex. xiii. 9, 16), unnecessary (Men. 36b; 'Er. 96a). In those places where tefillin are worn on the week-days of the festivals (see Holy Days), and on New Moons, they are removed before the "Musaf" prayer (Oraḥ Ḥayyim, 25, 13).



PHYLACTERY FOR ARM.
(From the Cairo Genizah.)

The duty of laying tefillin rests upon males after the age of thirteen years and one day. Women are exempt from the obligation, as are also slaves and minors (Ber. 20a). Women who wish to lay tefillin are precluded from doing so (Oraḥ Ḥayyim, 38, 3, Isserles' gloss); in ancient times this was not the case ('Er. 96a, b). A mourner during the first day of his mourning period (M. Ḳ. 15a; Suk. 25b), a bridegroom on his wedding-day (Suk. *l.c.*), an excommunicate, and a leper (M. Ḳ. 15a) are also exempt. A sufferer from stomach-trouble (Ḥul. 110a), one who is otherwise in pain and can not concentrate his mind ("Yad," *l.c.* iv. 13), one who is engaged in the study of the Law (R. Jonah to Alfasi on Ber. ii. 5, *s.v.* "Le-Memra"), and scribes of and dealers in tefillin and mezuzot while engaged in their work if it can not be postponed, are also free from this obligation (Suk. 26a; Oraḥ Ḥayyim, 38, 8–10). It is not permitted to enter a cemetery (Ber. 18a) or any unseemly place (*ib.* 23a; Shab. 10a), or to eat a regular meal or to sleep (Ber. 23b; Suk. 26a), while wearing tefillin. The bag used for tefillin should not be used for any other purpose, unless a condition was expressly made that it might be used for any purpose (Ber. 23b; Sanh. 48a).

Maimonides ("Yad," *l.c.* iv. 25, 26) concludes the laws of tefillin with the following exhortation (the references are not in Maimonides):

> "The sanctity of tefillin is very great (comp. Shab. 49a; Masseket Tefillin, toward the end: Zohar, section "Wa'etḥanan," p. 269b). As long as the tefillin are on the head and on the arm of a man, he is modest and God-fearing and will not be attracted by hilarity or idle talk, and will have no evil thoughts, but will devote all his thoughts to truth and righteousness (comp. Men. 43b; "Sefer Ḥasidim," § 554). Therefore, every man ought to try to have the tefillin upon him the whole day (Masseket Tefillin, *l.c.*; comp. Sifre to Deut. v. 9); for only in this way can he fulfil the commandment. It is related that Rab (Abba Arika), the pupil of our holy teacher (R. Judah ha-Nasi), was never seen to walk four cubits without a Torah, without fringes on his garments ("ẓiẓit"), and without tefillin (Suk. 29a, where R. Johanan b. Zakkai and R. Eliezer are mentioned; comp. Meg. 24a, where R. Zera is mentioned). Although the Law enjoins the wearing of tefillin the whole day, it is especially commendable to wear them during prayer. The sages say that one who reads the Shema' without tefillin is as if he testified falsely against himself (Ber. 14b, 15a). He who does not lay tefillin transgresses eight commandments (Men. 44a; comp. R. H. 17a); for in each of the four Biblical passages there is a commandment to wear tefillin on the head and on the arm. But he who is accustomed to wear tefillin will live long, as it is written, 'When the Lord is upon them they will live'" (Isa. xxxviii. 16, Hebr.; comp. A. V.; Men. 44a).

Bibliography: *Masseket Tefillin*, published by Kirchheim in his edition of the seven smaller treatises of the Talmud, Frankfort-on-the-Main, 1851; Rosh, *Hilkot Tefillin*, in *Halakot Ḳeṭannot*, and *Shimmusha Rabba*, published with Menaḥot in most editions of the Talmud; *Kol Bo*, § 21, Fürth, 1782; Hamburger, *R.B.T.* ii., s.v. *Tephillin*; Hastings, *Dict. Bible*; Friedländer, *The Jewish Religion*, pp. 331-334, London, 1900; Rodkinson, *Tefillah le-Mosheh*, Presburg, 1883; Zunz, *G. S.* ii. 172-176, Berlin, 1876.

E. C. J. H. G.

——**Historical View:** The only instance of the name "phylacteries" in Biblical times occurs in the New Testament (Matt. xxiii. 5), whence it has passed into the languages of Europe. In rabbinical literature it is not found even as a foreign word. The Septuagint renders "ṭoṭafot" (A. V. and R. V. "frontlets"; Ex. xiii. 16 and Deut. vi. 8) by ἀσαλευτόν (= "something immovable"); nor do Aquila and Symmachus use the word "phylacteries." The Targumim (Jonathan, Onḳelos) and the Peshiṭta use "tefillin" (Ex. xiii. 9, 16; xxviii. 37; Deut. vi. 8, xxviii. 10; Ezek. xxiv. 23; Cant. viii. 1) or "ṭoṭafot" (II Sam. i. 10; Ezek. xxiv. 17 *et seq.*). The terms "tefillah," "tefillin" only are found in Talmudic literature, although the word "ṭoṭafah" was still current, being used with the meaning of "frontlet" (Shab. vi. 1). The conclusions in regard to the tefillin which are based on its current name "phylacteries," therefore, lack historical basis, since this name was not used in truly Jewish circles.

Name and Origin.

Phylactery-Bag.
(In the possession of Maurice Herrmann, New York.)

In regard to their origin, however, the custom of wearing protecting coverings on the head and hands must be borne in mind. Saul's way of appearing in battle, with a crown on his head and wearing bracelets, is connected with this idea. The Proverbs reflect popular conceptions, for they originated in great part with the people, or were addressed to them. Prov. i. 9, iii. 3, vi. 21, and vii. 3 (comp. Jer. xvii. 1, xxxi. 32-33) clearly indicate the custom of wearing some object, with or without inscription, around the neck or near the heart; the actual custom appears in the figure of speech. In view of these facts it may be assumed that Ex. xiii. 9, 16, and Deut. vi. 8, xi. 18 must be interpreted not figuratively but literally; therefore it must be assumed that the custom of wearing strips inscribed with Biblical passages is commanded in the Torah. "Bind them as signs on thy hand, and they shall be as ṭoṭafot between thy eyes" assumes that ṭoṭafot were at the time known and in use, but that thenceforth the words of the Torah were to serve as ṭoṭafot (on signs see also I Kings xx. 41; Ezek. ix. 4, 6; Psalms of Solomon, xv. 9; see Breast-plate of the High Priest; Cain).

Epoch of Introduction.

It is not known whether this command was carried out in the earliest time, and if so, in what manner. But from the relatively large number of regulations referring to the phylacteries—some of them connected with the names of the first tannaim—and also from the fact that among the fifty-five "Sinaitic commands" ("halakah le-Mosheh mi-Sinai") eight refer to the tefillin alone and seven to the tefillin and the Torah together, it follows that they were used as early as the time of the Soferim—the fourth, or at least the third, century B.C. The earliest explicit reference to them that has been preserved—namely, in the Letter of Aristeas (verse 159; see Kautzsch, "Apokryphen," ii. 18)—speaks of them as an old institution.

Josephus ("Ant." iv. 8, § 13) also regards them as an ancient institution, and he curiously enough places the tefillin of the head first, as the Talmud generally does (comp. Justin, "Dial. cum Tryph." ed. Otto, ii. 154). The tefillin are mentioned in connection with Simeon b. Sheṭaḥ, brother-in-law of

Alexander Jannæus (Yer. Ḥag. 77d); and Shammai produces the tefillin of his mother's father (Mek., Bo, § 17 [ed. Friedmann, 21b]; the parallel passage Yer. 'Er. 26a reads "Hillel"). The date here given is the seventh decade of the first century B.C. Schorr (in "He-Ḥaluẓ," vol. iv.) assumes that they were introduced in the Maccabean period, and A. Krochmal regards the reference to Elisha's "wings" (Shab. 44a; Yer. Ber. 4c) as indicating that he was one of the first of the high priests to wear the tefillah ("'Iyyun Tefillah," pp. 27 *et seq.*). Johanan b. Zakkai never went four ells without tefillin; neither did his pupil Eliezer (Yer. Ber. 4c). Gamaliel II. (*c.* 100 C.E.) gives directions as to what shall be done with tefillin found on the Sabbath, making a distinction between old and new tefillin ('Er. x. 1), a fact that clearly indicates the extent to which they were used. Even the slaves of this patriarch wore tefillin (Yer. 'Er. 26a). Judah b. Bathyra refers, about 150 C.E., to the tefillin which he inherited from his grandfather; these were inscribed to the dead awakened by Ezekiel (xxxvii.; Sanh. 92b). In the following centuries they were used to an increasing extent, as appears from the numerous sentences and rules referring to them by the authorities of the Babylonian and Palestinian Talmuds.

Earliest Form.

Tefillin resembled amulets in their earliest form, strips of parchment in a leather case, which is called either "bag" or "little house." Tefillin and "ḳeme'ot" are, in fact, often mentioned side by side (Shab. vi. 2; Miḳ. vi. 4; Kelim xxiii. 9; *et al.*), and were liable to be mistaken one for the other ('Er. x. 1 *et al.*). As in the case of the Torah roll, the only permissible material was parchment, while the "mezuzah" was made of a different kind of parchment (Shab. viii. 3 *et al.*); for this reason a discarded tefillah could be made into a mezuzah, but not vice versa (Men. 32a). It was made square, not round (Meg. iv. 8). The head-tefillah consisted of four strips in four compartments, while the hand-tefillah consisted of one strip. The former could be made out of the latter, but not vice versa; and they were independent of each other (Kelim xviii. 8; Men. iii. 7, iv. 1, 34b; Yer. Ḥag. 77d *et passim*). The heretics had a way of covering the tefillah with gold, wearing it on the sleeve and on the forehead (Meg. iv. 8). The straps (Yad. iii. 3) were made of the same material as the boxes, but could be of any color except blood-red; they were sometimes blue or of a reddish purple (Men. 35a).

The most important tefillah was the head-tefillah (Kelim xviii. 8 *et passim*). It was put on according to rule (Sheb. iii. 8, 11; Men. 36a) and was worn from morning until night, with the exception of Sabbath and feast-days (Targ. to Ezek. xiii. 10; Men. 36b); some wore tefillin also in the evening, as did Akiba ('Er. 96a), Abbahu (Yer. 'Er. 26a), Rabba and Huna (Men. 36b) during the evening prayer, and Ashi (beginning of 5th cent.).

The head-tefillah was the principal one, because the tefillah worn on the arm was not visible (Men. 37b). A Jew was recognized by the former, which he wore proudly, because, according to Deut. xxviii. 10, all peoples knew thereby that the Name of the Eternal had been pronounced over him (Men. 35b; Targ. Esth. viii. 15; comp. Cant. viii. 1; Ezek. xxiv. 17, 23). Jerome says (on Galatians iv. 22) that the Jews feared to appear in the cities, because they attracted attention; probably they were recognized by the tefillah. It was not worn in times of danger ('Er. x. 1). The law in regard to tefillin, therefore, which did not demand obedience at the peril of life, had not taken such a deep hold upon the people as other laws (Shab. 130a; R. H. 17a; Yer. Ber. 4c; Pesiḳ. R., ed. Friedmann, p. 111b). However, it must not be inferred from this statement that the tefillah was not worn to any great extent (Rodkinson, "Ursprung und Entwickelung des Phylacterien-Ritus bei den Juden," p. 5), but merely that it was not generally worn.

Tefillin and Magic.

The tefillin have been connected with magic, as the name "phylacteries" primarily indicates. Friedländer takes the tefillah to be a substitute for the "signum serpentinum" of the antinomistic Gnostics. The tefillin, however, originated at a time prior to that of the Gnostics, as has been shown above. Although the institution of the tefillin is related in form to the custom of wearing amulets, indicating the ancient views regarding that means of protection, yet there is not a single passage in the old literature to show that they were identified with magic. Their power of protecting is similar to that of the Torah and the Commandments, of which it is said, "They protect Israel" (Blau, "Altjüdisches Zauberwesen," p. 152). One of the earliest tannaim, Eliezer b. Hyrcanus (b. 70 C.E.), who laid great stress upon the tefillin, actively advocating their general use, derives the duty of wearing them from Josh. i. 8, "Thou shalt meditate therein day and night" (treatise Tefillim, near end). In conformity with this view they contain chiefly the Shema', the daily reading of which takes the place of the daily study of the Bible.

The tannaitic Midrash, indeed, takes pains to prove that the Decalogue has no place in the tefillin (Sifre, Deut. 34, 35; Ber. 11b). Jerome, therefore (to Matt. xxv. 3), is not correct in saying that the tefillin contain also the Ten Commandments; although this may have been the case among the "minim," or heretics. The newly discovered Hebrew papyrus with Shema' and Decalogue belonged, perhaps, to the tefillah of a "min." The Samaritans did not observe the command to wear the tefillah (Men. 42b, above). They are ranked with the pagans, therefore, as persons not fit to write them (*ib.*).

In the Diaspora and Post-Talmudic Times.

Although the tefillin were worn throughout the day, not only in Palestine but also in Babylon, the custom of wearing them did not become entirely popular; and during the Diaspora they were worn nowhere during the day. But it appears from the Letter of Aristeas and from Josephus that the tefillin were known to the Jews of the Diaspora. At this time it may have become customary to wear them only during prayer, traces of this custom being found in Babylon (Men. 36b). In France in the thirteenth century they were not generally worn even during prayer (Rodkinson, *l.c.*, quoting Tos. Shab. 49a; comp. "Semag," Commandment

No. 3; Grätz, "Gesch." vii. 71). The difference of opinion between Isaac (Rashi; d. 1105) and his grandson Jacob Tam (d. 1171) in regard to the arrangement of the four sections indicates that no fixed custom in wearing them had arisen. Rashi and Tam's tefillin are referred to; scrupulously pious persons put on the tefillin of R. Tam after prayer (Men. 34b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 34). There were differences of opinion between the Spanish and the German Jews in regard to the knot in the strap (see illustrations in Surenhusius, cited below). At the time of the Reform movement, in the first half of the nineteenth century, especially in Germany, the custom of wearing the tefillin, like other ritual and ceremonial ordinances, was attacked, calling forth the protests of Zunz.

Bibliography: The chief works are: Klein, *Die Totaphot nach Bibel und Tradition* in *Jahrb. für Protestantische Theologie*, 1881, pp. 666–689, and M. L. Rodkinson, *Ursprung und Entwickelung des Phylacterien-Ritus bei den Juden*, Presburg, 1883 (reviewed in *R. E. J.* vi. 288); idem, *History of Amulets, Charms and Talismans*, New York, 1893. For description and illustrations see Surenhusius, *Mishnah*, vol. i., Amsterdam, 1698 (before p. 9), and Bodenschatz, *Kirchliche Verfassung der Heutigen Juden*, iv. 14–19; see also Winer, *B. R.* 3d ed., i. 56, ii. 260; Hamburger, *R. B. T.* ii. 1065, 1203–1206; Hastings, *Dict. Bible*, iii. 869–874; Z. Frankel, *Ueber den Einfluss der Palästinischen Exegese auf die Alexandrinische Hermeneutik*, pp. 90 *et seq.*, Leipsic, 1851; M. Friedländer, *Der Antichrist in den Vorchristlichen Jüdischen Quellen*, pp. 155–165, Göttingen, 1901; M. Grünbaum, *Gesammelte Aufsätze*, pp. 208 *et seq.*, Berlin, 1901; Herzfeld, *Gesch. des Volkes Israel*, iii. 223–225, Nordhausen, 1857; A. Krochmal, *'Iyyun Tefillah*, pp. 24 *et seq.*, Lemberg, 1885; S. Munk, *Palestine*, p. 268; O. H. Schorr, in *He-Haluẓ*, vol. iv.; Schürer, *Gesch.* 3d ed., ii. 484 *et seq.*; Zunz, *G. S.* ii. 172–176 (*Tefillin, eine Betrachtung*). See earlier Christian bibliography in Schürer, *Gesch.*

J. L. B.

Figurative Expressions.

——**Critical View:** The etymology of the term—from the Greek *φυλακτήριον*, itself derived from *φυλάσσειν* (= "to guard against evil," "to protect")—indicates the meaning, in the Hellenistic period, to have been "amulet" (an object worn as a protection against evil). The language of the four passages in which a reference occurs to "sign upon the hand" and "frontlets," or "memorials," "between the eyes" (Ex. xiii. 9, 16; Deut. vi. 8, xi. 18, Hebr.) proves that among the Hebrews the practise of wearing objects of this kind around the forehead and on the hand must have prevailed. Later rabbinical exegesis regarded the figurative reference and simile in Deut. vi. 8 and xi. 18 as a command to be carried out literally. Comparison with Ex. xiii. 9, 16, where the same terminology is employed, suffices to demonstrate that in Deut. vi. 8, xi. 18 the writer expressed himself figuratively, with allusion, of course, to a popular and wide-spread custom. It is plain that a sound construction of the Deuteronomic passages must reject the interpretation which restricts the bearing of the phrase "ha-debarim ha-elleh" (Deut. vi. 6) to the immediately preceding Shema', or of "debarai elleh" of Deut. xi. 18 to the preceding verse. In the phraseology of Deuteronomy, "these my words" embrace the whole book, the Torah, and it would have been as impossible to write the whole book on one's hand as it was to carry the sacrifice of the first-born (Ex. xiii.) as "a sign on one's hand." Prov. i. 9, iii. 3, vi. 21, vii. 3, and Jer. xvii. 1, xxxi. 33 illustrate in what sense the expressions "write" or "bind" in this connection are to be taken. As a matter of fact, phylacteries as described by the Rabbis did not come into use before the last pre-Christian century; the Samaritans knew nothing of them.

That amulets and signs were in use among the ancient Hebrews is evident from Gen. iv. 15 (Cain's sign), I Kings xx. 41, and Ezek. ix. 4–6 (comp. Rev. vii. 3; xiii. 16; xiv. 1, 9; Psalms of Solomon, xv. 10). Originally, the "sign" was tattooed on the skin, the forehead ("between the eyes") and the hand naturally being chosen for the display. Later, some visible object worn between the eyes or bound on the hand was substituted for the writing on the skin.

But the original practise is still discernible in the use of the word "yad" (hand) to connote a "token" (Ex. xvii. 16) with an inscription, the "zikkaron," which latter is the technical term, appearing in Ex. xiii. and Deut. xi. 18. This fact explains also the original value of the word "yad" in the combination "yad wa-shem" (hand and name; Isa. lvi. 5). The passage from Isaiah just quoted plainly shows that such a yad wa-shem was effective against that the Semite dreaded most—oblivion after death. The words "ot," "shem," and "zeker" are often used interchangeably (*e.g.*, Isa. lv. 13 and Ex. iii. 15), and it is probable that originally they designated visible tokens cut into the flesh for purposes of marking one's connection with a deity or a clan (see Circumcision; Covenant; Totemism). The common meanings of these words, "sign," "name," and "memorial," are secondary. The phrase "to lift up the name" in the Decalogue indicates fully that "shem" must have been originally a totemistic sign, affixed to a person or an object.

The etymology of "ṭoṭafot," which, probably, should be considered singular and be pointed "ṭoṭefet," is not plain. The consensus of modern opinion is that it designates a round jewel, like the "neṭifot" (Judges viii. 26; Isa. iii. 19), therefore a charm, though others believe its original meaning to have been "a mark" tattooed into the flesh (Siegfried-Stade, "Lexicon"). It is to the habit of wearing amulets or making incisions that the law of Deuteronomy refers, as does Ex. xiii., advising that only God's Torah, as it were, shall constitute the protecting "charm" of the faithful.

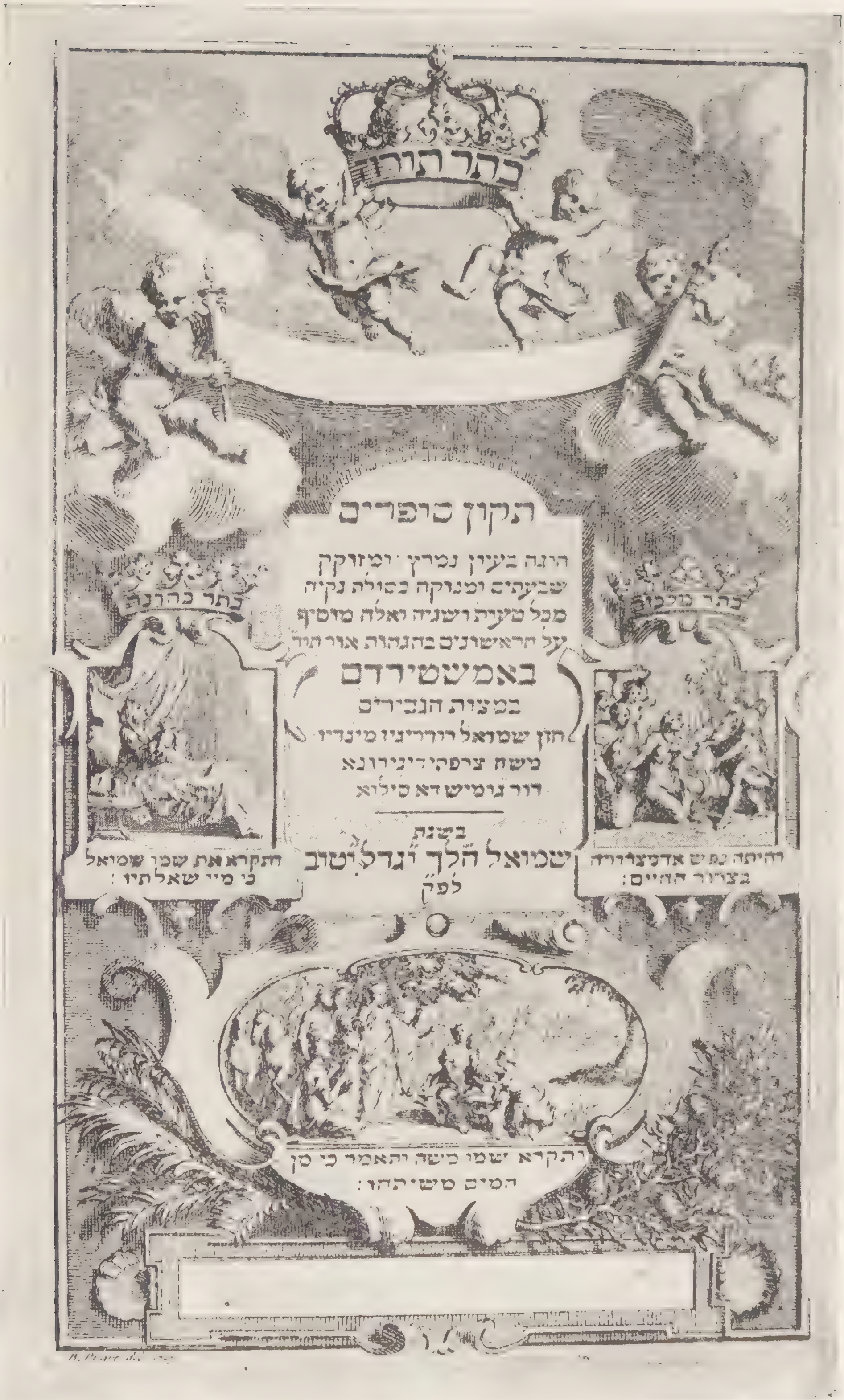
Bibliography: *Das Kainzeichen*, in Stade's *Zeitschrift*, 1894; G. Klein, *Totaphot nach Bibel und Tradition*, in *Jahrbuch für Protestantische Theologie*, 1881; Hastings, *Dict. Bible.*

E. G. H.

PHYSICIAN. See Medicine.

PIATELLI. See Anaw.

PICART, BERNARD: French designer and engraver; born at Paris June 11, 1673; died at Amsterdam May 8, 1733. He was descended from a Protestant family and received his earliest instruction from his father, Etienne Picart, and from Le Brun and Jouvenet. At an early age Picart showed a marked facility in the imitation of the great masters. In 1710 he settled at Amsterdam, where he supplied plates and engravings to printers and booksellers. Picart designed and executed a vast number of plates, about 1,300 of which are still extant. These represent a variety of subjects, a number of them depicting Biblical topics. That part of his work which is of Jewish interest is contained in the "Ceremonies des Juifs," the first volume of the "Ceremonies et Coutumes Religieuses de Tous les


כתר תורה

תקון סופרים

הוגה בעין נמרץ ומזוקק
שבעתים ומנוקה כסולת נקיה
מכל טעות ושגיה ואלה מוסף
על הראשונים בהגהות אור תור'

כתר כהונה

כתר מלכות

באמשטירדם
במצות הגבירים
חזן שמואל רודריגיז מינדיז
משה צרפתי דיגירונא
דוד גומיש דא סילוא

בשנת
שמואל הלך יגדל וטוב
לפ"ק

ותקרא את שמו שמואל
כי מיי שאלתיו:

והיתה נפש אדני צרורה
בצרור החיים:

ותקרא שמו משה ותאמר כי מן
המים משיתהו:

B. Picart del.

TITLE-PAGE FROM THE "TIḲḲUN SOFERIM," DESIGNED BY BERNARD PICART.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Peuples du Monde" (11 vols., Amsterdam, 1723–1743). These plates, all of which are faithfully and carefully prepared, are among the earliest engravings on Jewish ecclesiastical and ceremonial subjects. The following is a list of them, given in the order in which they appear in the original edition: (1) Interior of the Portuguese Synagogue at Amsterdam; (2) Jew with Phylacteries and Praying-Scarf; (3) Arba' Kanfot, Sabbath Lamp, Maẓẓot, Lulab, Etrog, Mezuzah, and Shofar; (4) Benediction of the Priests in a Portuguese Synagogue at The Hague; (5) Elevation of the Law; (6) Sounding the Shofar on New-Year's Day; (7) The Day of Atonement (in the Synagogue); (8) Search for Leaven; (9) Passover Meal; (10) Feast of Tabernacles (in the Synagogue); (11) Feast of Tabernacles (at Home); (12) Rejoicing of the Law (in the Synagogue); (13) Escorting Home the Bridegroom of the Law; (14) Implements of Circumcision; Scroll of the Law, with Mantle, Crowns, etc.; (15) Circumcision; (16) Redemption of the First-Born; (17) Marriage Among the Portuguese Jews; (18) Marriage Among the German Jews; (19) Circuit Round the Coffin; (20) Interment.

An English translation of the work cited was printed by William Jackson (London, 1733). It contains, in addition to Picart's drawings, which in this translation are engraved by Du Bosc, several good engravings of similar Jewish subjects by F. Morellon la Cave.

Bibliography: *Bryan's Dictionary of Painters and Engravers*, iv. 112, London, 1904; Jacobs and Wolf, *Bibl. Anglo-Jud.* p. 76, London, 1888; Thomas, *Dict. of Biography and Mythology*, Philadelphia, 1901.

J. I. G. D.

PICCIOTTO, HAIM MOSES: Communal worker; born at Aleppo 1806; died at London, England, Oct. 19, 1879. He was a member of an ancient Eastern family; his immediate ancestors were engaged in the Russian consular service. He went to England about 1843, and soon after his arrival there became active in communal affairs. He advocated the founding of Jews' College, and was a member of its council until his death. He was one of the founders of the Society for the Diffusion of Religious Knowledge, and wrote many of its tracts. A good Hebrew scholar, he wrote several odes for recitation on public and festive occasions.

Picciotto was for a considerable period a member of the Board of Deputies, and was conspicuous in the deliberations of that body for his indefatigable zeal and his experience in Eastern affairs. He acted as commissioner for the board at the time of the war between Morocco and Spain in 1859–60. He visited Gibraltar and Morocco to distribute relief and wrote a report, as a result of which the Jewish schools at Tetuan, Tangier, and Mogador were founded.

His son **James Picciotto** (born in 1830; died in London Nov. 13, 1897) was for many years secretary to the council of administration of the Morocco Relief Fund. He retired in 1896, failing health compelling his resignation. He is known as the author of "Sketches of Anglo-Jewish History," London, 1877, a reprint of articles which originally appeared in the "Jewish Chronicle."

Bibliography: *Jew. World*, Oct. 24, 1879; *Jew. Chron.* Oct. 24, 1879, and Nov. 19, 1897.

J. G. L.

PICHLER, ADOLF: Austrian painter; born in 1834 at Cziffer, in the county of Presburg, Hungary. At the age of thirteen he went to Budapest, where he supported himself by tutoring while preparing himself to teach. After receiving his teacher's diploma he entered the Academy of Fine Arts, where he soon won the first prize for a study of a head. Before long he was one of the most popular drawing-teachers in Budapest. He then went to Munich to study under Wilhelm von Kaulbach and Volz. One of his works dating from that time is the "Jew at Prayer." His best-known picture is his first work, "Moses, on His Descent from Sinai, Finds the People Worshiping the Golden Calf." His other works include: "The Death of Jacob," "The Maiden of Judah," "Spinoza as Glass-Polisher," "Judah ha-Levi," and many historical paintings and portraits.

S. R. P.

PICHON (PICHO), JOSEPH: "Almoxarife" and "contador mayor" (*i.e.*, tax-collector-in-chief) of the city and the archbishopric of Seville; appointed in 1369 by Henry II. of Castile, who esteemed him highly on account of his honesty and cleverness. But on charges brought by some rich coreligionists who also had been admitted at court, Pichon was imprisoned by command of the king and sentenced to pay 40,000 doubloons. On paying this large sum within twenty days he was released and restored to office; in turn, he brought a serious accusation against his enemies, either in revenge or in self-justification.

Henry had died in the meantime, and his son, John I., was his successor. Many rich and influential Jews had gathered from different parts of the country for the auction of the royal taxes at Burgos, where the coronation of John took place. These Jews plotted against the life of Pichon, who was very popular among the Christians and who had received marked attentions from the courtiers. It is not known whether he is in any degree to be blamed for the extraordinary tax of 20,000 doubloons which Henry had imposed upon the Jews of Toledo; but, however this may have been, some prominent Jews, representing various communities, went to the king on the day of the coronation, and, explaining to him that there was among them a "malsin," *i.e.*, an informer and traitor who deserved death according to the laws of their religion, requested him to empower the royal officers to execute the offender. It is said that some minions of the king, bribed by the Jews, induced John to give the order. The delegation then took this order, together with a letter from several Jews who were the leaders of the community, to Fernan Martin, the king's executioner. The latter did not hesitate to fulfil the royal command. At an early hour on Aug. 21, 1379, he went with Don Zulema (Solomon) and Don Zag (Isaac) to the residence of Pichon, who was still sleeping. Pichon was awakened on the pretext that some of his mules were to be seized; and as soon as he appeared at the door Fernan laid hold of him and, without saying a word, beheaded him.

The execution of Pichon, whose name had been concealed from the king, created an unpleasant sensation. The monarch was exceedingly angry that he had been inveigled into signing the death-warrant of a respected and popular man who had faithfully served his father for many years. He had Zulema, Zag, and the chief rabbi of Burgos, who was in the plot, beheaded; and Martin was to have shared the same fate, but was spared at the intercession of some knights. He, however, paid for his hastiness in the affair by the loss of his right hand. As a consequence of Pichon's execution, the Cortes deprived the rabbis and the Jewish courts of the country of the right to decide criminal cases. The affair had the most disastrous consequences for the Jews of Spain, stimulating the hatred of the population against them, and contributing to the great massacre of the year 1391.

Bibliography: Ayala, *Cronica de D. Juan I.* ii. 126 *et seq.*; Zuniga, *Anales de Sevilla*, ii. 136, 211 *et seq.*; Rios, *Hist.* ii. 333 *et seq.*; Grätz, *Gesch.* viii. 45 *et seq.*; *R. E. J.* xxxviii. 258 *et seq.*

s. M. K.

PICHON (PITCHON), JOSEPH: Rabbinical author; lived in Turkey at the end of the seventeenth century. He was the author of "Minhage ha-Bediḳah be-'Ir Saloniḳi," a work relating to the method which was followed of making meat kasher in the slaughter-house at Salonica.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 125, Paris, 1897.

s. M. Fr.

PICK, AARON: Biblical scholar; born at Prague, where he was converted to Christianity and lectured on Hebrew at the university; lived in England during the first half of the nineteenth century. He was the author of translations and commentaries of various books of the Bible, his works comprising: a literal translation from the Hebrew of the twelve Minor Prophets (1833); of Obadiah (1834); and of the seventh chapter of Amos with commentary. In 1837 he produced a treatise on the Hebrew accents; and in 1845 he published "The Bible Student's Concordance." He was, besides, the author of a work entitled "The Gathering of Israel, or the Patriarchal Blessing as Contained in the Forty-ninth Chapter of Genesis: Being the Revelation of God Concerning the Twelve Tribes of Israel, and Their Ultimate Restoration."

s. I. Co.

PICK, ALOIS: Austrian physician, medical author, and dramatist; born at Karolinenthal, near Prague, Bohemia, Oct. 15, 1859. He studied medicine at the universities of Prague and Vienna (M.D., Prague, 1883). The same year he joined the hospital corps of the Austrian army; and at present (1905) he holds the position of regimental surgeon ("Regimentsarzt,"). He is also chief physician at the first Army Hospital, Vienna. In 1890 he became privat-docent and in 1904 assistant professor at the University of Vienna.

Pick has contributed many essays to the medical journals, among which may be mentioned: "Zur Lehre von den Atembewegungen der Emphysematiker," in "Prager Medizinische Wochenschrift," 1883, No. 17; "Beiträge zur Pathologie und Therapie der Herzneurosen," *ib.* 1884, No. 44; "Der Respiratorische Gaswechsel Gesunder und Erkrankten Lungen," in "Zeitschrift für Klinische Medizin," Berlin, xvi.; "Ueber das Bewegliche Herz," in "Wiener Klinische Wochenschrift," 1889; "Zur Frage der Hepatogenen Dyspepsie," *ib.* 1903. He is also the author of "Vorlesungen über Magen- und Darmkrankheiten," Vienna, 1895. Aside from these medical works, Pick is the author of two small farces, "Briefsteller für Liebende" and "Lord Beefsteak."

Bibliography: Eisenberg, *Das Geistige Wien*, i. 409, ii. 372-373, Vienna, 1893; Pagel, *Biog. Lex.*

s. F. T. H.

PICK, ARNOLD: Austrian psychiatrist; born at Gross-Meseritsch, Moravia, July 20, 1851; educated at Berlin and Vienna (M.D. 1875). He became assistant physician at the lunatic asylum at Wehnen, Oldenburg (1875), and at the state asylum at Prague (1877); privat-docent at Prague University (1878); and was appointed in 1880 chief physician at the asylum in Dobrzan, which position he held till 1886, when he was elected professor of psychiatry at Prague.

Among his many works may be mentioned: "Beiträge zur Pathologie und zur Pathologischen Anatomie des Centralnervensystems" (with Kahler), Leipsic, 1880; and "Beiträge zur Pathologie und Pathologischen Anatomie des Centralnervensystems mit einem Excurse zur Normalen Anatomie Desselben," Berlin, 1898.

Bibliography: Pagel, *Biog. Lex.*

s. F. T. H.

PICK, BEHRENDT: German numismatist and archeologist; born Dec. 21, 1861, at Posen. After passing through the Friedrich-Wilhelms Gymnasium of his native city, he went in 1880 to the University of Berlin (Ph.D. 1884), where he studied classical philology. On the advice of Theodor Mommsen, of whose favorite pupils he was one, he took up as his specialty epigraphy and numismatics. After a short term of service as librarian at the Royal Library, Berlin, Pick in 1889 became privat-docent in archeology at the University of Zurich, and in 1891 was appointed assistant professor there. In 1893 he accepted a position at the ducal library and in connection with the ducal coin-collection of Gotha, being made director of the latter in 1899. He was, besides, appointed in 1896 lecturer on numismatics at the University of Jena, which position he still (1905) holds.

Pick's chief work is volume i. ("Dacia und Moesia") of "Die Antiken Münzen Nordgriechenlands" (Berlin, 1898), a publication issued by the Berlin Academy of Sciences. S.

PICK, ISAIAH. See Berlin, Isaiah b. Loeb.

PICK, PHILIPP JOSEPH: Austrian dermatologist; born at Neustadt, Bohemia, Oct. 14, 1834. He studied natural sciences and medicine at Vienna (M.D. 1860) and acted as assistant in several university hospitals. In 1868 he removed to Prague and became privat-docent in the German university there. In 1873 he was appointed assistant professor, and in 1896 professor, of dermatology in the same university.

In 1869 Pick founded in conjunction with Heinrich Auspitz the "Archiv für Dermatologie," etc., of which, since the death of his colleague in 1886, he has been sole editor. Many essays of his have appeared in this journal and in the medical papers of Vienna and Prague. In 1889 he helped to found the Deutsche Dermatologische Gesellschaft, of which he was the first president.

At the celebration, in 1898, of the twenty-fifth anniversary of his appointment as assistant professor his pupils and colleagues prepared a jubilee volume, edited by Neisser.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

PICO DE MIRANDOLA, COUNT GIOVANNI FREDERICO (Prince of Concordia): Italian philosopher, theologian, and cabalist; born Feb. 24, 1463, at Mirandola; died at Florence Nov. 17, 1494. Gifted with high intellectual powers, he commenced the study of theology at an early age, graduated from the University of Bologna, and at the age of twenty-three published 900 theses against the views of the philosophers and theologians of his time ("Conclusiones Philosophicæ Cabalisticæ et Theologicæ," Rome, 1486). These theses included one which postulated that the Cabala best proves the divinity of Jesus. Pico received his cabalistic training from Johanan Aleman, from whom he also obtained three cabalistic works which he translated into Latin: the commentary of Menahem Recanati on the Pentateuch, the "Ḥokmat ha-Nefesh" (= "Scientia Animæ") of Eleazar of Worms (printed at Lemberg, 1875), and the "Sefer ha-Ma'alot" of Shem-Ṭob Falaquera. He tried to harmonize the philosophy of Plato and Aristotle with the Cabala and Neo-Platonism, but his excessive devotion to the Cabala resulted in an ascetic and mystical tendency, which brought him into conflict with the Church. He was accused of heresy, but was acquitted, and retired to Florence, where he spent the rest of his life with a friend.

Pico was one of the first to collect Hebrew manuscripts. Of his books, which were widely read, two may here be mentioned: (1) "Cabalistarum Selectiones," Venice, 1569; (2) "Opera," Bologna, 1496; Venice, 1498; Basel, 1557.

Bibliography: Dreydorff, *Das System des J. Pico*, Marburg, 1858; Di Giovanni, *Pico della Mirandola, Filosofo Platonico*, Florence, 1882; idem, *Pico Nella Storia del Rinascimento*, etc., Palermo, 1894; Grätz, *Gesch.* viii. 245-247; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, p. 50a, Amsterdam, 1697; Zunz, *Z. G.* pp. 8, 522.

D. S. O.

PICTORIAL ART: There are no ancient remains showing in what way, if any, the Jews of Bible times made use of painting for decorative or other purposes. For the references in the Bible see Painting. During the Middle Ages painting was a craft which was monopolized by the gilds, and Jews were thereby prevented from showing any proficiency in the art. The only direction in which the latter evidenced any skill was in the illumination of manuscripts (see Manuscripts).

In modern times painting was at first mainly directed to sacerdotal, decorative purposes, but Jews were precluded from thus employing it, even in their own synagogues, by the rabbinical interpretation of the second commandment. It is not, therefore, surprising that it is only with emancipation that any Jewish names are found in the annals of painting. During the last 150 years a certain number of Jews have displayed considerable skill as artists, chief among them being Joseph Israels in Holland. A few Jewish painters, prominent among whom are S. J. Solomon in England and E. M. Lilien in Germany, have in recent years devoted their talent to specifically Jewish subjects. The following is a partial list of Jewish painters who have distinguished themselves in modern times:

America: Max Rosenthal (b. 1833), historical portraits; Max Weyl (b. 1837), landscapes; Henry Mosler (b. 1841), genre and portraits; Toby Edward Rosenthal (b. 1848), genre; Herman Naphtali Hyneman (b. 1849), genre; Katherine M. Cohen (b. 1859), portraits; George da Maduro Peixotto (b. 1859), portraits and mural decorations; Albert Rosenthal (b. 1863), portrait-etching; Albert Edward Sterner (b. 1863), genre and water-colors; Louis Loeb (b. 1866), landscapes and portraits; Augustus Koopman (b. 1869), genre and portraits; Leo Mielziner (b. 1869), portraits; Louis Kronberg (b. 1872), portraits; Edmond Weill (b. 1872), genre; J. Campbell Phillips (b. 1873), negro life, and portraits; J. Mortimer Lichtenauer (b. 1876), mural decorations.

Austria-Hungary: Anton Rafael Mengs (1728–1779), historical, genre, and portraits; Friedrich Friedländer (b. 1825), military subjects and portraits; Adolf Pichler (b. 1834), historical; Leopold Horowitz (b. 1837), portraits and subjects from Jewish life; Lajos Bruck (b. 1846), subjects from Hungarian folk-life and portraits; Karl Karger (b. 1848), genre; Joseph Köves (b. 1853), portraits and genre; Isidor Kaufmann (b. 1853), subjects from Jewish life and genre; Gustav Mannheimer (b. 1854), landscapes; Camilla Friedländer (b. 1856; daughter of Friedrich Friedländer), still life; Ernst Berger (b. 1857), Biblical subjects; Gyula Basch (b. 1859), genre and portraits; Adolf Hirschl (b. 1860), historical; Alexander Nyári (b. 1861); Max Bruck (b. 1863), genre; Adolf Fényes (b. 1867), genre; Philip László (b. 1869), portraits; Karl Reinhard (b. 1872), genre; Arpád Basch (b. 1873), water-colors; Leopold Pollak (1806–80), genre and portraits.

Denmark: Ismael Israel Mengs (1690–1765), miniature and enamel; Karl Heinrich Bloch (b. 1834), scenic and genre; Ernst Meyer (1797–1861), genre; David Monies (1812–94), historical, genre, and portraits; Geskel Saloman (1821–1902), genre.

England: B. S. Marks (b. 1827), portraits; Felix Moscheles (b. 1833); Carl Schloesser (b. 1836); Simeon Solomon (*c.* 1850), Preraffaelite; Solomon J. Solomon, A.R.A. (b. 1860), genre and portraits; Alfred Praga (b. 1860), genre and miniature; Abraham Solomon (1824–63); Isaac Snowman (b. 1874); Ellen Gertrude Cohen (b. 1876), portraits and genre; Solomon Alexander Hart, R.A. (1806–81), scenic, genre, and portraits; Lionel Cowen (1846–95).

France: Félix Dias (1794–1817); Emile Lévy (b. 1826), subjects from Jewish religious history; Jacob Emile Edouard Brandon (b. 1831), genre; Constant Mayer (b. 1832), genre and portraits; Jules Worms (b. 1832), humoristic genre; Zacharie Astruc (b. 1839), genre and panels in water-color; Henri Léopold Lévy (b. 1840), historical and genre; Alphonse Lévy (b. 1843), Jewish life; Leo Herrmann (b. 1853), genre; Ferdinand Heilbuth (1826–79), genre and portraits; Alphonse Hirsch (1843–84), genre and portraits; Henry Baron (1816–85), historical and genre; Auguste Hadamard (1823–86), genre; Benjamin Eugène Fichel (1826–95), historical and genre; Eugène Alcan (1811–98), genre.

Germany: Philipp Arons (b. 1821), portraits; Rudolf Jonas (b. 1822), landscapes; Louis Katzenstein (b. 1824), portraits; Karl Daniel Friedrich Bach (1756–1829), historical, genre, animals, and portraits; Moses Samuel Löwe (1756–1831), miniature and pastels; Felix Possart (b. 1837), landscapes and genre; Hermann Junker (b. 1838), subjects from Jewish life; Julius Bodenstein (b. 1847), landscapes; Jeremiah David Alexander Fiorino (1796–1847), miniature; Max Liebermann (b. 1849), scenic and genre; Rudolf Christian Eugen Bendemann (b. 1851), historical, genre, and mural decorations; Karl Jacoby (b. 1853), historical and genre; Felix Borchardt (b. 1857), scenic and portraits; Max Kahn (b. 1857), genre; Wilhelm Feldmann (b. 1859), landscapes; Karl Blosz (b. 1860), genre; Julius Muhr (1819–1865), genre; Hermann Goldschmidt (1802–66), historical; Eduard Magnus (1799–1872), portraits and genre; Johannes Veit (1790–1854) and Philipp Veit (1793–1877), religious, historical, and genre; Julius Jacob (1811–1882), landscapes and portraits; Moritz Daniel Oppenheim (1801–82), subjects from Jewish life, portraits, and genre; Benjamin Ulmann (1829–84), historical; Eduard Julius Friedrich Bendemann (1811–89), Biblical subjects, portraits, and genre; Max Michael (1823–91), genre; Alfred Rethel (1816–59) and Otto Rethel (1822–92), frescos, historical, and genre; Karl Morgenstern (1812–93), landscapes; Friedrich Kraus (1826–94), portraits and genre; Louis Neustätter (1829–99), genre and portraits; Solomon Hirschfelder (1832–1903), genre.

Tomb of Pierleoni in the Cloisters of St. Paul, Rome.
(From Lanciani, "New Tales of Ancient Rome.")

Holland: Joseph Israels (b. 1824), genre; David Bles (1821–99), genre.

Italy: Raphael Bachi (*c.* 1750), miniature; Tullo Massarani (b. 1826), genre; Giuseppe Coen (1811–1856), landscapes and architectural; Leopold Pollak (1806–80), genre and portraits.

Rumania: Barbu Iscovescu (1816–54); Julius Feld (b. 1871), portraits and genre.

Russia and Poland: Isaac Lvovich Asknazi (b. 1856), religious subjects, genre, and portraits; Jacob Semenovich Goldblatt (b. 1860), historical; Moisei Leibovich Maimon (b. 1860), genre and portraits; Peter Isaacovich Geller (b. 1862), Jewish historical subjects; Samuel Hirszenberg (b. 1866), genre and scenic; Maurice Grün (b. 1870), genre and portraits; Jacques Kaplan (b. 1872), portraits and genre; Alexander Lesser (1814–84), historical; Leonid Osipovich Pasternak (b. 1862), genre and portraits.

Bibliography: *Jüdische Künstler*, Berlin, 1903; S. J. Solomon, in *J. Q. R.* 1903.

J. F. C.

PIDYON HA-BEN.

See Primogeniture.

PIERLEONI: Noble Roman family of Jewish origin. A Jewish banker of Rome who had acquired a princely fortune was baptized in the first half of the eleventh century, took the name of Benedictus Christianus, and married the daughter of a Roman nobleman. Leo, the offspring of this union, and one of the most powerful magnates of the city, had a castle in Trastevere and affiliated himself with the papal party, and his son Petrus Leonis, from whom the family derives its name, continued his father's policy, controlling the Isola Tiberina in addition to the castle in Trastevere, and having another castle opposite the Tiber bridge near the old theater of Marcellus, which was included in the fortifications. He was the leader of the papal party and the most faithful and powerful protector of the popes. Urban II. died in Petrus' castle, and the latter defended the cause of Paschal II. against the antipopes and the emperor. When Henry V. came to Rome Petrus Leonis was at the head of the papal legation which effected a reconciliation between the pope and the emperor, but Paschal's attempt to make the son of Petrus prefect of the city caused a riot.

Petrus was prominent in the liberation of Pope Gelasius II., and when Petrus died in 1128 his son of the same name was cardinal, and had on several occasions rendered service to the Church. In 1130 Cardinal Pierleoni was elected pope under the name of Anacletus II., while the counter party chose Innocent II. The schism lasted for eight years, until the death of Anacletus, after which the family of Pierleoni made peace with the pope, retaining its power and influence, and being distinguished by various honors. Leo and Petrus, the brother and nephew of Anacletus, were papal delegates at Sutri in 1142, and another brother, Jordan, with whom the era of senators begins, became the head of the Roman republic as Patricius in 1144, while a sister is said to have been the wife of Roger I. of Sicily. In the twelfth century Cencius Pierleoni was "scriniarius" of the Church, and in 1204 John Pierleoni, who had been appointed elector by Pope Innocent III., chose Gregory Petri Leonis Rainerii as senator. The legend which traces the lineage of the family of Pierleoni to the ancient Roman noble family of the Anicii is as apocryphal as the story of the descent of the Hapsburgs from the counts of Aventin, who belonged to the Pierleoni.

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s. H. V.

PIGEON. See Dove.

PIGO: Italian family of rabbis. Formerly the name was as a rule transcribed Figo; in an Italian document of 1643 it appears in the form "Pichio"; and in Hebrew it is sometimes written פּיקין. To this family belong **Ephraim Pigo,** a learned man who died in Venice in 1605 or 1606, and the rabbis **Judah Pigo** and **Solomon Pigo**; the latter appear in the responsa "Mayim Rabbim" of Rabbi Raphael Meldola.

Another branch of the family lived in Turkey. **Moses Pigo** (d. in Adrianople 1576) wrote "Zikron Torat Mosheh," a dictionary of the haggadic themes (Constantinople, 1554; Prague, 1623). His son **Joseph Pigo** of Salonica was the author of "Teshubot" and "Dine Bediḳat ha-Re'ah" (Salonica, 1652).

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G. I. E.

PI-HAHIROTH: A place in the wilderness where the Israelites encamped when they turned back from Etham. It lay between Migdol and the sea "before Baal-zephon" (Ex. xiv. 2, 9; Num. xxxiii. 7, 8). The etymology of the name, which is apparently Egyptian, was the subject of much speculation by the ancient commentators. The Septuagint, while treating the word as a proper name in Numbers (*Εἰρώϑ*; translating, however, פּי by *στόμα*), translates it in Exodus by *τῆς ἐπαύλεως* (= "sheepfold" or "farm-building"), thus reading in the Hebrew text פּי הגדרת. The Mekilta (Beshallaḥ, Wayeḥi, 1) identifies the place with Pithom, which was called Pi-hahiroth (= "the mouth of freedom") after the Israelites had been freed from bondage, the place itself being specified as a valley between two high rocks. The Targum of pseudo-Jonathan (*ad loc.*), while following the Mekilta in the interpretation of "Pi-hahiroth," identifies the place with Tanis.

The theory of an Egyptian etymology was advanced by Jablonsky, who compared it to the Coptic "pi-akhirot" = "the place where sedge grows," and by Naville, who explained the name as "the house of the goddess Ḳerhet." On the basis of this latter explanation, Fulgence Fresnel identified Pi-hahiroth with the modern Ghuwaibat al-Bus (= "the bed of reeds"), near Ras Atakah.

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E. G. H. M. Sel.

PIKES, ABRAHAM B. ELIJAH HA-KOHEN: German rabbi; mentioned in "Liḳḳuṭe Maharil," hilkots "Shabbat" and "Yom Kippur." He addressed two letters to the community of Halberstadt, in which he discussed the commandments and prohibitions. He requested that his epistles might be copied and read to others. These letters were printed at Basel in 1599.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 42.

E. C. S. O.

PILATE, PONTIUS: Fifth Roman procurator of Judea, Samaria, and Idumæa, from 26 to 36 of the common era; successor of Valerius Gratus. According to Philo ("De Legatione ad Caium," ed. Mangey, ii. 590), his administration was characterized by corruption, violence, robberies, ill treatment of the people, and continuous executions without even the form of a trial. His very first act nearly caused a general insurrection. While his predecessors, respecting the religious feelings of the Jews, removed from their standards all the effigies and images when entering Jerusalem, Pilate allowed his soldiers to bring them into the city by night. As soon as this became known crowds of Jews hastened to Cæsarea, where the procurator was residing, and besought him to remove the images. After five days of discussion he ordered his soldiers to surround the petitioners and to put them to death unless they ceased to trouble him. He yielded only when he saw that the Jews would rather die than bear this affront. At a later date Pilate appropriated funds from the sacred treasury in order to provide for the construction of an aqueduct for supplying the city of Jerusalem with water from the Pools of Solomon; and he suppressed the riots provoked by this spoliation of the Temple by sending among the crowds disguised soldiers carrying concealed daggers, who massacred a great number, not only of the rioters, but of casual spectators.

In spite of his former experience of the sensitiveness of the Jews with regard to images and emblems, Pilate hung up in Herod's palace gilt shields dedicated to Tiberius, and again nearly provoked an insurrection. The shields were removed by a special order of Tiberius, to whom the Jews had protested. Pilate's last deed of cruelty, and the one which brought about his downfall, was the massacre of a number of Samaritans who had assembled on Mount Gerizim to dig for some sacred vessels which an impostor had led them to believe Moses had buried there. Concerning this massacre the Samaritans lodged a complaint with Vitellius, legate of Syria, who ordered Pilate to repair to Rome to defend himself. On the participation by Pilate in the trial and crucifixion of Jesus see Crucifixion; Jesus of Nazareth.

The end of Pilate is enveloped in mystery. According to Eusebius ("Hist. Eccl." ii. 7), he was banished to Vienna (Vienne) in Gaul, where various misfortunes caused him at last to commit suicide; while the chronicle of Malalas alleges, with less probability, that he was beheaded under Nero. A later legend says that his suicide was anticipatory of Caligula's sentence; that the body was thrown into the Tiber, causing disastrous tempests and floods.

that it afterward produced similar effects in the Rhone at Vienne; and that, finally, it had to be consigned to a deep pool among the Alps.

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S. I. BR.

PILEGESH (Hebrew, פילגש; comp. Greek, *παλλακίς*).—**Biblical Data:** A concubine recognized among the ancient Hebrews. She enjoyed the same rights in the house as the legitimate wife. Since it was regarded as the highest blessing to have many children, while the greatest curse was childlessness, legitimate wives themselves gave their maids to their husbands to atone, at least in part, for their own barrenness, as in the cases of Sarah and Hagar, Leah and Zilpah, Rachel and Bilhah. The concubine commanded the same respect and inviolability as the wife; and it was regarded as the deepest dishonor for the man to whom she belonged if hands were laid upon her. Thus Jacob never forgave his eldest son for violating Bilhah (Gen. xxxv. 22, xlix. 4). According to the story of Gibeah, related in Judges xix., 25,000 warriors of the tribe of Benjamin lost their lives on account of the maltreatment and death of a concubine. Abner, Saul's first general, deserted Ish-bosheth, Saul's son, who had reproached his leader with having had intercourse with Rizpah, the daughter of his royal father's concubine, Aiah (II Sam. iii. 7); and Absalom brought the greatest dishonor upon David by open intercourse with his father's concubines (*ib.* xvi. 21 *et seq.*).

The children of the concubine had equal rights with those of the legitimate wife. Abraham dismissed his natural sons with gifts (Gen. xxv. 6), and Jacob's sons by Bilhah and Zilpah were equal with his sons by Leah and Rachel; while Abimelech, who subsequently became king over a part of Israel, was the son of Gideon-jerubbaal and his Shechemite concubine (Judges viii. 31). In the time of the Kings the practise of taking concubines was no longer due to childlessness but to luxury. David had ten concubines (II Sam. xv. 16), who, however, also did housework; Solomon had 300 (I Kings xi. 30); and his son Rehoboam had sixty (II Chron. xi. 21).

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E. G. H. S. O.

——**In Rabbinical Literature:** According to the Babylonian Talmud (Sanh. 21a), the difference between a concubine and a legitimate wife was that the latter received a KETUBAH and her marriage was preceded by a formal betrothal ("ḳiddushin"), which was not the case with the former (comp. Rashi on Gen. xxv. 6, and Naḥmanides *ad loc.*). According to R. Judah (Yer. Ket. v. 29d), however, the concubine also received a ketubah, but without the aliment pertaining to it.

E. C. S. O.

PILGRIMAGE: A journey which is made to a shrine or sacred place in performance of a vow or for the sake of obtaining some form of divine blessing. Every male Israelite was required to visit the Temple three times a year (Ex. xxiii. 17; Deut. xvi. 16). The pilgrimage to Jerusalem on one of the three festivals of Passover, Shabu'ot, and Sukkot was called "re'iyah" (= "the appearance"). The Mishnah says, "All are under obligation to appear, except minors, women, the blind, the lame, the aged, and one who is ill physically or mentally." A minor in this case is defined as one who is too young to be taken by his father to Jerusalem. According to the Mosaic law every one should take an offering, though the value thereof is not fixed (comp. Ex. xxxiii. 14; Deut. xvi. 17); the Mishnah, however, fixed the minimum at three silver pieces, each of thirty-two grains of fine silver (Ḥag. i. 1, 2). While the appearance of women and infant males was not obligatory, they usually accompanied their husbands and fathers, as in all public gatherings (Deut. xxxi. 12). The Talmud plainly infers that both daughters and sons joined the pilgrims at the Passover festival in Jerusalem (Pes. 89a; Giṭ. 25a).

Pilgrimage to First Temple.

According to the Biblical accounts, Jeroboam, who caused the secession of Ephraim from Judah, made two calves of gold, placing one in Dan and the other in Beth-el, to divert the pilgrims from Jerusalem (I Kings xii. 26-33). He stationed guards on the boundary-lines of his dominions to prevent the festival pilgrimages to the Temple (Ta'an. 28a). So great a menace to the Ephraimite government were the Temple pilgrimages that even King Jehu, who destroyed the Ba'al, feared to remove the golden calves of Jeroboam (II Kings x. 28, 29). In Judea the pilgrimages to Jerusalem were kept up regularly, but the principal gathering of the people was on the Sukkot festival, called "Ḥag ha-Asif" = "Festival of Gathering" (I Kings viii. 65; II Chron. vii. 8, 9). King Josiah revived the Passover pilgrimage to Jerusalem (II Kings xxiii. 23). King Hoshea, son of Elah, dismissed the guards and permitted the people to go undisturbed to Jerusalem for the festivals (Yer. Ta'an. iv. 7; Giṭ. 88a).

Pilgrimage to Second Temple.

During the time of the Second Temple, the Judeans ruled Palestine and as a united people celebrated the Feast of Sukkot in Jerusalem (Neh. viii. 17). From beyond Palestine, especially from the River Euphrates, they journeyed to Jerusalem for the festivals. Some even endangered their lives passing the guards posted to stop the pilgrimages (Ta'an. 28a; Grätz, "Gesch." 3d ed., iii. 157, 668). The number of Jewish pilgrims to the Temple was computed by the governor Gesius FLORUS (64-66), who counted 256,500 paschal lambs at one Passover festival; allowing ten persons to one lamb, this would make 2,565,000 pilgrims (Josephus, "B. J." vi. 9). The Tosefta records the census of Agrippa, who ordered the priests to take one hind leg of every paschal lamb, and counted 1,200,000 legs, which would make the total 12,000,000 (Tosef., Pes. iv. 64b). These figures are evidently exaggerated, and are based on the desire to double the 600,000 of the Exodus, a tendency frequently noticed in the Haggadah. It is calculated that ancient Jerusalem comprised an area of 2,400,000 square yards, and, allowing 10 yards for each person, would contain 240,000 persons (see Luncz. "Jerusalem," i., English part, pp. 83-102).

The facilities provided for the convenience of the pilgrims were such as to encourage pilgrimages. Special measures were taken to repair the roads leading to Jerusalem and to dig wells along the route (Shek. i. 1, v. 1). Thirty days before the festival it was forbidden to engage professional mourners to bewail the dead lest they get their compensation from the money intended to be spent in Jerusalem (M. Ḳ. viii. 1). The hides of the sacrifices were left to compensate the innkeepers for lodging the pilgrims, and no other fee was allowed (Yoma 12a). The inhabitants of Jerusalem received the pilgrims hospitably; the priests permitted them to see the showbread and told them of the miracle connected with it (Yoma 21b). Public speakers praised and thanked the pilgrims (Suk. 49b; Pes. 5b). The ceremony attending the offering of the first-fruits (see Bikkurim) in Jerusalem (Deut. xxvi. 2–4), which commenced on Shabu'ot (the Feast of Harvest; comp. Ex. xxiii. 16), is supposed to give a general idea of the reception accorded to the pilgrims.

Post-Exilic Pilgrimages.

The pilgrimages to Jerusalem did not cease with the destruction of the Temple (Cant. R. iv. 2). The women often joined their husbands, sometimes in spite of the protests of the latter (Ned. 23a). But the joy that attended the former pilgrimages, when the Temple was still in existence, changed to lamentations for the loss of national and political independence. The pilgrims mourned the destruction of the Temple and cried: "Thy holy cities are now in ruins; Zion is a wilderness; Jerusalem is a desolation. Our Sanctuary, the pride of our ancestors, is burned down, and all our precious things are destroyed" (M. Ḳ. 26a).

Karaite Pilgrimages.

The Karaites, in the ninth century, likewise showed great devotion to Jerusalem. Their ḥakam, Sahl ibn Maẓliaḥ, wrote to Jacob b. Samuel that Karaite pilgrims of various towns gathered to pray for the restoration of Zion; these pilgrims he described as Nazarites who abstained from wine and meat (Pinsker, "Liḳḳuṭe Ḳadmoniyyot," Appendix, p. 31). A company of Karaites, headed by Moses ha-Yerushalmi, journeyed from Chufut-Kale ("The Jewish Rock"), from the Crimea, and from the Caucasus. The inscription on Moses' tombstone, dated 4762 (1002), reads: "Good luck followed him and his companions to the tomb of King David and of his son Solomon, which no other persons heretofore had been permitted to enter." All pilgrims to Palestine were sent out with music and song in honor and praise of the Holy Land. The pilgrims on their return were known as "Jerusalemites" (see the Karaite Siddur, part iv.; "Luaḥ Ereẓ Yisrael," v. 22).

The Turkish conquest under Saladin (1187) secured to the Oriental Jews the privilege of visiting Jerusalem and the sacred places. Numerous pilgrims went from Damascus, Babylonia, and Egypt, and they remained in Jerusalem over Passover and Shabu'ot. Naḥmani, in a letter dated 1268, writes: "Many men and women from Damascus, Babylon, and their vicinities come to Jerusalem to see the site of the Holy Temple and to lament its destruction." About fifty years later Estori Farḥi notes the custom of the brethren of Damascus, Aleppo, Tripoli, and Alexandria to go to Jerusalem for the holy days "in order to express their grief" ("Kaftor wa-Feraḥ," ed. Edelmann, vi. 19). Among the Eastern Jews, especially those of Babylonia and Kurdistan, it has been the custom from the fourteenth century onward to go on a pilgrimage at least once a year, many of them actually walking the whole distance. The era of the Crusades evidently encouraged pilgrimages of Jews from Europe; a most noteworthy example is that of Judah ha-Levi (1140). Meïr of Rothenburg was made a prisoner on his way to Palestine. Samuel b. Simson (13th cent.) received permission from the governor of Jerusalem to visit the cave of Machpelah at Hebron. It was on his invitation that 300 rabbis journeyed from France and England into Palestine in 1210. These pilgrimages became so frequent that Ḥayyim ben Hananeel ha-Kohen felt compelled to issue a warning against them (Tos. Ket. 110b, *s.v.* והוא אומר).

European Pilgrimages.

The expulsion of the Jews from Spain in 1492, and the consequent settlement of many exiles in Turkish territory, largely increased the number of pilgrims. The goal of their journeys was chiefly the tomb of Samuel the Prophet at Ramah, where they held annual communions and celebrations, similar in character to the celebrations instituted on Lag be-'Omer, a century later, at the tombs of R. Simeon b. Yoḥai and his son Eleazar in Meron. In 1700 Judah he-Ḥasid of Siedlce and Gedaliah of Siemjatiszcz started upon a pilgrimage from Poland (Grätz, "Gesch." x. 340); they were accompanied by R. Nathan Note, rabbi at The Hague and author of "Me'orot Natan." In 1765 a company of fourteen families from Poland and Lithuania, mostly Ḥasidim, went on a pilgrimage to Palestine. Among them was Simḥah b. Samuel, author of "Binyan shel Simḥah." He writes that he stayed at Constantinople, where the Jewish community provided passage for the pilgrims to Palestine. There were 110 Sephardim in the vessel that took him to Jaffa (Luncz, "Jerusalem," iv. 137–152).

In modern times the term "pilgrimage," with its ancient and medieval meaning, has ceased to be applicable. Sir Moses Montefiore and his wife Judith made a visit of piety to the Holy Land in 1828; in a later one they were accompanied by L. Löwe, and many other individuals made similar visits. The Zionist movement led to the formation of a number of parties for the purpose of making visits of piety to Palestine and the holy places. While on such a visit, in 1890, R. Samuel Mohilewer and Dr. Joseph Chazanowicz founded a Jewish library in Jerusalem. The Jews of Palestine complain of the lack of interest on the part of their coreligionists elsewhere as compared with the thousands of Christians who avail themselves of modern opportunities to visit the Holy Land.

The following is a partial list of noted Jewish pilgrims and visitors to Palestine from the twelfth century up to the present time:

1140. Judah ha-Levi.
1165. Moses Maimonides.
1171. Benjamin of Tudela.

1178. Pethahiah of Regensburg.
1210. Abraham Maimonides.
1210. Samuel b. Simson with R. Jonathan ha-Kohen of Lunel ("Itinéraires," pp. 115, 122).
1216. Judah al-Ḥarizi.
1257. Jehiel of Paris.
1258. Jacob of Paris ("Simane ha-Ḳebarim").
1267. Moses Naḥmani.
1318. Estori Farḥi.
1334. Isaac b. Joseph Chelo of Spain (author of "Shibḥe di-Yerushalayim").
1438. Elijah of Ferrara (author of "Ahabat Ẓiyyon").
1440. Isaac b. Alpera of Malaga (who corresponded with Rabbi Duran; "Sefer Yuḥasin," ed. Filipowski, p. 228).
1450. Joseph b. Naḥman ha-Levi (sent list of sacred tombs to Rabbi Duran; "Sefer Yuḥasin," *l.c.*).
1481. Meshullam b. Menahem of Volaterra (see his letters in Luncz's "Jerusalem," i. 166–227).
1488. Obadiah da Bertinoro.
1500. Jacob Silḳili of Sicily ("Sefer Yuḥasin," *l.c.*).
1523. Israel of Perugia ("Jerusalem," iii. 97).
1523. David Reubeni.
1535. Isaac Meïr Laṭif.
1540. Gershon b. Asher Scarmelo (author of "Yiḥus ha-Ẓaddiḳim").
1564. Uri b. Simeon of Biel (author of "Yiḥus ha-Abot").
1582. Simeon Back (letters in "Jerusalem," ii. 141–157).
1600. Solomon Shlömel b. Ḥayyim of Lattenburg.
1614. Mordecai b. Isaiah Litz of Raussnitz, Austria.
1624. Gershon b. Eliezer ha-Levi (author of "Gelilot Ereẓ Yisrael").
1641. Samuel b. David Yemshel (יעמשל), a Karaite. (The name "Yemshel" is the abbreviation of ינוח על משכבו שלום.) He was accompanied by Moses b. Elijah ha-Levi of Kaffa, Feodosia (Gurland, "Ginze Yisrael," pp. 31–43).
1650. Moses b. Naphtali Hirsch Präger (author of "Darke Ẓiyyon").
1685. Benjamin b. Elijah, a Karaite ("Ginze Yisrael," pp. 44–54).
1701. Judah he-Ḥasid of Siedlce.
1740. Ḥayyim Abulafia of Smyrna.
1747. Abraham Gershon Kutewer (of Kuty), brother-in-law of Israel BeSHT.
1753. Aryeh Judah Meisel of Opatow.
1758. Joseph Sofer of Brody (author of "Iggeret Yosef," a journal of his travels, Frankfort-on-the-Oder, 1761).
1765. Simḥah b. Joshua (author of "Sippure Ereẓ ha-Galil").
1765. Moses ha-Yerushalmi (author of "Yede Mosheh," description of sacred graves).
1768. Pereẓ b. Moses (author of "Shebaḥ u-Tehillah le-Ereẓ Yisrael," Amsterdam, 1769).
1777. Israel Politzki, Menahem Mendel of Vitebsk, and Abraham Kalisker (Luncz, "Jerusalem," v. 164–174).
1799. Naḥman Bratzlav of Horodok, a Ḥasid (author of "Maggid Siḥot," a description of his journey to Palestine).
1805. Menahem Mendel and Israel of Shklov (disciples of Elijah of Wilna).
1828. Moses Montefiore.
1833. Joseph Schwarz (author of "Tebu'ot ha-Areẓ").
1837. Menahem Mendel b. Aaron of Kamenec (author of "'Aliyyat ha-Areẓ," Wilna, 1839).
1854. Albert Cohn of Paris.
1856. L. A. Frankl (author of "Nach Jerusalem").
1867. Charles Netter of Paris.
1872. Heinrich Graetz.
1890. R. Samuel Mohilewer.
1897. Israel Zangwill.
1898. Theodor Herzl.

For a list of sacred tombs see TOMBS; see also TRAVELERS IN PALESTINE.

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D. J. D. E.

Customs.

Pilgrimages are made usually on fixed days in the year, called by the Oriental and North-African Jews "days of zi'arah"; on such days it is customary to visit the tombs or relics of certain personages who in early or medieval times were famous as kings or prophets or for their holy lives. There are other holy places which the people honor as they will and at any time. The days of pilgrimage are celebrated by prayers, rejoicings, and popular festivals.

In Jerusalem a crowd of Jews gathers before the western wall of the Temple of Solomon ("Kotel Ma'arabi") every Friday evening and on the eves of feast-days, as well as on twenty-three successive days from the eve of the 17th of Tammuz to the 9th of Ab inclusive. On the latter date this religious service occurs at midnight. On the 6th of Siwan, the Day of Pentecost, the Sephardic Jews go to pray at the tombs of the kings of Judah at the foot of Mount Zion. On the following day they pray at the tomb of the high priest Simon the Just, and at the tombs of other holy men in the neighborhood, while the Ashkenazim gather at the tombs of the kings of Judah. On the 18th of Iyyar, called "Lag be-'Omer," all the Jews of Jerusalem, Sephardim and Ashkenazim, pray at the tomb of Simon the Just.

In Palestine.

At Burak, between Jerusalem and Bethlehem, is the tomb of Rachel, wife of the patriarch Jacob, to which the Jews of Jerusalem go by turns during the thirty days of the month of Elul. But the 15th of Ḥeshwan is especially consecrated to this pilgrimage (Benjamin II., "Mas'e Yisrael," pp. 3–6, Lyck, 1859). At Rama, near Jerusalem, known in Arabic as "Nabi Samwil," all the Jews of the latter city gather on the 28th of Iyyar at the tomb of the prophet Samuel. The pious even pass the night there. At Khaifa, a port of Palestine, on the evening of the Sabbath which follows the anniversary of the destruction of the Temple, the Jews hold a popular festival, with illuminations, in a grotto, situated on the summit of Mount Carmel, in which the prophet Elijah is said to have taken refuge from the persecution of King Ahab. At Tiberias on the night of the 14th of Iyyar, known as "Pesaḥ Sheni" (Num. ix. 9–14), Jews gather from all parts of Palestine, and there are brilliant illuminations and a popular festival at the tomb of Rabbi MEÏR ("Ba'al ha-Nes" = "the miracle-worker").

At Safed, from the morning after Passover (22d of Nisan) till the 18th of Iyyar, every week the Jewish population ceases to work, and makes pilgrimages to the suburbs in the following order; namely, to (1) Biria, where is the tomb of Benaiah ben Jehoiada, David's general; (2) the tomb of the prophet Hosea in the cemetery; and (3) 'Ain Zaitun, to the tomb of Joseph Saragossi, a Spanish immigrant who reorganized the community of Safed in 1492. On the night of Lag be-'Omer all the able-bodied Jews of Safed and several thousands of pilgrims from Palestine, Turkey, northern Africa, the Caucasus, and Persia celebrate a great popular festival with illuminations at Meron, near Safed, at the mausoleum of SIMEON BEN YOḤAI. At each new moon it is considered essential among the Ashkenazim of Safed—men, women, and children—to make a pilgrimage to the tomb of Isaac LURIA, the famous cabalist. At Sidon, toward the end of Iyyar, people from the most distant parts of Palestine make a pilgrimage to the tomb of Zebulun, one of the sons of the patriarch Jacob.

Places of pilgrimage exist not only in Palestine, but also in Mesopotamia, Kurdistan, Egypt, Algeria,

In Mesopotamia.

and Morocco. In Mesopotamia the places of pilgrimage are Bagdad, Kiffel, and Bassora. At Bagdad, at the very gates of the town, is the mausoleum of the high priest Joshua, known under the popular name of the "Kohen Mausoleum." At each new moon it is visited by thousands of Jews and especially by barren women. In the local cemetery the tomb of the sheik Isaac, a revered Jew, is also an object of frequent pilgrimages. At Kefil, a locality in Irak near the ruins of Babylon, is the tomb of the prophet Ezekiel, to which the Jews of Mesopotamia go on pilgrimage on the 6th of Siwan (Pentecost). At Bassora the tomb of Ezra is visited on the same date.

In Kurdistan and Persia.

In Kurdistan the Jews have three places of pilgrimage: (1) In the district of Elkosh, near Mosul, the tomb of the prophet Nahum is a place of pilgrimage for fourteen days, the eight days preceding and the six following Pentecost. Readings are given from the prophecy of Nahum from a manuscript supposed to have been written by the prophet himself. (2) At Kerkuk, between the upper and lower parts of the town, are four tombs, said to be those of Daniel, Hananiah, Mishael, and Azariah, to which the Jews of the district make pilgrimages at Pentecost. (3) In the locality of Bar-Tanura, thirty hours distant from Mosul, is a grotto in which the prophet Elijah is said to have taken refuge. Several times a year the Jews of this region go thither on pilgrimage and contribute to the maintenance of the grotto.

In Persia there are two places to which Jews make pilgrimages. (1) At Hamadan, near the fortress, is an ancient mausoleum containing the tombs of Mordecai and Esther. On the 14th of Adar, the festival of Purim, the Jews of the region read the Book of Esther at these tombs; pilgrimages to them are made also at each new moon and in times of danger. (2) Twelve and one-half miles from Ispahan, in the middle of the fields, is a little synagogue which, according to local tradition, contains the tomb of Sarah, daughter of Asher (Num. xxvi. 46). The Jews of the neighborhood go thither on pilgrimage on the 1st of Elul.

In Egypt, Algeria, and Morocco.

At Fostat or Old Cairo, in Egypt, three miles from Cairo, is a synagogue built in the year 1051 (29 Sha'ban, A.H. 429) by Abu Sa'ad, a favorite of the calif Al-Mustanṣir Ma'ad (Grätz, "Gesch." vi. 152). This synagogue contains a tomb in which, according to local tradition, the prophet Jeremiah rests, and two little rooms built over the places where the prophets Elijah and Ezra prayed. On the 1st of Elul all the Jews of Cairo go on pilgrimage to Fostat and hold a magnificent festival there.

There exist in Algeria traditional tombs of revered Jews which are venerated equally by Jews and Mohammedans. Prayers are said at them in times of stress, but not at regular dates. In the district of southern Oran, in the region of Nedrona, inhabited by the Traras, are the tombs of Sidi Usha (Joshua) and his father, Sidi Nun. In the department of Oran on the Rif frontier is the tomb of a certain R. Jacob Roshdi, which is frequently visited.

In Morocco, as in Algeria, certain tombs are equally venerated by Jews and Mohammedans, but there are no fixed days for prayer; *e.g.*: at Al-Ḳaṣar, that of R. Judah Jabali; at Tarudant, that of R. David ben Baruch; and at Wazan, that of R. Amram ben Diwan. Amram was one of the rabbis sent out periodically by the rabbinate of Palestine to collect money. He traveled in company with his son; and when the latter fell sick, Amram prayed to God to accept the sacrifice of his own life and to save that of his child. The son recovered, but the father died, and was buried at Jabal Assen. His tomb is said to be surrounded by a halo, and miracles are said to have taken place there. The 7th of Iyyar is the principal day of the local pilgrimages (see "Journal des Débats," Paris, Oct. 27, 1903).

In Podolia and Galicia and even in the northern parts of Hungary the tombs of Ḥasidic rabbis and miracle-workers are visited on the anniversaries of their deaths, and on other occasions by people in distress. Lamps are burned and prayers are recited; and often letter-boxes are found at the tombs, in which the pilgrims deposit slips on which their wishes are written.

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PILLAR: The word "pillar" is used in the English versions of the Bible as an equivalent for the following Hebrew words:

(1) "Omenot," feminine plural of the active participle of אמן = "support," "confirm." This word occurs only in II Kings xviii. 16. In the Revised Version (margin) the rendering is "door-posts."

Memorial Stones.

(2) "Maẓẓebah" (R. V., margin, "obelisk"). This denotes a monolith erected as a monument or memorial stone (as the "pillar of Rachel's grave," Gen. xxxv. 20, and "Absalom's monument," II Sam. xviii. 18; comp. I Macc. xiii. 27–30), or as a boundary-mark and witness of a treaty (Gen. xxxi. 44–54; comp. Isa. xix. 19), or as a memorial of a divine appearance or intervention. Such stones often acquired a sacred character, and were regarded as dwelling-places of the Deity or were made to serve as rude altars upon which libations were poured (Gen. xxxv. 14, xxxviii. 18–22; I Sam. vii. 12; possibly also Gen. xxxiii. 20, where the verb used indicates the original reading to have been מצבה = "pillar," instead of מזבח = "altar").

In the earlier periods of Hebrew history and as late as the reign of Josiah one or more of these stone pillars stood in every sanctuary or "high place." Thus Moses built an altar at Sinai, and "twelve pillars according to the twelve tribes of Israel" (Ex. xxiv. 4; comp. Josh. xxiv. 26; Hos. iii. 4, x. 1–2; Isa. xix. 19). Similar pillars stood at the Canaanitish altars of Baal (Ex. xxiii. 24, xxxiv. 13; Deut. vii. 5, xii. 3; II Kings iii. 2, x. 26–27) and in the sanctuaries of Tyre (Ezek. xxvi. 11) and of Heliopolis, in Egypt (Jer. xliii. 13). The recent excavations of the Palestine Exploration Fund at Gezer have revealed a row of eight monoliths on the site of the ancient high place. These are hewed to a roughly square or round section and one to a sharp point ("Pal. Explor. Fund Quarterly Statement," Jan., 1903).

Deuteronomic and Levitical Prohibitions.

By the Deuteronomic and Levitical codes the use of the maẓẓebah as well as of the asherim at the altars of Jehovah was forbidden as savoring of idolatry (Deut. xvi. 21–22; Lev. xxvi. 1). It is probable that these had become objects of worship and as such were denounced by the Prophets (Mic. v. 13–14; comp. I Kings xiv. 23; II Kings xvii. 10, xviii. 4, xxiii. 14). Some such stone idols seem to be referred to in Judges iii. 19, 26 (comp. the Arabic "nuṣb"). The term "ḥammanim," rendered "images" and "sun-images," is probably used of later and more artistically shaped or carved pillars of the same character as the maẓẓebah (Lev. xxvi. 30; Isa. xvii. 8, xxvii. 9; Ezek. vi. 4, 6; II Chron. xiv. 3, 5; xxxiv. 4, 7).

(3) "Neẓib" (from the same root as "maẓẓebah"), while rendered "pillar" in Gen. xix. 26, is elsewhere translated "garrison" (I Sam. x. 5) and "officer" (I Kings iv. 19). In the second passage, however, the Septuagint renders it by *ἀνάστημα*, "*i.e.*, probably a pillar erected as a symbol or trophy of Philistine domination" (Driver, "Hebrew Text of Samuel," p. 61; so, also, H. P. Smith, Wellhausen, and others).

(4) "Mis'ad" (I Kings x. 12; R. V., margin, "railing," "prop"). The precise meaning is unknown.

Pillars of the Temple.

(5) "'Ammud," the word which occurs most frequently in this sense, is used of the pillars or columns which support a house or the roof of a house (Judges xvi. 25–29), of the posts which supported the curtains of the Tabernacle (Ex. xxvii. 10, 17; xxxvi. 36–38; Num. iii. 36–37), and of the pillars in the Temple (I Kings vii. 2, 3, 6; comp. Ezek. xlii. 6; Prov. ix. 1). They were made of acacia-wood (Ex. xxvi. 32, 37; xxxvi. 36), of cedar (I Kings vii. 2), or of marble (Esth. i. 6; comp. Cant. v. 15). A detailed description is given in I Kings vii. of two brass or bronze pillars which were fashioned by Hiram for King Solomon and set up in the porch of the Temple, and to which were given the names "Jachin" ("He [or "It"] shall establish") and "Boaz" ("In him [or "it"] is strength"). The word is used also of the columns or supports of a litter (Cant. iii. 10). It denotes, too, the column of smoke rising from a conflagration (Judges xx. 40), and particularly the column of smoke and of flame which attended the Israelites in the wilderness (Ex. xiii. 21–22, xiv. 24; Num. xiv. 14). An iron pillar is a symbol of strength (Jer. i. 18); and in poetry the earth and the heavens are represented as resting on pillars (Job ix. 5, xxvi. 11; Ps. lxxv. 4).

(6) "Maẓuḳ," probably a molten support; hence a "pillar" (I Sam. ii. 8).

(7) "Timarah"; in the plural, "pillars" of smoke (Cant. iii. 6; Joel iii. 3). Compare "tomer" (Jer. x. 5, R. V., margin; Baruch vi. 70), which probably means a "scarecrow."

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PILLAR OF FIRE: The Israelites during their wanderings through the desert were guided in the night-time by a pillar of fire to give them light (Ex. xiii. 21; Num. xiv. 14; Neh. ix. 12, 19). The pillar of fire never departed from them during the night (Ex. xiii. 22); according to Shab. 33b, it appeared in the evening before the pillar of cloud had disappeared, so that the Israelites were never without a guide. God troubled the Egyptian hosts through a pillar of fire and of cloud (Ex. xiv. 24). There is a legend that Onkelos, by narrating to the messengers sent by the emperor to seize him that God Himself was the torch-bearer of the Israelites, converted them to Judaism ('Ab. Zarah 11a).

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PILLITZ, DANIEL. See Bürger, Theodor.

PILPUL: A method of Talmudic study. The word is derived from the verb "pilpel" (lit. "to spice," "to season," and in a metaphorical sense, "to dispute violently" [Tosef., B. B. vii. 5] or "cleverly" [Shab. 31a; B. M. 85b]). Since by such disputation the subject is in a way spiced and seasoned, the word has come to mean penetrating investigation, disputation, and drawing of conclusions, and is used especially to designate a method of studying the Law (Ab. vi. 5; Baraita, B. B. 145b; Tem. 16a; Ket. 103b; Yer. Ter. iv. 42d). For another explanation of the word, as derived from the Hebrew "pillel," see J. B. Lewinsohn, "Bet Yehudah," ii. 47, Warsaw, 1878.

Description of Method.

The essential characteristic of pilpul is that it leads to a clear comprehension of the subject under discussion by penetrating into its essence and by adopting clear distinctions and a strict differentiation of the concepts. By this method a sentence or maxim is carefully studied, the various concepts which it includes are exactly determined, and all the possible consequences to be deduced from it are carefully investigated. The sentence is then examined in its relation to some other sentence harmonizing with it, the investigation being directed toward determining whether the agreement appearing on a superficial contemplation of them continues to be manifest when all the possible consequences and deductions are drawn from each one of them; for if contradictory deductions follow from the two apparently agreeing sentences, then this apparent agreement is not an agreement in fact. Again, if two sentences apparently contradict each other, the pilpulistic method seeks to ascertain whether this seeming contradiction may not be removed by a more careful definition and a more exact limitation of the concepts connected with the respective sentences. If two contiguous sentences or maxims apparently imply the same thing, this method endeavors to decide whether the second sentence is really a repetition of the first and could have been omitted, or whether by a more subtle differentiation of the concepts a different shade of meaning may be discovered between them. Similarly if a regulation is mentioned in connection with two parallel cases, this method determines whether it might not have been concluded from the similarity of the cases itself that the regulation applying to the one applied to the other also, and why it was necessary to repeat explicitly the same regulation.

The pilpulistic method, however, is not satisfied with merely attaining the object of its investigation. After having reached the desired result in one way, it inquires whether the same result might not have been attained in another, so that, if the first method of procedure should be eventually refuted, another method and another proof for the result attained may be forthcoming. This method is followed in most of the Talmudic discussions on regulations referring to the Law, and in the explanations of sentences of the Mishnah, of which an example may be given here.

An Example.

The Mishnah says (B. M. i. 1): "If two persons together hold a garment in their hands, and one of them asserts 'I have found it,' and the other likewise says 'I have found it,' and the first one says 'It belongs entirely to me,' and the second likewise says 'It belongs entirely to me,' then each one shall swear that not less than one-half of the garment is rightfully his, and they shall divide the garment between them." The Gemara explains this mishnah as follows: "The reason for the two expressions, 'the one says "I have found it,"' and 'the one says "It belongs entirely to me,"' is sought because it is obvious that, if the person insists that he found it, he lays claim to its possession." After some futile attempts to prove by means of quibbling interpretations that one of these sentences alone would have been insufficient, the Gemara comes to the conclusion that two different cases are discussed in the Mishnah. In the first case a garment has been found, and each of the two persons insists that he has found it; in the second case a garment has been acquired by purchase, each person insisting that it belongs to him, since he has purchased it. Then the Gemara inquires why decisions had to be rendered in both cases, and if it would not have been sufficient to give a decision in the one case only, either that of acquisition by purchase or that of finding. The Gemara then proves that the two ways of acquisition, by purchase and by finding, differ in certain respects, and that if a decision had been given for the one case, it could not have been concluded therefrom that it applied to the other case also.

After this Mishnah sentence itself has been explained, its relation to other sentences is inquired into. Does this Mishnah sentence, according to which both parties swear, agree with the principle of Ben Nanos, who says, in a case in which two parties contradict each other (Shebu. vii. 5), that both parties should not be allowed to swear? It is then shown that, according to Ben Nanos, too, both parties might be allowed to take the oath, since both might swear truthfully; for it might be possible that the garment in dispute belonged to both of them together, since both together might have found or purchased it, each one swearing merely that not less than one-half belongs to him. Then it is sought to ascertain whether the Mishnah contradicts the decision of Symmachus (B. Ḳ. 35b; B. M. 102), according to whom the two parties should divide the object in dispute between them without swearing. After a few other attempts at a solution, which are, however, futile, the Gemara comes to the conclusion that the mishnah in question agrees in principle with Symmachus, and that the oath which the Mishnah prescribes for both parties is merely an institution of the sages; otherwise any one might take hold of another person's garment and insist that it belonged to him, in order to obtain possession of at least one-half of it (B. M. 2a–3a).

Tradition Versus Pilpul.

This example, although presented here in a very abbreviated form, will suffice to give an idea of the pilpulistic method of Talmudic discussion. As a method of studying the Law, there was, even in the Talmudic period, side by side and in contrast with it, another method, which consisted rather in collecting, arranging, and preserving the halakic sentences. The representative of the last-named method was called "ba'al shemu'ot" = "possessor of the tradition," while the representative of the former was called "ba'al pilpul" = "master of ingenious disputation and deduction" (B. B. 145b). In Yer. Hor. iii. 48c the one is called "sadran" (arranger), while the other is termed "palpelan" (disputator).

Both methods were necessary for Talmudism, which rested, on the one hand, on the solid ground of tradition, and, on the other, on the independent development of what had been handed down. The one method furnished the technical knowledge of the traditions, while the other furnished the means of creating by ingenious deductions something new out of that which existed and had been transmitted. The method of arranging and collecting was preferred to the method of ingenious disputation and deduction (Yer. Hor. iii. 48c); and the learned man, called "sinai," was considered to be greater than the clever pilpulist, who was termed "uprooter of mountains" (Ber. 64a; Hor. 14a). Although the pilpulist had the advantage of being able to arrive at new conclusions and new doctrines and to render new decisions in cases which had not been provided for in the works of tradition, and before which the student of tradition stood helpless, he had nevertheless to contend with certain disadvantages. The clever person is often careless ('Er. 90a); and the more acute and hair-splitting his arguments are, the more likely they are to result in false deductions, as Raba pointed out (B. M. 96b; Niddah 33b). Many of the amoraim were opposed to the method of the pilpul, which was cultivated especially at Pumbedita from the time of R. Judah b. Ezekiel. Some even went so far as to designate this method, on which the Babylonian Talmud is based, although in a more rational and logical form, as "ambiguous obscurity" (Sanh. 24a; comp. Samuel Edels in his "Ḥiddushe Haggadot," *ad loc.*).

In the post-Talmudic period the Geonim and the first commentators on the Talmud confined themselves more to arranging and explaining the text, some even despising the ingenious method of the pilpul (comp. Rashi on Ḥul. 81a and on Sanh. 42a). But the tosafists again introduced the method of the pilpul, which then became predominant. Dur-

Development of Pilpul.

ing the fourteenth century and the first decades of the fifteenth, however, the study of the Talmud was pursued along different lines, probably in consequence of the pitiful condition of the Jews in most countries. It became shallow and weak and entirely lacking in independence. Memorizing and technical knowledge ("beḳi'ut") took the place of minute analysis. A rabbi was considered great in proportion to his knowledge of the text of the different codes necessary for practical decisions. But about the middle of the fifteenth century new life was infused into the study of the Talmud by the reintroduction of the pilpulistic method, which laid greater stress on the clever interpretation of the text than on the study of its halakic results. This method, which, in its hair-splitting dialectics and its detailed analysis as well as in its surprising deductions, surpasses the clever tosafistic method of teaching, originated in Poland and Germany, and spread thence to other countries. It was cultivated by the most prominent rabbis; and the real importance of a rabbi was thought by some to lie in his ability to analyze cleverly and treat critically the subject in question (Israel Bruna, in Joseph Colon's Responsa, No. 170). Nor does Joseph Colon deny (*ib.*) that the method of the pilpul is an excellent one, saying merely that the knowledge of the Talmud and of the codes is more valuable and more useful for the rabbi.

Tendency Toward Casuistry.

The pilpulistic method of study soon degenerated into sophistry. It was no longer regarded as a means of arriving at the correct sense of a Talmudic passage and of critically examining a decision as to its soundness. It was regarded as an end in itself; and more stress was laid on a display of cleverness than on the investigation of truth. This new development of the pilpul is ascribed to Jacob POLLAK, who lived at the end of the fifteenth century and in the beginning of the sixteenth. This pilpul par excellence was pursued especially under two forms. In the one, two apparently widely divergent halakic themes were placed in juxtaposition, and a logical connection between them was sought by means of ingenious and artificial interpretations and explanations, but in such a way that the connective thread between them appeared only at the end of the treatise: this was the "derashah." In the other form an apparently homogeneous theme was dissected into several parts, which were then again combined into an artistic whole: this was the so-called "ḥilluḳ" (analysis, dissection). The treatises following this method of the pilpul in both of these forms were called "ḥiddushim" or "novellæ" (original products) because thereby the most familiar objects were made to appear in a new light. Various methods of dialectics were originated by means of which these ḥilluḳim and derashot were built up and developed. Every school had its own way of finding and disclosing the ḥiddushim; as examples the method of Nuremberg and that of Ratisbon may be mentioned.

The Ḥilluḳim.

General rules were laid down even for the application of this sophistic treatment to the Talmud, the codes, and the commentaries. The following rule, for instance, was formulated: "If any person raises an objection at the end of a sentence, he must at once be asked why he reserved his objection until the end of the argument, instead of speaking at the beginning of it. Then it must be proved by the objector that if the objection had been raised at the beginning of the sentence a refutation of it might have been found, and that only if the objection is raised at the end of the discussion, can it be claimed that all possible refutations of the main argument have been removed and that such an argument becomes valid" (comp. on this rule Jellinek in "Bikkurim," pp. 3 *et seq.*).

Riddles of Pilpul.

The adherents of this pilpulistic method did not, however, intend, by their ingenious disputations, to draw deductions for practical purposes. Its chief representatives, in order that they might not influence any one in practical matters, did not commit the results of their disputations or their ḥiddushim to writing. They intended merely to sharpen the minds of their pupils and to lead them to think independently; for this course precedent was to be found in the Talmud (Ber. 33b; 'Er. 13a). To this end riddles were often given to the pupils; also questions that were manifestly absurd, but for which a clever pupil might find an answer. The earliest collection of such riddles is found in a work by Jacob b. Judah Landau, who lived at the end of the fifteenth century, hence about the time when this new method of the pilpul was developed; this collection is appended to his work "Agur" (ed. Piotrkow, 1884, pp. 72a *et seq.*). The following example may be quoted: "How was it that of two boys who were born on two successive days of the same year the one who was born a day later than the other attained first to the legal age of thirteen years required for becoming a bar miẓwah?" Answer: "The boys were born in a leap-year, which has two months of Adar. One boy was born on the 29th of the first Adar; the other, on the first of the second Adar. The thirteenth year following, in which the boys became bar miẓwah, was an ordinary year, with only one month of Adar. The younger boy, who was born on the 1st of Adar (Sheni), reached his legal age on the 1st of Adar in that year, while the elder boy, who was born on the 29th of the first month of Adar, reached his legal age only on the 29th of Adar in the thirteenth year."

Many prominent rabbinical authorities protested against this degenerated method of the pilpul (*e.g.*, R. Liwa b. Bezaleel, MaHaRaL of Prague, Isaiah Horowitz [author of "Shene Luḥot ha-Berit"], Jair Ḥayyim Bacharach in his responsa "Ḥawwot Yair" [No. 123], and other Polish and German rabbis; comp. Jellinek in "Bikkurim," i. 4, ii. 5); but their attacks upon it were futile. The method predominated down to the nineteenth century, being cultivated by the most gifted rabbis in all countries, although in a more or less modified form, according to the individuality of the rabbis in question and the dominant movements in the countries themselves. It applies the same treatment to the Talmud as to the codes and the commentaries, and attempts to confirm or refute the view expressed in one commentary, or the rule laid down in one code, by means of ingenious and at times hair-splitting deductions drawn from an earlier commentary or code, or especially a remote Talmudic passage. Two examples may be cited here:

Maimonides ("Yad," 'Edut, xviii. 2) lays down the principle that a witness can be convicted of having given false testimony and becomes amenable to punishment by proof of an alibi only when such proof does not disprove the facts set forth in his testimony. When the testimony of those who bring proof of the alibi refutes at the same time the testimony of the witness for the prosecution, then this is regarded merely as a contradiction between the two groups of witnesses, and the one group is not considered to be refuted by the other. This principle is attacked by R. Ḥayyim Jonah (quoted by R. Jonathan Eybeschütz in his "Urim we-Tummim," section "Tummim," 38) through the combination of two Talmudic passages and a clever deduction therefrom. There is a Talmudic principle to the effect that the testimony of a witness in which he can not possibly be refuted by proof of an alibi is in itself invalid (Sanh. 41a; B. Ḳ. 75b). This principle is perhaps based on the supposition that the witness, if not restrained by the fear of being convicted and punished, will more readily make false statements. Another Talmudic sentence says: "A appears as witness against B and testifies that the latter committed an assault upon him (A) against his will. If another witness, C, can be found to corroborate this statement, then B is liable to be executed on the testimony of the two witnesses A and C" (Sanh. 9b). Now, if the statement of A should be refuted by a proof of alibi, then this proof would at the same time disprove the alleged commission of the crime; for, in the absence of A, B could not have committed the assault in question upon him. According to the principle laid down by Maimonides, the refutation of A's statement by proof of an alibi would be considered merely as a contradiction and not as a refutation, and A would not be punished as a person who had been convicted. Hence A would not be in danger of being refuted and punished, and his testimony would, according to the principle (Sanh. 41a), be invalid in itself. It therefore necessarily follows from the Talmudic sentence in question that the testimony of A is valid, and that the principle of Maimonides in regard to the nature of the proof of alibi is erroneous. Eybeschütz attempts to uphold the principle of Maimonides by quoting even more ingenious combinations.

Examples of Method.

Another example, by Aryeh Löb b. Asher, one of the keenest casuists of the eighteenth century, may be given. He proves the correctness of one view, and "eo ipso" the incorrectness of another, from a Talmudic passage. The Talmud says (Pes. 4b): "The search for and removal of leavened matter on the eve of the Passover is merely a rabbinical prescription; for it is sufficient, according to the command of the Torah, if merely in words or in thought the owner declares it to be destroyed and equal to the dust." Rashi says that the fact that such a declaration of the owner is sufficient is derived from an expression in Scripture. The tosafot, however, claim that this can not be derived from the particular expression in Scripture, since the word there means "to remove" and not "to declare destroyed." The mere declaration that it is destroyed ("biṭṭul") is sufficient for the reason that thereby the owner gives up his rights of ownership, and the leavened matter is regarded as having no owner ("hefḳer"), and as food for which no one is responsible, since at Passover only one's own leavened food may not be kept, while that of strangers may be kept. Although the formula which is sufficient to declare the leavened matter as destroyed is not sufficient to declare one's property as having no owner, yet, as R. Nissim Gerondi, adopting the view of the tosafot, explains, the right of ownership which one has in leavened matter on the eve of the Passover, even in the forenoon, is a very slight one; for, beginning with noon, such food may not be enjoyed; hence all rights of ownership become illusory, and, in view of such slight right of ownership, a mere mental renunciation of this right suffices in order that the leavened matter be considered as without an owner. R. Aryeh Löb (in his "Sha'agat Aryeh, Dine Ḥameẓ," § 77) attempts to prove the correctness of this tosafistic opinion as elaborated by R. Nissim, and to prove at the same time the incorrectness of Rashi's view, from the following Talmudic passage: "Pes. 6b says that from the hour of noon of the eve [of Passover] to the conclusion of the feast the mere declaration of destruction does not free a person from the responsibility of having leavened matter in his house; for since he is absolutely forbidden to enjoy it, he has no claim to the ownership, which he renounces by such a declaration." The Gemara (7a) endeavors to refute this assertion by the following baraita: "If a person, sitting in the schoolhouse, remembers that he has leavened matter in his house, he shall mentally declare it to be destroyed, whether the day is a Sabbath or the feast-day." Although the tasting of leavened matter is forbidden on the feast-day, yet the baraita says that the owner shall mentally declare it to be destroyed; hence it follows from the baraita that a declaration of destruction is effective even at a time when one may not enjoy the leavened food at all. R. Aḥa b. Jacob declares thereupon that the baraita deals with a case in which a person remembers that he has left some freshly kneaded dough at home which is not yet leavened, but may become leavened before the owner returns home in order to bake it. At the moment of his remembering it, however, the dough is not yet leavened, and hence may be used for all purposes; it is therefore the property of the owner, who can mentally declare it to be destroyed, *i.e.*, he may renounce his right of ownership.

Further Examples.

Thus far the Talmudic passage. The "Sha'agat Aryeh" then asks how the Gemara can conclude from the baraita, which says that during the feast even leavened matter may be mentally destroyed, that such a declaration of destruction is valid if one may not partake at all of such leavened food. This baraita perhaps agrees with the view of Jose the Galilean, who says that leavened matter may be enjoyed during the feast in any way excepting by eating it. If the baraita adopts the point of view of Jose the Galilean, then it may declare correctly that leavened matter may be mentally destroyed on the feast-day also, since the owner may enjoy it in every way except as food and hence has the right of ownership. When, however, the leavened matter may not be enjoyed, as is the ruling of the accepted halakah, no one has the right of ownership and, therefore, of declaring the leavened matter in question destroyed. But if one assumes with R. Nissim and the tosafot that a mental declaration of destruction is efficacious because it is a form, though a weakened one, of the hefḳer declaration, then this weakened form of the hefḳer declaration is sufficient in the case of leavened matter only because the right of ownership in it is a weakened one. The right of ownership in the leavened matter is a weakened one only because through the interdiction against partaking of such food this right becomes of itself illusory from a certain period, namely, from the hour of noon of the eve of the feast. If this view is assumed to be correct, then the baraita can not express the view of Jose the Galilean; for, according to him, the right of ownership in the leavened matter is a strong and inalienable one, since one may fully enjoy it even during the feast, with the exception that one may not use it as food. But if the right of ownership is not a weakened one, then, according to the foregoing statements, a weakened form of the hefḳer declaration is not sufficient; hence the biṭṭul declaration is insufficient for the purpose of declaring the leavened matter to be property belonging to no one. The baraita, which refers to a mental declaration of destruction, can not therefore express R. Jose's view.

Complications.

The attempt of the Gemara to conclude from the baraita that a biṭṭul declaration would be valid also in case a person might have no enjoyment whatever from leavened matter is therefore a correct one. According to Rashi's view, however, that the view of the biṭṭul declaration being sufficient is derived from a certain expression in Scripture, this biṭṭul declaration is valid according to R. Jose too; since it does not depend on the kind of right of ownership, the baraita passage quoted might express the view of R. Jose, although it speaks of biṭṭul. Hence the attempt of the Gemara to conclude from the baraita that biṭṭul would be valid even if one might not in any way enjoy the leavened matter, is erroneous; for the baraita, which refers to biṭṭul during the feast, expresses R. Jose's view, that during the feast also leavened matter may be enjoyed in any way except by eating it. The method of the Gemara, therefore, proves the correctness of the tosafistic opinion, represented by R. Nissim, and the incorrectness of Rashi's opinion.

This latter example is especially interesting because it shows the weak foundation on which such a pilpulistic structure is reared. It rests on the highly improbable, if not false, assumption that the Gemara has carefully weighed and considered all points, and still can find no other refutation of its attempt to draw the desired conclusion from the baraita than that advanced by R. Aḥa b. Jacob. And the whole fabric falls to pieces with the assumption that the Gemara could have refuted its attempt by assuming that the baraita expressed the view of R. Jose, but that R. Aḥa b. Jacob thought to find a better refutation by assuming that the baraita expressed the view generally accepted, and not the single view of R. Jose, which was rejected by the majority of teachers.

Applied Outside the Talmud.

The method of the pilpul was not confined to the study of the Talmud and the codes; it was applied also in the field of Homiletics and in that of the Haggadah. A short haggadic sentence of the Talmud or Midrash was cleverly interpreted so as to afford material for an entire treatise on some halakic theme. Sometimes such a so-called "curious midrash sentence" ("midrash peli") was invented as a starting-point for some ingenious explanation. The Biblical personages were made the mouthpieces of the principles of Maimonides according to Joseph Caro's interpretation, or of decisions by Isaac Alfasi according to R. Nissim Gerondi's interpretation. Abimelech is said to have been guided by a Talmudic principle in his behavior toward Abraham and Sarah. The antagonism between Joseph and his brothers is ascribed to differences of opinion regarding a halakic regulation. Pharaoh is said to have based his refusal to liberate Israel on certain Talmudic-rabbinic principles; and Haman's wife, Zeresh, is said to have deduced from certain Talmudic teachings that her husband would not be able to maintain his position against the Jew Mordecai.

Many homiletic works and commentaries on the books of the Bible, from the beginning of the sixteenth century down to the nineteenth, follow this method. Among these R. Judah Rosanes' "Parashat Derakim" and R. Jonathan Eybeschütz's "Ya'arat Debash" are especially noteworthy for their acuteness and their clever combinations. On the special forms of pilpulistic methods in different countries and at different times, see Talmud.

Bibliography: Güdemann, *Die Neugestaltung des Rabbinerwesens im Mittelalter*, in *Monatsschrift*, 1864, pp. 425–433; idem, *Gesch.* iii. 79–83; Jellinek, *Le-Korot Seder ha-Limmud*, in Keller's *Bikkurim*, i. 1–26, ii. 1–19.

E. C. J. Z. L.

PILSEN: City in Bohemia. According to documents of the fourteenth and fifteenth centuries, Jews were then living in Pilsen, and they had a synagogue and a cemetery. In the sixteenth century they were expelled, as were the Jews of most of the other cities of Bohemia. It was not until after 1848 that Jews were allowed to resettle in Pilsen. An increasing number of Jewish families from several villages in the neighborhood, where they formed large communities, then removed to the city; services were at first held in a rented chapel; and soon afterward the district rabbi of Pilsen, Anschel Kafka, took up his residence in the city. In 1859 the community, which then numbered seventy families, received its constitution, being one of the few newly formed congregations in Bohemia whose statutes were confirmed. In the same year a synagogue was dedicated, and a four-grade school was organized. In 1875 another synagogue was annexed to the older one; and in 1893 a handsome new building was erected at a cost of nearly 1,000,000 crowns. Heinemann Vogelstein was called to the rabbinate in 1867, and officiated until 1880, his successors being Nathan Porges (1880–82), Jecheskel Caro (1882–91), and Adolf Posnanski (since 1891).

In 1904 the community numbered 3,170 persons, including 724 taxpayers, in a total population of 68,079; and the annual budget amounted to 73,756 crowns.

Bibliography: *Jahrbuch für die Israelitischen Gemeinden in Böhmen*, 1894; *Union Kalender*, 1905.

D. A. Ki.

PIMENTEL, SARA DE FONSECA PINA Y: Poetess of Spanish descent; lived in England in the early part of the eighteenth century, as did also **Abraham Henriques Pimentel.** She wrote "Espejo Fiel de Vidas" (London, 1720), laudatory Spanish verses on the Spanish metrical translation of the Psalms by the Marano poet Daniel Israel Lopez Laguna.

Bibliography: Kayserling, *Sephardim Romanische Poesien der Juden in Spanien*, pp. 251, 299.

J. I. Co.

PIN. See Tent.

PINA, DE: Portuguese Marano family some members of which were able to escape the Inquisition and to confess Judaism openly in Amsterdam.

Jacob (Manuel) de Pina: Spanish and Portuguese poet; born of Marano parents in Lisbon in 1616; went to Holland about 1660. In Amsterdam he openly accepted Judaism and took the name Jacob. In Lisbon he had published a "comedia burlesca" entitled "La Mayor Hazana de Carlos VI." and a volume of humorous poems entitled "Juguetes de la Niñez y Travesuras del Ingenio" (1656), which are the same as the "Chansas del Ingenio y Dislatas de la Musa" mentioned in Wolf (see bibliography below). Jacob mourned in elegies the deaths of Saul Levi Morteira and the martyrs Bernal and Lope de Vera; and in 1673 he celebrated in a Portuguese poem the verses of Joseph Penso, and in a Spanish one the translation of the psalms of Jacob Judah Leon.

Bibliography: Barrios, *Relacion de los Poetas*, p. 54; idem, *Coro de las Musas*, p. 505; idem, *Govierno Popular Judayco*, p. 45; Barbosa Machado, *Bibliotheca Lusitana*, iii. 341; Wolf, *Bibl. Hebr.* iii. 521, iv. 870; Kayserling, *Sephardim*, pp. 253 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* p. 89.

S. M. K.

Paul de Pina: Born after 1580 in Lisbon. Poetically gifted and inclined to religious fanaticism, he was about to become a monk, and for this purpose made a journey to Rome. One of his relatives recommended him to the physician Filotheo Eliau (Elijah) Montalto in Leghorn, and the latter won the young man for the religion of his ancestors. Paul went to Brazil, and thence returned to Lisbon, where he still continued to appear as a Christian. He did not fully embrace Judaism until after the Franciscan monk Diego de la Axumçao had courageously suffered the death of a martyr for the Jewish faith. In 1604 Paul hastened to Amsterdam, where as a Jew he was called **Rohel Jeshurun** and became prominent in the community. In honor of the synagogue Bet-Ya'akob he in 1624 composed in Portuguese poetical dialogues between the seven principal mountains of Palestine in praise of the faith of Israel. These dialogues were printed in Amsterdam in 1767, and they are reprinted in Kayserling, "Sephardim," p. 340.

Bibliography: Grätz, *Gesch.* 3d ed., ix. 484, x. 4; Kayserling, *Sephardim*, p. 175.

G. I. E.

PINCZOW, ELIEZER B. JUDAH: Polish rabbi; flourished at the end of the seventeenth century; grandson of R. Ẓebi Hirsch, rabbi of Lublin. He was rabbi of Pinczow and other places, and parnas at Cracow. Pinczow was the author of "Dammeseḳ Eli'ezer" (Jesnitz, 1723), notes on the Masoretic text of the Bible, and "Mishnat Rabbi Eli'ezer" (Amsterdam, 1725), expositions of Talmudic haggadot.

Bibliography: Fuenn, *Keneset Yisrael*, p. 131, Warsaw, 1886; Fürst, *Bibl. Jud.* i. 233; Roest, *Cat. Rosenthal. Bibl.* i. 347, ii. Supplement, No. 396; Steinschneider, *Cat. Bodl.* No. 4993.

H. R. A. S. W.

PINCZOW, ELIJAH B. MOSES GERSHON: Polish physician and Talmudist of the eighteenth century. He was the author of: "Meleket Maḥashebet," part i., "Ir Ḥeshbon" (Frankfort-on-the-Main, 1765), on arithmetic and algebra; part ii., "Berure ha-Middot" (Berlin, 1765), on geometry; "Ma'aneh Eliyahu" (Zolkiev, 1758), discussions on the Talmudic treatises Beẓah and Baba Meẓi'a, together with some rabbinical decisions and responsa; "Nibḥar me-Ḥaruẓ" (1772), extracts from the book "Ha-'Iḳḳarim," reproduced in an easy style and in the form of a dialogue between teacher and pupil; "Hadrat Eliyahu" (part i., Prague, 1786), homiletics; "She'elot u-Teshubot Ge'one Batra'e" (Sudilkov, 1795), collected from the responsa of the later rabbis.

Bibliography: Fuenn, *Keneset Yisrael*, p. 118, Warsaw, 1886; Fürst, *Bibl. Jud.* i. 237; Benjacob, *Oẓar ha-Sefarim*, pp. 134, 330, Wilna, 1880.

H. R. A. S. W.

PINCZOW, JOSEPH B. JACOB: Polish rabbi and author; flourished in Poland in the seventeenth and eighteenth centuries; descendant of R. Jacob Pollak, son-in-law of R. Moses Krämer, chief rabbi of Wilna, and pupil of Ẓebi Hirsch, rabbi of Lublin. Pinczow was at first head of a yeshibah at Wilna; he then became rabbi of Kosovi (1688), and afterward of Seltzy, where he maintained a yeshibah. On account of persecutions he in 1698 fled to Hamburg, where he remained till 1702, returning then to Seltzy. Here the plague broke out in 1706; and Pinczow, whose life had often been threatened on account of accusations made against the Jews, fled to Berlin. In this city he printed his book "Rosh Yosef" (1717), on Talmudic halakot and haggadot, and arranged according to the order of the treatises. The rabbis who wrote the haskamot for this work, among whom was R. Jehiel Michael of Berlin, praise effusively Joseph's learning and piety.

One of Pinczow's sons, **Moses**, was rabbi of Copenhagen.

Bibliography: Fuenn, *Keneset Yisrael*, p. 493, Warsaw, 1886; idem, *Ḳiryah Ne'emanah*, p. 96, Wilna, 1860; Fürst, *Bibl. Jud.* ii. 114; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 55, Warsaw, 1882.

H. R. A. S. W.

PINE (PNIE), SAMSON: German translator of the fourteenth century. He was probably born at Peine, a city in the province of Hanover, whence his name is derived and where a Jewish community had existed from very early times. Later he lived at Strasburg. Pine is chiefly remembered for the assistance he rendered in 1336 to two German poets, Claus Wysse and Philipp Kolin of Strasburg, who prepared a continuation of Wolfram von Eschenbach's Middle High German poem "Parzival," after the French poem in the Ruediger von Manesse manuscript. In the parchment manuscript on which they wrote, these poets thank Pine for his services in translating the poem into German and in inventing rimes for it. Incidentally, Pine is thanked as a Jew by faith; the note is couched in metrical terms; and Pine is referred to twice in ten lines as a Jew.

BIBLIOGRAPHY: Güdemann, *Gesch.* iii. 159 *et seq.*; Karpeles, *Gesch. der Jüdischen Literatur*, p. 709, Berlin, 1886; idem, *Jewish Literature*, pp. 35, 87, Philadelphia, 1895.

D. A. M. F.

PINELES, HIRSCH MENDEL: Austrian scholar; born at Tysmenitz, Galicia, Dec. 21, 1805; died at Galatz, Rumania, Aug. 6, 1870. After having studied Talmud and rabbinics in his native town, Pineles at the age of fifteen removed to Brody, where he married. In his new home he began to study German and the secular sciences, particularly astronomy. As most of the Jews of Brody at that time were of the Ḥasidic type, Pineles was, on account of his scientific studies, accused of heresy, and was obliged to justify himself before his father-in-law. About 1853 Pineles went to Odessa, where he lived till the Crimean war (1855), and then he settled permanently at Galatz.

Pineles wrote articles on various scientific subjects, particularly on astronomy and calendar-making, in most of the Hebrew periodicals, and carried on in "Kerem Ḥemed" (vol. ix., letters 4, 5, 16, 17, 18) and in "Ha-Maggid" a polemical correspondence on astronomical subjects with Ḥayyim Selig Slonimski. He acquired particular renown on account of his work "Darkah shel Torah" (Vienna, 1861), a critical interpretation, divided into 178 paragraphs, of several passages of the Talmud, particularly of the Mishnah, followed by a treatise on calendar-making, including tables. Pineles says in the preface that the objects of the book are: (1) to justify the oral law; (2) to defend the Mishnah against both its admirers and its detractors; and (3) to explain several sayings of the earlier amoraim as well as difficult passages in the Jerusalem Talmud and some in Babli. The most noteworthy feature of this work is its defense of the Mishnah. Pineles explains several mishnayot differently from the Amoraim, who, as he declares, "very often distorted the Mishnah." It is true that Rapoport, Hirsch Chajes, Nachman Krochmal, and other critics had similarly differed from the Amoraim; but besides extending his criticism to the whole Mishnah, his predecessors having dealt with only a small portion of it, he also deviated from the amoraic interpretation even where it concerned the Halakah. This and his interpretation of the sayings of the earlier amoraim, which differed from that of the later amoraim, called forth protests from some of his contemporaries. Waldberg, a Rumanian scholar, published a polemical work entitled "Kakh Hi Darkah shel Torah" (Jassy, 1864–68), in refutation of Pineles' criticisms. It is evident, however, that Pineles did not act in an antireligious spirit; for, as stated above, he defended the Mishnah against its detractors like Schorr and Geiger, attacking the latter's "Urschrift und Uebersetzung der Bibel" (§§ 144–167), to which Geiger replied in his "Jüd. Zeit." (v. 146 *et seq.*).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, pp. 286 *et seq.*; Zeitlin, *Bibl. Post-Mendels.* pp. 268, 367, 402.

S. M. SEL.

PINERO (PINHEIROS), ARTHUR WING: English dramatist; born in London May 24, 1855; eldest son of John Daniel Pinero. He is descended from a Sephardic family. As a boy Pinero was articled to a firm of solicitors; and while in their office he absorbed much of that knowledge of human nature and human emotions which has made his productions famous.

The law, however, had few attractions for him, and in 1874 he joined the company of the Theatre Royal, Edinburgh, being engaged as "general utility man." Two years later he went to the Lyceum, London, where he gained invaluable experience in stagecraft under (Sir) Henry Irving. As an actor Pinero was not successful, and he soon turned his thoughts to play-writing. In 1877 he wrote in a single afternoon "Two Hundred a Year," which was produced at the Globe Theatre with some measure of success. Soon afterward "The Money Spinners," written with almost equal rapidity, was produced at the St. James's by John Hare and the Kendalls and made a great hit (1880). He then produced in ten days "Lords and Commons," following it with "The Magistrate," which made Pinero famous and established his reputation on a firm foundation.

His literary activity has been remarkable and unflagging; and "The Schoolmistress," "The Squire," "Dandy Dick" (written in three weeks), "The Rocket," and "The Hobby Horse" appeared successively at short intervals. Then came his first real success, "Sweet Lavender," a play redolent with pathos and sweetness. Subsequently the influence of Ibsen began to make itself felt in Pinero's work, after he had written "The Profligate," "The Weaker Sex," "The Cabinet Minister," "The Times," "The Amazons," and "Lady Bountiful." "The Second Mrs. Tanqueray" was distinctly in Ibsen's manner; it was succeeded by "The Notorious Mrs. Ebbsmith," followed, in the same style, by "The Benefit of the Doubt" and "The Princess and the Butterfly."

In 1898 Pinero, reverting to his earlier models, produced "Trelawny of the Wells." He returned to the problem play in "The Gay Lord Quex" (1899), followed by "Iris" (1901) and "Letty" (1903), of the same class.

BIBLIOGRAPHY: *The Critic*, xxxvii. 117; *Cassell's Magazine*, xxviii. 354; *Pall Mall Magazine*, July, 1900, p. 331; *Who's Who*, 1904.

J. E. Ms.

PINES, ELIJAH B. AARON: Rabbi at Shklov, government of Moghilef, Russia, in the eighteenth century; descendant of the families of Jacob Polak and Judah Löb Puchowitzer. He was the author of "Tanna debe Eliyahu" (Zolkiev, 1753), on religion and ethics, divided into seven parts according to the seven days of the week, with an appendix containing discussions on Berakot, extracted from his unpublished book, "Tosafot Me'ore ha-Gole."

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 118; Benjacob, *Ozar ha-Sefarim*, p. 657; Kahan, *Anaf 'Eẓ Abot*, p. xix., Cracow, 1903.
H. R. A. S. W.

PINES, JEHIEL MICHAEL: Russian Talmudist and Hebraist; born at Rozhany, government of Grodno, Sept. 26, 1842. He was the son of Noah Pines and the son-in-law of Shemariah Luria, rabbi of Moghilef. After being educated in the local Hebrew school and in the yeshibah, where he distinguished himself in Talmudic study, he became a merchant, giving lectures at the same time in the yeshibah of his native town. He was elected delegate to a conference held in London by the association Mazkereth Mosheh, for the establishment of charitable institutions in Palestine in commemoration of the name of Sir Moses Montefiore; in 1878 he was sent to Jerusalem to establish and organize such institutions. He has lived since then in Palestine, working for the welfare of the Jewish community and interesting himself in the organization of Jewish colonies in Palestine. He was excommunicated by the Palestinian rabbis for interfering in communal affairs, but was sustained by the European rabbinates. He is now (1905) director of the Ashkenazic hospital at Jerusalem and lecturer at several of the yeshibot. He has written: "Yalde Ruḥi" (part i., "Rib 'Ammi," Mayence, 1872, on the position of Israel among the nations; part ii., "Ha-Ḥayim weha-Yahadut," *ib.*, 1873, on the relation of Judaism to the times); "Torat Mishpeṭe Togarma" (in collaboration with his son-in-law David Yellin; Jerusalem, 1887); "'Abodat ha-Adamah," on agriculture in Palestine (Warsaw, 1891). He was one of the founders of the Orthodox biweekly journal "Ha-Lebanon" (1864), has edited and annotated Shershevsky's "'Olam Ḳaṭan," on anatomy and chemistry (Jerusalem, 1886), and has contributed to numerous journals and magazines published in Hebrew.

BIBLIOGRAPHY: Eisenstadt, *Dor Rabbanaw we-Soferaw*, iii. 35, Wilna, 1901; Zeitlin, *Bibl. Post.-Mendels.* p. 267, Leipsic, 1891-95; Lippe, *Asaf ha-Mazkir*, i. 367, Vienna, 1881; *Ha-Ẓefirah*, 1880, No. 34.
H. R. A. S. W.

PINHAS, JACOB: German journalist and communal worker; born Aug., 1788; died in Cassel Dec. 8, 1861. He was the son of Salomon (1757-1837), a miniature-painter who had received special privileges exempting him from some of the Jewish disabilities (comp. "Sulamith," viii. 406), and had been granted the title of court painter to the Elector of Hesse-Cassel. Jacob Pinhas prepared to follow his father's calling; but the events of the Napoleonic era caused him to abandon the vocation of an artist for that of a journalist. When Cassel became the seat of the kingdom of Westphalia, the "Moniteur," its official organ, was published there, and Pinhas, being conversant with both German and French, was appointed a member of its editorial staff. After the battle of Waterloo he obtained from the elector license to publish the "Kassel'sche Allgemeine Zeitung," which he continued to edit till his death. He advocated a constitutional form of government, and although this was considered revolutionary, his moderation and his honesty gained for him the confidence of the government, which always sought his advice on Jewish matters. For his literary merits the University of Marburg in 1817 bestowed on him the degree of Ph.D.

When, in 1821, the Jewish congregations of Hesse-Cassel received a new organization, being divided into four territories, Pinhas was appointed head of the "Vorsteheramt" of Niederhessen. As such he was instrumental in drawing up the law of Dec. 23, 1823, on the organization of the Jews, and in establishing the normal school of Cassel. When, later on, the "Landesrabbinat" was organized, Pinhas was made its "secular member." He was instrumental also in the drafting of the law of Oct. 31, 1833, which gave full citizenship to such Jews as were willing to abandon petty trading. This law was the first of its kind in Germany; but it remained to a great extent a dead letter owing to the reactionary policy of the government authorities.

The year 1848 brought upon Pinhas all the unpopularity which was the lot of those known to be sympathizers with the government, even when, like Pinhas, they had always defended moderately liberal principles. During the period of reaction following the abrogation of the constitution in 1852, even Pinhas' enemies acknowledged the far-sightedness of the man whom they had bitterly opposed; and it was due to his influence that the reaction did not go as far as had been demanded.

Of Pinhas' literary works, two volumes of the "Archives Diplomatiques Générales des Années 1848 et Suivantes" (Göttingen, 1854-55), which he published conjointly with Carl Murhard, deserve mention.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1862, No. 2.
D.

PINHEIRO, MOSES: One of the most influential pupils and followers of Shabbethai Ẓebi; lived at Leghorn in the seventeenth century. He was held in high esteem on account of his acquirements; and, as the brother-in-law of Joseph Ergas, the well-known anti-Shabbethaian, he had great influence over the Jews of Leghorn, urging them to believe in Shabbethai. Even later (1667), when Shabbethai's apostasy was rumored, Pinheiro, in common with other adherents of the false Messiah, still clung to him through fear of being ridiculed as his dupes. Pinheiro was the teacher of Abraham Michael Cardoso, whom he initiated into the Cabala and into the mysteries of Shabbethaianism.

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J. M. SEL.

PINḲES (פנקס, from πίναξ = "a board," "a writing-tablet"): Term generally denoting the register of any Jewish community, in which the proceedings of and events relating to the community are recorded. The word originally denoted a writing-tablet, of which, according to the Mishnah (Kelim xxiv. 7), there were three kinds: (1) a tablet covered with dust, used chiefly for marking thereon arithmetical calculations, and large enough to serve as a seat; (2) one covered with a layer of wax, the writing upon which was executed with a stylet; and (3) a smooth tablet written upon with ink. Later the term was applied to a book composed of such tablets (comp. Shab. xii. 4–5), and afterward to any book. The term "pinḳes" as denoting a register occurs in the Mishnah: "The pinḳes is open, and the hand writes" (Ab. iii. 16). See Council of Four Lands; Taḳḳanah.

E. C. M. Sel.

PINKHOF, HERMAN: Dutch physician; born at Rotterdam May 10, 1863; educated at the University of Leyden (M.D. 1886). He established himself as a physician in Amsterdam. Since 1893 he has been collaborator on the "Nederlandsch Tijdschrift van Geneeskunde," for medical ethics and professional interests. In 1895 he founded the Society for the Promotion of the Interests of Judaism in Holland, and since 1898 he has been president of the society formed for the purpose of combating the Neo-Malthusian principles, of which he is one of the most vigorous opponents. He has written many articles on this subject.

In 1890 he published "Abraham Kashlari: over Pestachtige Koortsen (Werken van het Genootschap voor Natuur Genees en Heelkunde)."

Pinkhof is a member of the curatorium of Dr. Dünner's Theological Seminary of Amsterdam.

s. E. Sl.

PINNE: City in the province of Posen, Germany. Jews are first mentioned there in 1553, in connection with a "privilegium" issued by the lord of the manor restricting them in the purchase of leather. In 1624 Juspa Pinner, and from 1631 to 1652 his son-in-law Leiser Pinner, are mentioned as holding various honorary offices in Posen. The community of Pinne, owing to the practise of the Polish kings and nobles of endowing churches with sums exacted from the Jews, became heavily indebted to Catholic churches and hospitals. A divorce case in Pinne in 1764 created a sensation. After the decree had been granted, the man concerned asserted that he had not been the woman's husband, but was another person from Przemysl. This statement led to lengthy discussions, which are given in two contemporary collections of responsa, the controversy continuing until two authorities finally declared the divorce to be illegal. The Jewish tailors of Pinne originally belonged to the Christian tailors' gild, which had received its charter from the lord of the manor; but subsequently they formed a gild of their own, which still existed in 1850.

A "privilegium" was given to the community by the lord of the manor under date of June 10, 1789; but the document refers to rights which had been granted before that time. Its thirty-four articles may be summarized as follows: The rabbi, ḥazzan, teachers, and the cemetery are exempt from taxation by the lord; there shall be unrestricted rights of trade; butchers may sell only in the Jews' street, and shall pay two stone of tallow to the castle; admission of foreign Jews may be granted only by the elders of the community, who shall be elected annually at the Passover; the rabbi shall officiate as lower judge, while the lord of the manor shall be the superior judge; if one party to a case is a Christian, the elders of the Jews shall act as lower judges; criminal cases may be brought only before the court of the castle; Jews may not acquire real estate outside of the ghetto; a tax of 600 gulden a year shall be paid to the castle; Jews may not leave their houses during Catholic processions; assaults on Jews by Christians shall be severely punished.

When the city came under Prussian rule in 1793 it contained 39 Jewish houses in a total of 129, and 219 Jews in a population of 789. There were 86 Jewish families in the town in 1795; more than 350 Jews in 1827; 847 in 1857; 672 in 1871; and 376 in 1895. The reader's prayer-book contains a prayer for Napoleon I. dating from the time when Pinne belonged to the duchy of Warsaw (1807–15).

Since the second half of the eighteenth century the following rabbis have officiated:

Isaac b. Moses; **Solomon b. Isaac**; **Naphtali b. Aaron**; **Mordecai b. Michael Moses** (d. 1823 or 1824); **Dob Bär b. Schragga Philippsthal** (until 1832), author of "Naḥale Debash"; **Isaac b. Jacob Lewy** (until 1834); **Aryeh Löbush Landsberg** (1834–39); **Joseph Ḥayyim Caro**; **Jacob Mattithiah Munk** (1852–55), author of "'Et Sefod"; **Oberdorfer** (1857–62); **Abraham Isaiah Caro** (1864–88), author of an extract in Mecklenburg's "Ha-Ketab weha-Ḳabbalah"; **Solomon Goldschmidt** (1889–90), author of "Gesch. der Juden in England"; **Moses Schlesinger** (1890–96), author of "Das Aramäische Verbum im Jerusalemischen Talmud," and editor of Aaron ha-Kohen of Lunel's "Orḥot Ḥayyim"; and **Louis Lewin** (since 1897), author of "R. Simon b. Jochai," "Gesch. der Juden in Inowrazlaw," "Judenverfolgungen im Zweiten Schwedisch-Polnischen Kriege," and "Gesch. der Juden in Lissa."

The community has produced a number of Jewish scholars, among whom may be mentioned Gustav Gottheil and E. M. Pinner.

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D. L. Lew.

PINNER, ADOLF: German chemist; born at Wronke, Posen, Germany, Aug. 31, 1842; educated at the Jewish Theological Seminary at Breslau and at the University of Berlin (Doctor of Chemistry, 1867). In 1871 he became privat-docent at the University of Berlin. In 1873 he became assistant professor of chemistry at the University of Berlin, and in 1874 professor of chemistry at the veterinary college of that city. In 1884 he was appointed a member of the German patent office, and in the following year, of the technical division of the Prussian Department of Commerce. He has received the title "Geheimer Regierungsrath."

Pinner has contributed many essays to the professional journals, among which may be mentioned: "Darstellung und Untersuchung des Butylchlorals," in "Annalen der Chemie," clxxix., and in "Berichte der Deutschen Chemischen Gesellschaft," 1870–77; "Ueber Imidoäther," in "Annalen," ccxcvii. and ccxcviii., also in "Berichte," 1877–97 (which essays he combined in book form under the title "Ueber Imidoäther und Dessen Derivate"); "Die Condensation des Acetons," in "Berichte," 1881–83; "Ueber Hydantoïe und Urazine," in "Berichte," 1887–89; "Ueber Nicotin," in "Berichte," 1891–95, and in "Archiv der Pharmazie," ccxxxi., ccxxxiii.; "Ueber Pilocarpin," in "Berichte," 1900–3.

He is also the author of "Gesetze der Naturerscheinungen" and of "Repetitorium der Chemie," in two volumes, on organic and inorganic chemistry respectively (11th ed., Berlin, 1902). The latter work is well known to all German students of chemistry, and it has been translated into English, Russian, and Japanese.

S. F. T. H.

PINNER, EPHRAIM MOSES B. ALEXANDER SÜSSKIND: German Talmudist and archeologist; born in Pinne about 1800; died in Berlin 1880. His first work, bearing the pretentious title of "Ḳiẓẓur Talmud Yerushalmi we-Talmud Babli" = "Compendium of the Jerusalem Talmud and of the Babylonian Talmud" (Berlin, 1831), contained specimens of translation of both Talmuds and an attempted biography of the tanna Simeon b. Yoḥai. It was published as the forerunner of his proposed translation of the Talmud; and his travels through Germany, France, England, Italy, Turkey, and Russia were probably undertaken for the purpose of furthering that plan. Pinner went from Constantinople to St. Petersburg in 1837, and secured the permission of Emperor Nicholas I. to dedicate the translation to him. It was to have been completed in twenty-eight folio volumes; but only one appeared, the tractate Berakot, which was published five years later (Berlin, 1842). This is a splendidly printed book, dedicated to the emperor, who also heads the list of subscribers. The latter includes the names of the kings of Prussia, Holland, Belgium, and Denmark, and of about twenty-five dukes, princes, archbishops, and bishops. The volume contains approbations from several rabbis, none of whom lived in Russia, in which country only representatives of Haskalah, like Abraham Stern, Isaac Baer Levinsohn, Jacob Tugendhold of Warsaw, and Abraham b. Joseph Sack of Wilna, favored the undertaking. Their approval was given in signed eulogies, which follow the approbations of the non-Russian rabbis.

Three years after the appearance of the tractate Berakot, Pinner, who had apparently remained in Russia in the hope of being able to continue the publication of the translation, gave to the world his famous "Prospectus der Odessaer Gesellschaft für Geschichte und Altherthum Gehörenden Aeltesten Hebräischen und Rabbinischen Manuscripte" (Odessa, 1845), which for the first time brought to the attention of the world the archeological discoveries (mostly spurious) of Abraham Firkovich. The publication of facsimiles, on which Simḥah Pinsker and other investigators founded their theories on "niḳḳud" (punctuation), was, according to Geiger ("Wiss. Zeit. Jüd. Theol." vi. 109), Pinner's only service to science. His own investigations, like his translations, were considered by competent critics to be of no value.

Other works of Pinner were: "Was Haben die Israeliten in Sachsen zu Hoffen und Was Ist Ihnen zu Wünschen?" Leipsic, 1833; "Offenes Sendschreiben an die Nationen Europa's und an die Stände Norwegens," Berlin, 1848; "Denkschrift an die Juden Preussens, Besonders für die Juden Berlins," *ib.* 1856, on the political and religious condition of the Jews; "Ḳol Ḳore, Aufruf an die Orthodoxen Rabbinen Europa's und die Nothwendigkeit einer Streng Orthodoxen, Allgemeinen Rabbiner-Versammlung Dargestellt," *ib.* 1858. He is, besides, supposed to be the author of an incomplete catalogue of Hebrew books and manuscripts (see Roest, "Cat. Rosenthal. Bibl." *s.v.*).

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S. P. Wi.

PINSK: Russian city in the government of Minsk, Russia. There were Jews in Pinsk prior to the sixteenth century, and there may have been an organized community there at the time of the expulsion of the Jews from Lithuania in 1495; but the first mention of the Jewish community there in Russian-Lithuanian documents dates back to 1506. On Aug. 9 of that year the owner of Pinsk, Prince Feodor Ivanovich Yaroslavich, in his own name and in that of his wife, Princess Yelena, granted to the Jewish community of Pinsk, at the request of Yesko Meyerovich, Pesakh Yesofovich, and Abram Ryzhkevich, and of other Jews of Pinsk, two parcels of land for a house of prayer and a cemetery, and confirmed all the rights and privileges given to the Jews of Lithuania by King Alexander Jagellon. This grant to the Jews of Pinsk was confirmed by Queen Bona on Aug. 18, 1533. From 1506 until the end of the sixteenth century the Jews are frequently mentioned in various documents. In 1514 they were included in the confirmation of privileges granted to the Jews of Lithuania by King Sigismund, whereby they were freed from special military duties and taxes and placed on an equality, in these respects, with the other inhabitants of the land, while they were also exempted from direct military service. They were included among the Jewish communities of Lithuania upon which a tax of 1,000 kop groschen was imposed by the king in 1529, the entire sum to be subject to a pro rata contribution determined upon by the communities. From other documents it is evident that members of the local Jewish community were prominent as traders in the market-place, also as landowners, leaseholders, and farmers of taxes. In a document of March 27, 1522, reference is made to the fact that Lezer Markovich and Avram Volchkovich owned stores in the market-place near the castle. In another document, dated 1533, Avram Markovich was awarded by the city court the possession of the estate of Boyar Fedka Volodkevich, who had mortgaged it to Avram's father, Mark Yeskovich. Still other documents show that in 1540 Aaron Ilich Khoroshenki of Grodno inherited some property in Pinsk, and that in 1542 Queen Bona confirmed the Jews Kherson and Nahum Abramovich in the possession of the estate, in the village of Krainovichi, waywodeship of Pinsk, which they had inherited from their father, Abram Ryzhkevich.

Early Jewish Settlers.

Abram Ryzhkevich was a prominent member of the Jewish community at the beginning of the sixteenth century, and was active in communal work. He was a favorite of Prince Feodor Yaroslavich, who presented him with the estate in question with all its dependencies and serfs. The last-named were relieved from the payment of any crown taxes, and were to serve Abram Ryzhkevich exclusively. He and his children were regarded as boyars, and shared the privileges and duties of that class.

Pesakḥ Yesofovich.

Pesakḥ Yesofovich, mentioned with Yesko Meyerovich and Abram Ryzhkevich in the grant to the Jewish community of 1506, took an important part in local affairs. Like Abram Ryzhkevich, he was intimate with Prince Feodor Yaroslavich, was presented by the prince with a mansion in the town of Pinsk, and was exempted at the same time from the payment of any taxes or the rendering of local services, with the exception of participation in the repairing of the city walls. The possession of this mansion was confirmed by Queen Bona to Pesakḥ's son Nahum in 1550, he having purchased it from Bentz Misevich, to whom the property was sold by Nahum's father. Inheriting their father's influence, Nahum and his brother Israel played important rôles as merchants and leaseholders. Thus on June 23, 1550, they, together with Goshka Moshkevich, were awarded by Queen Bona the lease of the customs and inns of Pinsk, Kletzk, and Gorodetzk for a term of three years, and had the lease renewed in 1553 for a further term of three years, on payment of 875 kop groschen and of 25 stones of wax. In the same year these leaseholders are mentioned in a characteristic lawsuit. There was an old custom, known as "kanuny," on the strength of which the archbishop was entitled to brew mead and beer six times annually without payment of taxes. The Pesakhovich family evidently refused to recognize the validity of this privilege and endeavored to collect the taxes. The case was carried to the courts, but the bishop being unable to show any documents in support of his claim, and admitting that it was merely based on custom, the queen decided that the legal validity of the custom should not be recognized; but since the income of the "kanuny" was collected for the benefit of the Church the tax-farmers were required to give annually to the archbishop 9 stones of wax for candles, "not as a tax, but merely as a mark of our kindly intention toward God's churches."

The Pesakhovich Family.

The Pesakhovich family continues to be mentioned prominently in a large number of documents, some of them dated in the late sixties of the sixteenth century. Thus in a document of May 19, 1555, Nahum Pesakhovich, as representative of all the Jews in the grand duchy of Lithuania, lodged a complaint with the king against the magistrate and burghers of Kiev because, contrary to the old-established custom, they had prohibited the Jews from coming to Kiev for trading in the city stores, and compelled them to stop at, and to sell their wares in, the city market recently erected by the burghers. Postponing his final decision until his return to Poland, the king granted the Jews the right to carry on trade as theretofore.

In a document of Oct. 31, 1558, it is stated that the customs, inns, breweries, and ferries of Pinsk, which had been leased to Nahum and Israel Pesakhovich for 450 kop groschen, were now awarded to Khaim Rubinovich for the annual sum of 550 groschen. This indicates that the Pesakhovich family was yielding to the competition of younger men.

An interesting light is shed on contemporary conditions by a document dated Dec. 12, 1561. This contains the complaint of Nahum Pesakhovich against Grigori Grichin, the estate-owner in the district of Pinsk, who had mortgaged to him, to secure a debt of 33 kop groschen and of 5 pails of unfermented mead, six of his men in the village of Poryechye, but had given him only five men. The men thus mortgaged to Nahum Pesakhovich were each compelled to pay annually to the latter 20 groschen, one barrel of oats, and a load of hay; they served him one day in every seven, and assisted him at harvest-time. This would indicate that the Jews, like the boyars, commanded the services of the serfs, and could hold them under mortgage. In another document, dated 1565, Nahum Pesakhovich informed the authorities that he had lost in the house of the burgher Kimich 10 kop groschen and a case containing his seal with his coat of arms.

The Pinsk Jewry in 1555.

In 1551 Pinsk is mentioned among the communities whose Jews were freed from the payment of the special tax called "serebschizna." In 1552–55 the starost of Pinsk took a census of the district in order to ascertain the value of property which was held in the district of Queen Bona. In the data thus secured the Jewish house-owners in Pinsk and the Jewish landowners in its vicinity are mentioned. It appears from this census that Jews owned property and lived on the following streets: Dymiskovskaya (along the river), Stephanovskaya ulitza (beyond the Troitzki bridge), Velikaya ulitza from the Spasskiya gates, Kovalskaya, Grodetz, and Zhidovskaya ulitzi, and the street near the Spass Church. The largest and most prominent Jewish property-owners in Pinsk and vicinity were the members of the Pesakhovich family—Nahum, Mariana, Israel, Kusko, Rakhval (probably Jerahmeel), Mosko, and Lezer Nahumovich; other prominent property-owners were Ilia Moiseyevich, Nosko Moiseyevich, Abram Markovich, and Lezer Markovich. The synagogue and the house of the cantor were situated in the Zhidovskaya ulitza. Jewish settlements near the village of Kustzich are mentioned.

A number of documents dated 1561 refer in various connections to the Jews of Pinsk. Thus one of March 10, 1561, contains a complaint of Pan Andrei Okhrenski, representative of Prince Nikolai Radziwill, and of the Jew Mikhel against Matvei Voitekhovich, estate-owner in the district of Pinsk; the last-named had sent a number of his men to the potash-works belonging to Prince Radziwill and managed by the Jew above-mentioned. These men attacked the works, damaging the premises, driving off the laborers, and committing many thefts.

By a decree promulgated May 2, 1561, King Sigismund August appointed Stanislav Dovorino as superior judge of Pinsk and Kobrin, and placed all the Jews of Pinsk and of the neighboring villages under his jurisdiction, and their associates were ordered to turn over the magazines and stores to the magistrate and burghers of Pinsk. In August of the same year the salt monopoly of Pinsk was awarded to the Jews Khemiya and Abram Rubinovich.

But on Dec. 25, 1564, the leases were awarded to the Jews Vaska Medenchich and Gershon Avramovich, who offered the king 20 kop groschen more than was paid by the Christian merchants. In the following year the income of Pinsk was leased to the Jew David Shmerlevich.

In the census of Pinsk taken again in 1566, Jewish house-owners are found on streets not mentioned in the previous census; among these were the Stara, Lyshkovska, and Sochivchinskaya ulitzy. Among the house-owners not previously mentioned were Zelman, doctor ("doctor," meaning "rabbi" or "dayyan"), Meïr Moiseyevia, doctor, Novach, doctor, and others. The Pesakhovich family was still prominent among the landowners.

Under Stephen Bathori.

In a circular letter of 1578 King Stephen Bathori informed the Jews of the town and district of Pinsk that because of their failure to pay their taxes in gold, and because of their indebtedness, he would send to them the nobleman Mikolai Kindei with instructions to collect the sum due. By an order of Jan. 20, 1581, King Stephen Bathori granted the Magdeburg Rights to the city of Pinsk. This provided that Jews who had recently acquired houses in the town were to pay the same taxes as the Christian householders. Thenceforward, however, the Jews were forbidden, under penalty of confiscation, to buy houses or to acquire them in any other way. Elsewhere in the same document the citizens of Pinsk are given permission to build a town hall in the market-place, and for this purpose the Jewish shops were to be torn down. The grant of the Magdeburg Rights was subsequently confirmed by Sigismund III. (1589–1623), Ladislaus IV. (1633), and John Casimir (1650).

In spite of the growing competition of the Christian merchants, the Jews must have carried on a considerable import and export trade, as is shown by the custom-house records of Brest-Litovsk. Among those who exported goods from Pinsk to Lublin in 1583 Levko Bendetovich is mentioned (wax and skins), and among the importers was one Ḥayyim Itzkhakovich (steel, cloth, iron, scythes, prunes, onion-seed, and girdles). Abraham Zroilevich imported caps, Hungarian knives, velvet girdles, linen from Glogau, nuts, prunes, lead, nails, needles, pins, and ribbons. Abraham Meyerovich imported wine. Other importers were Abram Yaknovich, Yatzko Nosanovich, Yakub Aronovich, and Hilel and Rubin Lazarevich.

About 1620 the Lithuanian Council was organized, of which Pinsk, with Brest-Litovsk and Grodno, became a part. In 1640 the Jews Jacob Rabinovich and Mordecai-Shmoilo Izavelevich applied in their own name, and in the names of all the Jews then living on church lands, to Pakhomi Oranski, the Bishop of Pinsk and Turov, for permission to remit all taxes directly to him instead of to the parish priests. Complying with this request, the bishop reaffirmed the rights previously granted to the Jews; they were at liberty to build houses on their lots, to rent them to newly arrived people, to build inns, breweries, etc.

Increasing Anti-Jewish Feeling.

Toward the middle of the seventeenth century the Jews of Pinsk began to feel more and more the animosity of their Christian neighbors; and this was true also of other Jewish communities. In 1647 "Lady" Deborah Lezerova and her son "Sir" Yakub Lezerovich complained to the magistrates that their grain and hay had been set on fire by peasants. In the following year numerous complaints of attack, robbery, plunder, and arson were reported by the local Jews. Rebellion was in the air, and with the other Jewish communities in Lithuania that of Pinsk felt the cruelties of the advancing Cossacks, who killed in great numbers the poorer Jews who were not able to escape. Prince Radziwill, who hastened to the relief of the city, finding the rioters there, set it on fire and destroyed it.

Hannover, in "Yewen Meẓulah," relates that the Jews who remained in Pinsk and those who were found on the roads or in the suburbs of that city were all killed by the Cossacks. He remarks also that when Radziwill set fire to the town, many of the Cossacks endeavored to escape by boats and were drowned in the river, while others were killed or burned by the Lithuanian soldiers. Meïr ben Samuel, in "Zuk ha-‘Ittim," says that the Jews of Pinsk were delivered by the townspeople (*i.e.*, the Greek Orthodox) to the Cossacks, who massacred them.

Evidently Jews had again appeared in Pinsk by 1651, for the rural judge Dadzibog Markeisch, in his will, reminds his wife of his debt of 300 gulden to the Pinsk Jew Gosher Abramovich, of which he had already repaid 100 gulden and 110 thalers, and asks her to pay the remainder. In 1662 the Jews of Pinsk were relieved by John Casimir of the head-tax, which they were unable to pay on account of their impoverished condition. On April 11, 1665, the heirs of the Jew Nathan Lezerovich were awarded by the court their claim against Pana Terletzkaya for 69,209 zlot. For her refusal to allow the collection of the sum as ordered by the court she was expelled from the country. In 1665, after the country had been ruined by the enemy, the Jewish community of Pinsk paid its proportion of special taxation for the benefit of the nobility.

In the Nineteenth Century.

Beyond the fact that Ḥasidism developed in the suburb of Karlin (see Aaron ben Jacob of Karlin), little is known about the history of the Pinsk community in the eighteenth century; but since the first quarter of the nineteenth century the Jews there have taken an active part in the development of the export and import trade, especially with Kiev, Krementchug, and Yekaterinoslav, with which it is connected by a steamship line on the Dnieper. Many of the members of the Jewish community of Pinsk removed to the newly opened South-Russian province and became active members of the various communities there. In the last quarter of the nineteenth century prominent Jewish citizens of Pinsk developed to a considerable extent its industries, in which thousands of Jewish workers now find steady occupation. They have established chemical-factories, sawmills, a match-factory (400 Jewish workers, producing 10,000,000 boxes of matches per annum; established by L. Hirsch-man in 1900), shoe-nail factory (200 Jewish workers), candle-factory, cork-factory, parquet-factory, brewery, and tobacco-factories (with a total of 800 Jewish workers). The Luries and Levines have been especially active in that direction. Another cork-factory, owned by a Christian, employs 150 Jewish workers; and the shipyards (owned by a Frenchman), in which large steamers and sailing vessels are built, also employs a few hundred Jews. Besides these, there are many Jewish artisans in Pinsk who are occupied as nailsmiths, founders, workers in brass, and tanners; in soap-manufactories, small breweries, violin-string factories, the molasses-factory, the flaxseed-oil factory, and the ṭallit-factory. In all these the Jewish Sabbath and holy days are strictly observed. Many Jewish laborers are employed on the docks of Pinsk and as skilled boatmen.

Pinsk has become one of the chief centers of Jewish industry in northwest Russia. The total output of its Jewish factories is valued at two and a half million rubles. The pay of working men per week in the factories is:

Industry.	Men.	Women.
Sawmills..............	3 to 7 rubles.	1.20 to 2.50 rubles.
Match-factories.......	3 to 5 "	1.20 to 2.50 "
Candle "	3.60 "	1.80 "
Shipyards.............	6 to 18 "	
Foundries.............	6 to 16 "	

Since 1890 there have been technical classes connected with the Pinsk Talmud Torah, where the boys learn the trades of locksmiths, carpenters, etc., and technology, natural history, and drawing.

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J. G. L.

Rabbis.

The first rabbi mentioned in connection with Pinsk is R. Simson. With R. Solomon Luria (MaHRaSh) and R. Mordecai of Tiktin, he was chosen, in 1568, to adjudicate the controversy relating to the association of Podlasye. His successors were: R. Naphtali, son of R. Isaac Katz (removed to Lublin; d. 1650); R. Moses, son of R. Israel Jacob (*c.* 1673; his name occurs in the "Sha'are Shamayim"); R. Naphtali, son of R. Isaac Ginsburg (d. 1687); R. Samuel Halpern, son of R. Isaac Halpern (d. 1703; mentioned in "Dibre Ḥakamim," 1691); R. Isaac Meïr, son of R. Jonah Ṭe'omim; R. Samuel, son of R. Naphtali Herz Ginzburg (mentioned in "'Ammude 'Olam," Amsterdam, 1713); R. Asher Ginzburg (mentioned in the preface to "Ga'on Lewi"); R. Israel Isher, son of R. Abraham Mamri (mentioned in Tanna debe Eliyahu, 1747); R. Raphael, son of R. Jekuthiel Süssel (1763 to 1773; d. 1804); R. Abraham, son of R. Solomon (mentioned in the "Netib ha-Yashar"); R. Levy Isaac; R. Abigdor (had a controversy with the Ḥasidim on the question of giving precedence in prayers to "Hodu" over "Baruk she-Amar"; the question was submitted for settlement to Emperor Paul I.: "Voskhod," 1893, i.); R. Joshua, son of Shalom (Phinehas Michael, "Masseket Nazir," Preface); R. Ḥayyim ha-Kohen Rapoport (resigned in 1825 to go to Jerusalem; d. 1840); Aaron of Pinsk (author of "Tosefot Aharon," Königsberg, 1858; d. 1842); R. Mordecai Sackheim (1843 to his death in 1853); R. Eleazar Moses Hurwitz (1860 to his death in 1895).

Among those members of the community of Pinsk who achieved distinction were the following: R. Elijah, son of R. Moses ("Ḳiryah Ne'emanah," p. 125); R. Moses Goldes, grandson of the author of "Tola'at Ya'aḳob"; R. Kalonymus Kalman Ginzburg (president of the community); R. Jonathan ("Dibre Rab Meshallem"); R. Solomon Bachrach, son of R. Samuel Bachrach ("Pinḳas Tiktin"); R. Ḥayyim of Karlin ("'Ir Wilna," p. 31); R. Solomon, son of R. Asher ("Geburath He-Or"); R. Joseph Janower ("Zeker Yehosef," Warsaw, 1860); R. Samuel, son of Moses Levin ("Ba'al Ḳedoshim," p. 210); R. Asher, son of R. Kalonymus Kalman Ginzburg ("Ḳiryah Ne'emanah," p. 185); R. Gad Asher, son of R. Joshua Rokeaḥ ("Anshe Shem," p. 63); R. Joshua Ezekiel (*ib.*); R. Ḥayyim Schönfinkel (*ib.* p. 70); R. Abraham Isaac ("Birkat Rosh"); R. Notel Michael Schönfinkel ("Da'at Ḳedoshim," p. 181); Zeeb, Moses, Isaac, and Solomon Wolf, sons of R. Samuel Levin; R. Jacob Simḥah Wolfsohn ("Anshe Shem," p. 40); R. Aaron Luria; R. Samuel Radinkovitz.

The writers of Pinsk include: R. Moses Aaron Schatzkes (author of "Mafteaḥ"), R. Ẓebi Hirsch, Shereshevski, A. B. Dobsevage, N. M. Schaikewitz, Baruch Epstein, E. D. Lifshitz. Abraham Kunki passed through Pinsk while traveling to collect money for the support of the Jerusalem Talmud Torah (preface to "Abaḳ Soferim," Amsterdam, 1704).

In 1781 the heads of the Jewish congregations of Pinsk followed the example of some Russian Jewish communities by excommunicating the Ḥasidim. In 1799 the town was destroyed by fire, and its records were lost. Pinsk has two cemeteries: in the older, interments ceased in 1810. The total population of the town (1905) is about 28,000, of whom 18,000 are Jews.

Karlin: Until about one hundred years ago Karlin was a suburb of Pinsk, and its Jewish residents constituted a part of the Pinsk community. Then R. Samuel Levin obtained the separation of Karlin from Pinsk (Steinschneider, "'Ir Wilna," p. 188). In 1870 the Ḥasidim of Karlin removed to the neighboring town of Stolin. The rabbis of the Mitnaggedim of Karlin include: R. Samuel Antipoler; R. Abraham Rosenkranz; the "Rabbi of Wolpe" (his proper name is unknown); R. Jacob (author of "Miskenot Ya'aḳob") and his brother R. Isaac (author of "Ḳeren Orah"); R. Samuel Abigdor Tosefa'ah (author of "She'elot u-Teshubot"); David Friedmann (the present [1905] incumbent; author of "Yad Dawid").

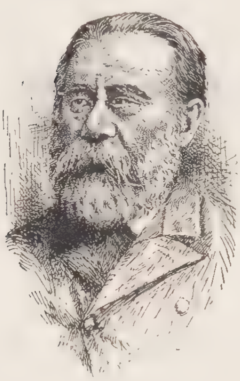
H. R. B. Ei.

PINSKER, DOB BÄR B. NATHAN: Polish Talmudist of the eighteenth century. He was a descendant of Nathan Spira of Cracow, and the author of the Talmudical work "Neṭa' Sha'ashu'im" (Zolkiev, 1748), which contains novellæ on the section Nashim of the Babylonian Talmud and on the tractates Makkot and Shebu'ot, besides some collectanea.

Bibliography: Fürst, *Bibl. Jud.* iii. 104; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 210; Fuenn, *Keneset Yisrael*, pp. 186–187, Warsaw, 1886.

E. C. P. Wi.

PINSKER, LEV (LEV SEMIONOVICH): Russian physician; born at Tomashev, government of Piotrkow (Piotrikov), Poland, 1821; son of Simḥah Pinsker; died at Odessa Dec. 21, 1891. Pinsker obtained his early education in his father's school, the curriculum of which included not only general subjects but also specifically Jewish ones. After finishing his course there he entered the gymnasium, and later the Richelieu Lyceum. On graduating from the latter institution he accepted the position of instructor in the Russian language at the Jewish school in Kishinef. In the following year he began a medical course in the University of Moscow, and while still a student displayed great courage in devoting himself to the care of hospital patients suffering from cholera, which disease was at that time (1848) epidemic. On completing his course he returned to Odessa, and soon after was appointed to the staff of the city hospital, having been highly recommended by the authorities. His great industry and thoroughness gradually won for him the recognition of his colleagues and of the public, and within ten years he became one of the foremost physicians of Odessa.


Lev Pinsker.

Pinsker likewise took an active interest in communal affairs. He also published occasional articles in the periodicals "Sion," "Den," and "Razsvyet." Though not a prolific writer, Pinsker evinced much originality and feeling; and his articles were always forceful. He pleaded earnestly for more freedom for the Russian Jews, and endeavored to convince the latter of the great value of modern education. In time Pinsker came to see that the Russian Jew could not expect much from an autocratic government, and that any deliverance for him must come through his own exertions. The expression of this conviction appears in his "Autoemancipation," which appeared in 1881 over the nom de plume "Ein Russischer Jude." The author's name soon became known, however, and the pamphlet created much comment and discussion. Pinsker advocated therein the acquisition of land by the Jews, inasmuch as without homes of their own they would always remain strangers.

A congress of delegates from almost all the countries of Europe met to discuss the fundamental idea set forth by Pinsker, but failed to formulate an effective plan for the solution of the problem. The only practical outcome was the establishment of a society for the aid of Jewish immigrants in Palestine and Syria. As chairman of this society Pinsker energetically devoted himself to the question, working patiently throughout the remainder of his life for the establishment of Jewish settlers in the Holy Land.

Bibliography: N. S. Rashkovski, *Sovremennyye Russko-Yevreiskiye Dyeyateli*, p. 64, Odessa, 1899.

H. R. J. G. L.

PINSKER, SIMḤAH: Polish Hebrew scholar and archeologist; born at Tarnopol, Galicia, March 17, 1801; died at Odessa Oct. 29, 1864. He received his early Hebrew education in the ḥeder and from his father, Shebaḥ ha-Levi, a noted preacher, who instructed him in mathematics and German also. In his youth Pinsker was an enthusiastic admirer of the Ḥasidim, but soon forsook them. He at first engaged in business, but, having no aptitude therefor, was obliged to abandon it. He then went to Odessa, and, owing to his calligraphic skill, became secretary to the rabbi. Here, in conjunction with Isaac Horowitz of Brody and Littenfeld, Pinsker succeeded in establishing a public school for Jewish children, of which he himself served as principal until 1840.

At that time Abraham Firkovich, a Karaite scholar, brought to Odessa a number of ancient manuscripts, unearthed in the Crimea. Among these was one of the Later Prophets which had a singular punctuation, differing widely in the form of the vowels and singing-accents from the one then in use. This manuscript gave ample opportunity to Pinsker to satisfy his propensity for research. He at once set himself to the task of deciphering the system of punctuation, and satisfactorily accomplished it. He had already become known as an archeologist of merit through his contributions to the "Orient"; but with this discovery his fame was established. He was thereupon honored by the Russian government with two gold medals and with the title "Honorable Citizen"; and the community of Odessa bestowed upon him a life-pension of 300 rubles a year.

Pinsker then retired from communal work, and repaired to Vienna in order to devote the rest of his life to his researches and to the arrangement and publication of his works. Of these the first and most important one was "Liḳḳuṭe Ḳadmoniyyot" (Vienna, 1860), in which he describes the different periods of development in the history of Karaism. He maintains that the term "Karaite" is derived from the Hebrew "ḳara" (קרא) = "to call," "to invite," and that its use dates from the first period of the schism, when the members of this sect sent messengers throughout Jewry "to invite" the people to join their ranks ("Liḳḳuṭe Ḳadmoniyyot," p. 16). Pinsker moreover attempts to show throughout the whole work that to the scholars of this sect who preceded the orthodox Biblical scholars and grammarians is due the correct system of Biblical orthography, grammar, and lexicography; and that even in their poetry the Karaites were models for the Hebrew poets of the Middle Ages, such as Ibn Gabirol and Judah ha-Levi (*ib.* p. 107). The "Liḳḳuṭe Ḳadmoniyyot" made such an impression upon the scholarly world that Jost and Graetz publicly avowed their indebtedness to the author, the former even changing, in consequence, some of the views expressed in his history of the Jewish sects.

The other great work of Pinsker, published in his lifetime, was "Mabo el ha-Niḳḳud ha-Ashshuri weha-Babli" (Vienna, 1863), an introduction to the Babylonian-Hebraic system of punctuation; it contains the results of his examination of the manuscripts in the Odessa library. As an appendix to it is printed the "Yesod Mispar," by Abraham ibn Ezra, on the Hebrew numerals. Pinsker's other works are: an edition of the "Miklol" (Lyck, 1862), Hebrew grammar by D. Ḳimḥi, with emendations by Pinsker and others; "Sefer ha-Eḥad" (Odessa, 1867), on the nine cardinal numbers, by Abraham ibn Ezra, with commentary; and "Mishle ha-Gezerah weha-Binyan" (Vienna, 1887), on the Hebrew verb. Pinsker left, besides, a considerable number of manuscripts on the Hebrew language and literature.

At Vienna, Pinsker lectured for some time at the bet ha-midrash; but, his health soon failing, he was brought back by his children to Odessa, where he died.

Bibliography: Zederbaum, in *Mizpah*, iv. 13–14; *idem*, in *Ha-Meliẓ*, 1864, No. 42; *Ha-Maggid*, 1865, Nos. 7–10; *Monatsschrift*, x. 176 *et seq.*; *He-Ḥaluẓ*, v. 56 *et seq.*; *Mazkir li-Bene Reshef*, in *Ha-Shaḥar*, i. 46 *et seq.*; H. S. Morais, *Eminent Israelites of the Nineteenth Century*, pp. 279 *et seq.*, Philadelphia, 1880.

H. R. A. S. W.

PINTO or **DE PINTO**: Family of financiers, rabbis, scholars, soldiers, and communal workers, originally from Portugal. Members of it lived in Syria in the beginning of the sixteenth century; and in 1535 there was at Rome a Diogo Rodrigues Pinto, advocate of the Maranos. But its most prominent members lived in Holland, particularly in Amsterdam, in the beginning of the seventeenth century. They were among the greatest financiers in that city; and one of them bequeathed several millions to the Jewish community, to the state, to Christian orphanages and churches, and to the Christian clergy (see his testament in Schudt, "Jüdische Merkwürdigkeiten," i. 292). Members of the family were also prominent in South America, namely, in Brazil and in Dutch Guiana, in the beginning of the eighteenth century. About the same time other members settled in the United States, becoming very influential, especially in the state of Connecticut, where they took an active part in the Revolution. The earliest mention of the Pintos in the Connecticut records is under date of 1724; in those of New York, 1736. The best-known members of this family are:

Aaron de Pinto: Trustee of the Portuguese congregation at Amsterdam in the beginning of the eighteenth century. He supported Solomon Ayllon against Ẓebi Hirsch Ashkenazi. Ayllon convinced Pinto that it was his duty to uphold the superiority of the Portuguese community over the Ashkenazim. He thus helped greatly to protect Nehemiah Ḥayyun and to persecute Ashkenazi. Pinto and Ayllon even suggested that Ashkenazi should be cited before the Portuguese council, which, since he did not heed the summons, excommunicated him.

D. M. Sel.

Aaron Adolf de Pinto: Dutch jurist; son of Moses de Pinto and Sara Salvador; born at The Hague Oct. 24, 1828; studied law at Leyden (LL.D. 1852). In 1862 he was appointed referendary in the Department of Justice, in 1871 "Raadsadviseur," and in 1876 justice of the Supreme Court; he became vice-president of that court Dec. 31, 1903. He was elected a member of the Royal Academy of Sciences in 1877. The law of 1872, abolishing tithes, was drawn up by De Pinto. From 1870 to 1881 he was secretary of a commission appointed to prepare a penal code, which was put in force in 1886; he was a member also of the colonial penal code commission. He was the author of the "Memorie van Toelichting op het Wetsontwerp tot Afschaffing van de Doodstraf." From 1888 to 1902 De Pinto was editor-in-chief of the "Weekblad voor het Recht," and he was one of the founders of the Juristenvereeniging. He has published: "Wetboek van Strafrecht voor Nederlandsch Indië; Wetboek voor Europeanen, Gevolgd door Memorie van Toelichting" (The Hague, 1866); "Hezzien Wetboek van Strafvordering" (2 vols., Zwolle, 1886–88); "Het Proces Dreyfus Getoetst met Wet en Recht" (2 vols., 1898–99). De Pinto was commander of the Order of the Netherlands Lion and officer of the Crown of Italy. He died Dec. 26, 1907.

Bibliography: *Eigen Haard*, 1898 (with portrait); *Een Halve Eeuw*, i. 190; ii. 52, 57, 60.

S. E. Sl.

Abraham Pinto: Cofounder, with his brother David Pinto, of the Portuguese community at Rotterdam in the beginning of the seventeenth century. The two brothers established also a school (Jesiba de los Pintos), which, in 1669, after the death of one of the founders, was transferred to Amsterdam.

Abraham Pinto: Soldier in the American army in 1775, at the time of the Revolution. He was a member of Company X, Seventh Regiment of the State of Connecticut.

D. M. Sel.

Abraham de Pinto: Dutch jurist; born at The Hague May 27, 1811; died there May 26, 1878. He studied law at Leyden (LL.D. 1835) and was awarded a gold medal by the university for a competitive thesis entitled "Exponatur et ad Examen Revocetur Locus C. C. de Causa Obligandi" (1835). In 1835 he became editor-in-chief of the "Weekblad voor het Recht," and from 1840 to 1876 he edited the periodical "Themis," which he had founded. Abraham de Pinto was a member of the municipal council of The Hague from 1851 until his death. He was president of the Sephardic congregation, and on his initiative was founded the "Maatschappij tot Nut der Israelieten in Nederland" (1850). He was appointed "Landsadvocaat" Dec. 27, 1863.

De Pinto published the following works: "Een Woord over de Circulaire van den Minister van Justitie" (The Hague, 1850); "Handleiding tot de Wet op den Overgang van de Vroegere tot de Nieuwe Wetgeving" (*ib.* 1850); "Handleiding tot het Wetboek van Burgerlijke Rechtsvordering" (2d ed., 3 vols., 1857); "Adviezen 1838–52" (Zwolle, 1862); "Handleiding tot het Wetboek van Koophandel" (3d ed., 2 vols., *ib.* 1879); "Handleiding tot de Wet op de Rechterlijke Organisatie en het Beleid der Justitie" (2d ed., *ib.* 1880); "Handleiding tot het Wetboek van Strafvordering" (2d ed., 2 vols., *ib.* 1882); "Handleiding tot het Burgerlijk Wetboek" (6th ed., *ib.* 1883–85).

Bibliography: *Weekblad voor het Recht*, 1878, Nos. 4240, 4241; Roest, *Nieuwsbode*, iii. 49; Brinkman, *Catalogus*.

S. E. Sl.

Daniel Pinto: Syrian Talmudist; lived at Aleppo in the seventeenth century. He and Moses Galante went to Smyrna in order to pay homage to Shabbethai Ẓebi.

David Pinto: Cofounder, with his brother Abraham, of the Portuguese community at Rotterdam.

David Pinto: A rich broker of Amsterdam in the eighteenth century who sided with Jonathan EYBESCHÜTZ in his controversy with Jacob EMDEN.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., ix. 262; x. 13, 211, 321, 368; Hühner, in *Publ. Am. Jew. Hist. Soc.* xi. 88 *et seq.*

Isaac Pinto: Dutch captain of the beginning of the eighteenth century. At the head of a company of Jews, Pinto in 1712 heroically defended the village of Savanna in Surinam and beat off the French under Cassard. Southey ("History of Brazil," ii. 241) speaks of a captain named Pinto, who, when the Dutch were for the second time besieged at Recife, defended the fort single-handed, until, overwhelmed by superior numbers, he was obliged to surrender. He is probably identical with the subject of this article.

BIBLIOGRAPHY: Felsenthal and Gottheil in *Publ. Am. Jew. Hist. Soc.* iv. 3; G. A. Kohut, *ib.* iii. 118 *et seq.*; Koenen, *Geschiedenis der Joden in Nederland*, pp. 281, 294; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 452.

D. M. SEL.

Isaac Pinto: American ritualist; born about 1721; died Jan., 1791; member of Congregation Shearith Israel in the city of New York. He is remembered chiefly for having prepared what is probably the earliest Jewish prayer-book published in America, and certainly the first work of its kind printed in New York city. The work appeared in 1766, and the title-page reads as follows: "Prayers for Shabbath, Rosh-Hashanah and Kippur, or the Sabbath, the beginning of the year, and the Day of Atonement, with the Amidah and Musaph of the Moadim or Solemn Seasons, according to the Order of the Spanish and Portuguese Jews. Translated by Isaac Pinto and for him printed by John Holt in New York. A.M. 5526." It seems that the mahamad of the London congregation would not permit this translation to be published in England (see Jacobs and Wolf, "Bibl. Anglo-Jud." p. 174, London, 1888; G. A. Kohut, in "Publ. Am. Jew. Hist. Soc." iii. 121; Lady Magnus, "Outlines of Jewish History," p. 348, Philadelphia, 1890).

Pinto was the friend and correspondent of Ezra Stiles, president of Yale College, who as late as 1790 mentions him in his diary as "a learned Jew at New York." From Stiles' account it appears that Pinto was a good Hebrew scholar, studying Ibn Ezra in the original. An Isaac Pinto, possibly identical with the subject of this article, appears to have been a resident of Stratford, Conn., as early as 1748 ("Colonial Records of Connecticut," ix. 406).

BIBLIOGRAPHY: *The Literary Diary of Ezra Stiles*, ed. F. B. Dexter, New York, 1901; George A. Kohut, *Ezra Stiles and the Jews*, ib. 1902; Morris Jastrow, in *Publ. Am. Jew. Hist. Soc.* x. 29; Leon Hühner, *The Jews of New England Prior to 1800*, ib. xi. 90.

J. L. HÜ.

Isaac de Pinto: Portuguese moralist of Jewish origin; born 1715; died Aug. 14, 1787, at The Hague. He first settled at Bordeaux, and then removed to Holland. Pinto was a man of wide information, but did not begin to write until nearly fifty, when he acquired a reputation by defending his coreligionists against Voltaire. In 1762 he published his "Essai sur le Luxe" at Amsterdam. In the same year appeared his "Apologie pour la Nation Juive, ou Réflexions Critiques." The author sent a manuscript copy of this work to Voltaire, who thanked him. GUENÉE reproduced the "Apologie" at the head of his "Lettres de Quelques Juifs Portugais, Allemands et Polonais, à M. de Voltaire." In 1768 Pinto sent a letter to Diderot on "Du Jeu de Cartes." His "Traité de la Circulation et du Crédit" appeared in Amsterdam in 1771, and was twice reprinted, besides being translated into English and German. His "Précis des Arguments Contre les Matérialistes" was published at The Hague in 1774. Pinto's works were published in French (Amsterdam, 1777) and also in German (Leipsic, 1777).

BIBLIOGRAPHY: Didot, *Nouvelle Biographie Générale*, p. 282; Barbier, *Dictionnaire des Anonymes*; *Dictionnaire d'Economie Politicale*, ii.; Quérard, *La France Littéraire*, in *Allgemeine Litteraturzeitung*, 1787, No. 273.

D. I. CO.

Jacob Pinto: Early Jewish settler at New Haven, Conn., where he was residing in 1759; brother of Solomon Pinto. He figures repeatedly in Connecticut records between 1765 and 1776. Pinto espoused the patriot cause at the outbreak of the American Revolution; and he appears to have been a member of a political committee at New Haven in 1775. His name appears, with that of other influential citizens of the place, in a petition to the Council of Safety for the removal of certain Tories in 1776.

BIBLIOGRAPHY: J. W. Barber, *Connecticut Historical Collections*, p. 176, New Haven, n.d.; Leon Hühner, *The Jews of New England Prior to 1800*, in *Publ. Am. Jew. Hist. Soc.* xi. 93, and authorities there cited.

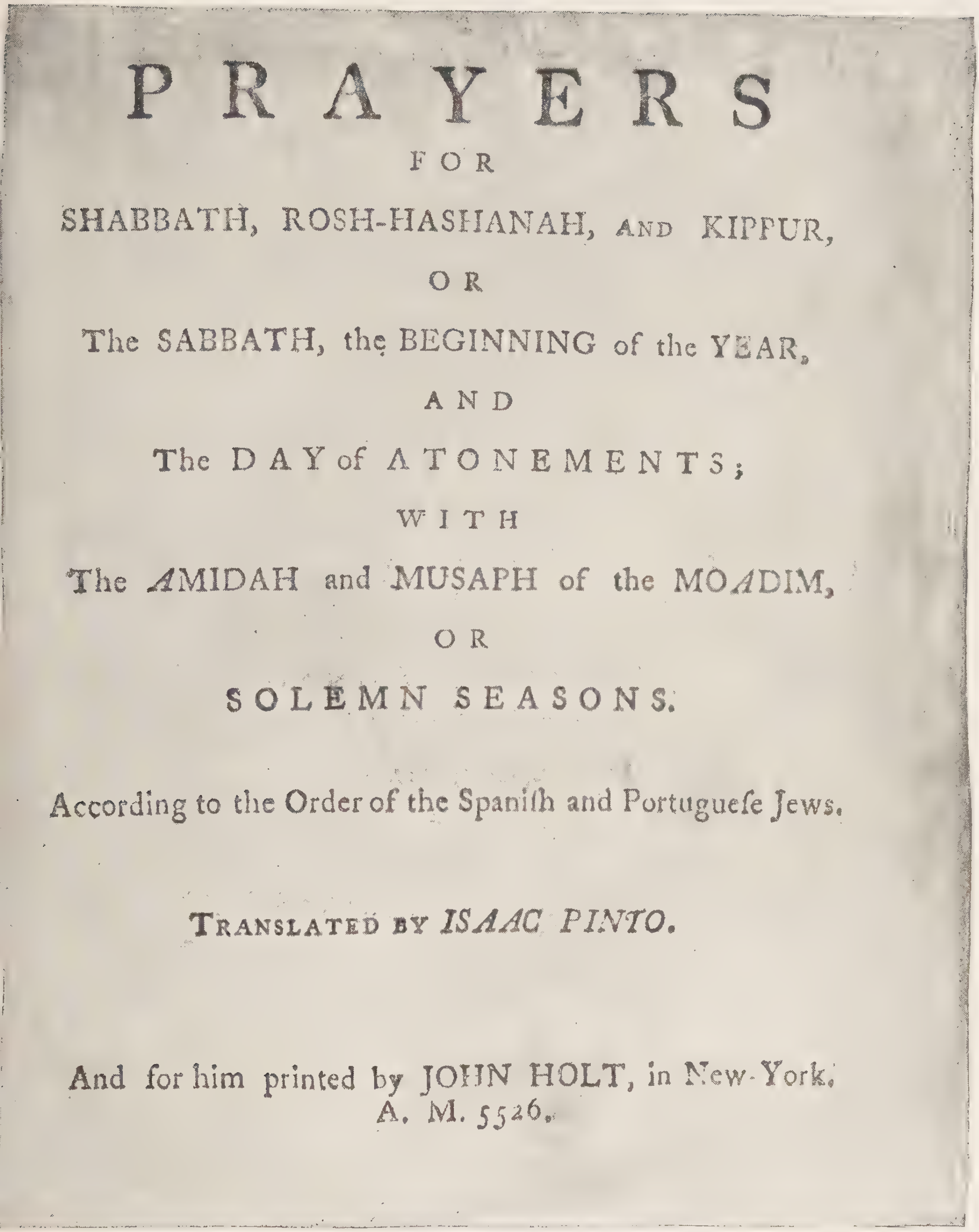
Joseph Jesurun Pinto: American rabbi; born probably in England; died 1766. He was leader of Congregation Shearith Israel, New York, from 1759 to 1766, having been selected for the position and sent to New York by the London congregation pursuant to a request from that of New York. A letter from the former to the latter, dated 1758, relating to the matter is still extant. Pinto became a minister as a very young man, and in 1762 married Rebecca, daughter of Moses de la Torré of London. The only literary production of his that has come down is a form of prayer for a thanksgiving service for the "Reducing of Canada," published at New York in 1760.

BIBLIOGRAPHY: N. T. Phillips, in *Publ. Am. Jew. Hist. Soc.* ii. 49-51, vi. 129; Charles P. Daly, *The Settlement of the Jews in North America*, p. 56, New York, 1893; M. Gaster, *Hist. of Bevis Marks*, London, 1901.

J. L. HÜ.

Josiah ben Joseph Pinto (RIF): Syrian rabbi and preacher; born at Damascus about 1565; died there Feb. or March, 1648. His father, **Joseph Pinto,** was one of the rich and charitable men of that city. Josiah was a pupil of various rabbis in Talmud and Cabala, and later, after his father's death, he studied Talmud under Jacob Abulafia, who ordained him as rabbi. Pinto's permanent residence was at Damascus, where later he officiated as rabbi until his death. He went twice to Aleppo, and in 1625 he removed to Safed with the intention of settling there; but the death of his young son, Joseph, which occurred a year later, induced him to return to Damascus.

Pinto was the author of the following works: "Kesef Nibḥar" (Damascus, 1616), a collection of



PRAYERS
FOR
SHABBATH, ROSH-HASHANAH, AND KIPPUR,
OR
The SABBATH, the BEGINNING of the YEAR,
AND
The DAY of ATONEMENTS;
WITH
The AMIDAH and MUSAPH of the MOADIM,
OR
SOLEMN SEASONS.

According to the Order of the Spaniſh and Portugueſe Jews.

TRANSLATED BY *ISAAC PINTO.*

And for him printed by JOHN HOLT, in New-York,
A. M. 5526.

TITLE-PAGE FROM ISAAC PINTO'S TRANSLATION OF THE PRAYER-BOOK, PRINTED AT NEW YORK, 1766.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

homilies and comments on Genesis and Exodus; "Kesef Mezuḳḳaḳ" (finished 1625, and published at Venice, 1628), a homiletic commentary on the Pentateuch, followed by a pamphlet entitled "Kesef To'afot," glosses on the Pentateuch; "Me'or 'Enayim," commentary on Jacob ibn Ḥabib's "'En Ya'aḳob," which is a collection of the haggadot of the Babylonian Talmud (part i., with the text, Venice, 1643; part ii., with other commentaries and the text, Amsterdam, 1754); "Kesef Ẓaruf" (*ib.* 1714), commentary on Proverbs; and "Nibḥar mi-Kesef" (Aleppo, 1869). Some of his responsa are to be found in the collection of Yom-Ṭob Ẓahalon and in Aaron Alfandari's "Yad Aharon." His unpublished works are: "Kesef Nim'as," a commentary on Lamentations; "Ḳebuẓẓat Kesef," a collection of civil laws and of laws concerning women; and a collection of responsa.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i.; Fuenn, *Keneset Yisrael*, p. 382; Fürst, *Bibl. Jud.* iii. 104; Elijah Vita Sassoon, in *Ha-Lebanon*, vii. 15, 23; Steinschneider, *Cat. Bodl.* cols. 1546–1547.

D. M. SEL.

Juan Delgado Pinto. See DELGADO.

Solomon Pinto: American patriot in the Revolutionary war. A settler at New Haven, Conn., he served as an officer in the Connecticut line throughout the war, and was among the patriots wounded in the British attack upon New Haven July 5 and 6, 1779. Pinto's name appears repeatedly in Revolutionary records; and he has the additional distinction of having been one of the original members of the Society of the Cincinnati in Connecticut. He is mentioned as late as 1818.

BIBLIOGRAPHY: *Record of Service of Connecticut Men in the War of the Revolution*, pp. 218, 325, 360, 373, 553, 636, Hartford, 1889; Leon Hühner, *The Jews of New England Prior to 1800*, in *Publ. Am. Jew. Hist. Soc.* xi. 94–95, and authorities there given; G. H. Hollister, *The History of Connecticut*, ii. 372, New Haven, 1855; Royal R. Hinman, *Historical Collection*, p. 567, Hartford, 1842.

J. L. HÜ.

PIOTRKOW: Town in Russian Poland, near Warsaw. For some time Piotrkow was the seat of the Polish diet. At the diet of 1538, held there, it was enacted that no Jew should be permitted to farm the taxes, and that Jews should wear distinctive garments, "so that they might be distinguished from Christians." Anti-Jewish laws were passed also by the diets of 1562, 1563, and 1565, these diets being influenced by the Jesuits. The Jewish community of Piotrkow, however, is specifically mentioned for the first time in 1567, when two Jews, Isaac Borodavka and Mendel Isaakovich, were tax-farmers in that town ("Gramoty Velikikh Knyazei Litovskikh," p. 104). In the disastrous time between 1648 and 1658, the period of the Cossack uprising, the Jewish community of Piotrkow suffered with the other communities in Poland. There were then fifty families there, "almost all the members of which were killed" by the Cossacks ("Le-Ḳorot ha-Gezerot," v. 19). In 1897 Piotrkow had a large Jewish community, having one synagogue, several houses of prayer, and thirty-six Hebrew schools. An old and celebrated Hebrew printing-press is established there. The town has a total population of 24,866.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, xxiii. 472; Grätz, *Gesch.* (Hebrew transl.) vii. 318, 328; viii. 152; *Regesty*, i., No. 551.

H. R. A. S. W.

PIOVE DI SACCO (פייביא דישקו): Small Italian city in the district of Padua; the first in that territory to admit Jews. A loan-bank was opened there by an association ("consortium") before 1373, and was probably an unimportant institution, as it paid a yearly tax of only 100 lire. When, in 1455, the Jews of Padua were forbidden to lend money, they transacted their business through their fellow bankers at Piove. No Jews except a few money-brokers seem to have lived here; and apparently these were expelled at an early date. Piove never had a ghetto. Leone Romanini Jacur is now (1905) the representative for Piove in the Italian Chamber of Deputies.

The city owes its importance to the fact that a Hebrew printing-press was temporarily established there. Meshullam Cusi Rafa b. Moses Jacob printed at Piove Jacob b. Asher's "Arba' Ṭurim" in folio, 1475, this being the second work issued there. Complete copies of this edition are extremely rare. A fine impression on parchment is in the city library at Padua (B. P. 574). The "Arba' Ṭurim" was circulated both as an entire work and in the separate parts.

BIBLIOGRAPHY: A. Ciscato, *Gli Ebrei in Padova*, 1901, pp. 21, 53, 158; G. B. de Rossi, *Annales Hebræo-Typographici*, etc., xv., No. 2.

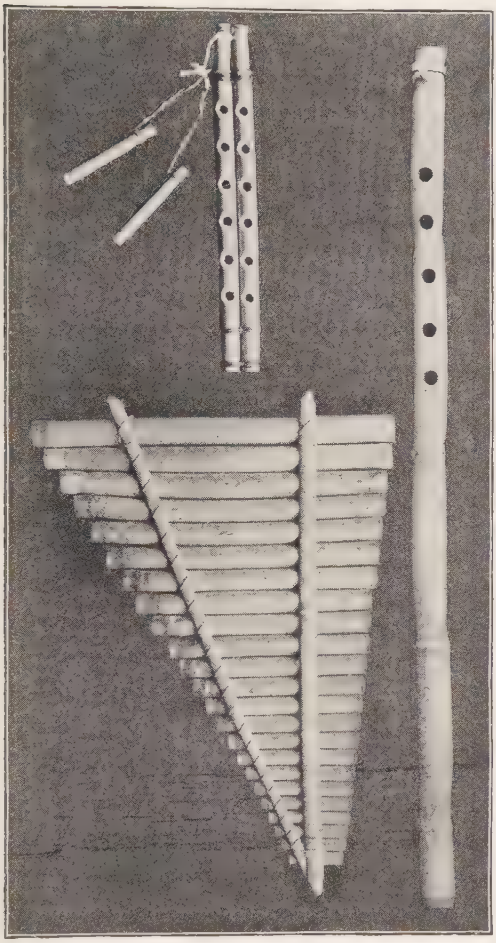
G. I. E.

PIPE: Musical instrument akin to the flute. The flute was a favorite instrument of the ancients. The monuments show flutes of various shapes. On the Egyptian monuments are pictured (1) single-tubed direct flutes made of reed or wood, (2) rather long cross-flutes, and (3) long, thin, double-tubed flutes, the tubes of which, however, were not fastened together. On Assyrian monuments is depicted a shorter, more trumpet-shaped double flute. The Syrians used the small gingras—known also to the Athenians—only a span long, with a penetrating, mournful sound. The flutes used by the Greeks were very varied; and it is probable that the Israelites, too, played several kinds; but, unfortunately, nothing definite about their shape is known.

(1) The "ḥalil," from "ḥalal" (to bore through), was a hollowed piece of wood. The name is evidence for the fact that the flute was made from cane or wood. It consisted of a tube and a tongue of cane. The number of holes in the tube was originally only two, three, or four; later it was increased. The tones of such an instrument were naturally limited, and it was manifestly necessary to have a special flute for each key. It was not until art was more highly developed that an instrument was made which could be played in different keys. Among the Israelites the ḥalil was used for music played at meals on festive occasions (Isa. v. 12), in festal processions (I Kings i. 40), and during the pilgrimages to Jerusalem (Isa. xxx. 29). The Israelites used also the "nebi'im" in connection with the kettle-drum (I Sam. x. 5). The flute was, in addition, the special instrument to denote mourning (Jer. xlviii. 36); and among the later Jews flute-playing was

considered so essential at funerals that even the poorest would not do without it.

In the days of the Old Testament there were no flute-players in the Temple orchestra. In the Mishnah, 'Ar. ii. 3, mention is made that flutes were played; it states that at the daily services from two to twelve flutes were used. But they accompanied psalm-singing only at the slaughtering of the paschal lambs, on the first and seventh days of the Passover, and during the eight days of the Feast of Tabernacles, when a flute was played before the altar to accompany the singing of the "Hallel" (comp. Tacitus, "Historia," v. 5).



Pipes in Use in Palestine.
(In the United States National Museum, Washington, D. C.)

(2) A second kind of wind-instrument, known from very early times, was the "'ugab," which was essentially an instrument to express joyousness, and was played for the amusement of the people, but never at divine service. According to tradition, which connects the use of the 'ugab with Jubal (Gen. iv. 21), the instrument was a bagpipe ("sumpongah"; Dan. iii. 5). The same sort of instrument—called "ghaiṭah" in North Africa—is used in Arabian music. The older descriptions correspond in the main with the form now found in Egypt, Arabia, and Italy. Two pipes are inserted in a leathern bag; one above, into which the player blows; and the other, provided with holes, at the bottom or slanting at the side, so that it may be played with the fingers.

(3) The instrument mentioned in the Hebrew text of Dan. iii. 5, 7, 10, 15, under the name "mashroḳita," is the syrinx, or Pan flute, which generally consisted of seven to nine reed tubes, of different lengths and thicknesses, arranged in a row. It was the favorite instrument of shepherds in the Orient, where it is used even at the present time. Whether it was known to the Hebrews is very doubtful.

(4) "Neḳeb" (Ezek. xxviii. 13 *et seq.*) is generally understood to denote a kind of flute; but this is more than doubtful. The word is most likely a technical term used in the goldsmith's art.

E. G. H. W. N.

PIPERNO, SETTIMIO: Italian economist; born at Rome 1834. He is (1905) professor of statistics and political economy in the Technical Institute of Rome, director of the Cesi Technical School, and a member of the board of administration of the Jewish community of Rome. Piperno is the author of the following works, in addition to various journalistic articles: "Studio sulla Morale Indipendente"; "Studio sulla Percezione"; "Elementi di Scienza Economica Esposti Secondo i Nuovi Programmi Governatici per gl' Istituti Tecnici," Turin, 1878; "Il Riconoscimento Giuridico delle Società di Mutuo Soccorso," Rome, 1882; "La Pensioni di Vecchiaia Presso le Società di Mutuo Soccorso Italiane," Turin, 1883; "La Nuova Scuola di Diritto Penale in Italia, Studio di Scienza Sociale," Rome, 1886.

BIBLIOGRAPHY: De Gubernatis, *Diz. Biog.*; idem, *Ecrivains du Jour.*

S. U. C.

PIRBRIGHT, HENRY DE WORMS, BARON: English statesman; born in London 1840; died at Guildford, Surrey, Jan. 9, 1903; third son of Solomon Benedict de Worms, a baron of the Austrian empire. He was educated at King's College, London, and became a barrister in 1863. As Baron Henry de Worms he sat in the House of Commons as Conservative member for Greenwich from 1880 to 1885, and for the East Toxteth division of Liverpool from 1885 to 1895, when he was created a peer. He was parliamentary secretary to the Board of Trade in 1885 and 1886 and from 1886 to 1888, and under-secretary of state for the colonies from 1888 to 1892. In 1888 he was president of the International Conference on Sugar Bounties, and as plenipotentiary signed the abolition treaty for Great Britain. He became a member of the Privy Council in the same year. He was a royal commissioner of the Patriotic Fund, and one of the royal commissioners of the French Exhibition of 1900. His works include: "England's Policy in the East" (London, 1876), "Handbook to the Eastern Question" (5th ed., London, 1877), "The Austro-Hungarian Empire" (2d ed., London, 1877), "Memoirs of Count Beust" (*ib.* 1887).

In 1864 he married Fanny, daughter of Baron von Tedesco of Vienna, and in 1887, after her death, Sarah, daughter of Sir Benjamin Samuel Phillips.

Lord Pirbright was for several years president of the Anglo-Jewish Association, but resigned in 1886 owing to objections raised to his having attended the nuptials of his eldest daughter in a church. During his parliamentary career he was a warm advocate of the cause of Jews in lands of oppression, especially Rumania ("Jew. Chron." Jan. 16, 1903).

Bibliography: *Who's Who*, 1903; *Jewish Year Book*, 1903.
J. V. E.

PIRḤE ẒAFON. See Periodicals.

PIRḲE ABOT. See Abot.

PIRḲE DE-RABBI ELI'EZER: Haggadic-midrashic work on Genesis, part of Exodus, and a few sentences of Numbers; ascribed to R. Eliezer b. Hyrcanus, and composed in Italy shortly after 833. It is quoted immediately before the end of the twelfth century under the following titles: Pirḳe Rabbi Eli'ezer ha-Gadol (Maimonides, "Moreh," ii., xxvi.); Pirḳe Rabbi Eli'ezer ben Hyrcanus ("Seder R. Amram," ed. Warsaw, 1865, p. 32a); Baraita de-Rabbi Eli'ezer ("'Aruk," *s.v.* קרקם; Rashi on Gen. xvii. 3; gloss to Rashi on Meg. 22b; David Ḳimḥi, "Shorashim," *s.v.* עור); Haggadah de-Rabbi Eli'ezer ben Hyrcanus (R. Tam, in Tos. Ket. 99a). The work is divided into fifty-four chapters, which may be divided into seven groups, as follows:

i. Ch. i., ii.: Introduction to the entire work, dealing with the youth of R. Eliezer, his thirst for knowledge, and his settlement at Jerusalem.

Contents.

ii. Ch. iii.-xi. (corresponding to Gen. i.-ii.): The six days of the Creation. On the first day occurred the creation of four kinds of angels and of the forty-seven clouds. The second day: the creation of heaven, other angels, the fire in mankind (impulse), and the fire of Gehenna. The third day: the division of the waters, fruit-trees, herbs, and grass. The fourth day: creation of the lights; astronomy and the determination of the intercalation. The leap-year reckoning is imparted to Adam, Enoch, Noah, Shem, Abraham, Isaac, and Jacob. The fifth day: birds and fishes; enumeration of the kinds which may be eaten. The story of Jonah, which is said to belong to the fifth day. The sixth day: God's conference with the Torah in regard to the way in which man should be created. Since God is the first king of the world, all the great rulers are enumerated in order to refer to God as the first one.

iii. Ch. xii.-xxiii. (= Gen. ii.-viii., xxiv., xxix., l.): The time from Adam to Noah. The placing of man in the Garden of Eden and the creation of Eve. Description of the three evil qualities which shorten the life of man—envy, lust, and ambition. Identification of the serpent with Samael. Announcement of the ten appearances of God upon earth ("'eser yeridot"). First appearance of God in the Garden of Eden, and the punishment of the first pair. The two ways, the good and the evil, are pointed out to Adam, who enters upon his penitence. (The story is interrupted here, to be continued in ch. xx.) Detailed discussion of the three pillars of the world—the Torah, the 'Abodah, and the Gemilut Ḥasadim. God's kindness toward Adam, that of the Hananites toward Jacob, and the consideration to be shown to those in mourning. The literary quarrel between the Shammaites and the Hillelites as to whether heaven or earth was created first. The ten things which were created on Friday evening. Exegesis of Psalm viii., which Adam sang in the Garden of Eden. Discussion of the Habdalah blessing of the Sabbath evening and the completion of Adam's penitence. Cain and Abel; Cain's penitence. Birth of Seth; the sinful generation. Story of Noah.

iv. Ch. xxiv.-xxv. (= Gen. ix., x., xi., xviii., xix.): The sinful generation. Nimrod. God's second appearance. The confusion of tongues and the Dispersion. Nimrod is killed by Esau, who takes his garments, which Jacob then puts on in order to secure the blessing.

v. Ch. xxvi.-xxxix. (= Gen. xl., l.): From Abraham to the death of Jacob. The ten temptations of Abraham. Lot's imprisonment and Abraham's pursuit of the kings. God's covenant with Abraham. The circumcision, and the appearance of the angels. Identification of Hagar with Keturah, and the story of Ishmael. The sacrifice of Isaac. Isaac and Rebekah, Jacob and Esau. Proofs given by Elijah, Elisha, and Shallum b. Tiḳwah that the dead are resurrected through the liberality of the living. Those that will be found worthy to be resurrected. From the sale of the birthright to the time when Jacob left Beer-sheba. From Jacob at the well to his flight from Laban's house. Repetition of the three preceding chapters. Story of Dinah and of the sale of Joseph. God's fourth appearance—in the vision of Jacob while on his way to Egypt. Joseph and Potiphar. Joseph in prison; interpretation of the dream; the sale of the grain. Jacob's blessing and death.

vi. Ch. xl.-xlvi. (= Ex. ii.-iv., xiv.-xx., xxxii.-xxxiv.): From the appearance of Moses to the time when God revealed Himself to him in the cleft of the rock. Fifth appearance of God—to Moses, from the burning bush. The miracles performed by Moses before Pharaoh. God's sixth appearance—on Sinai. Pharaoh's persecution. The value of penitence; Pharaoh is not destroyed, but becomes King of Nineveh. Amalek's pursuit in the desert; Saul and Amalek; Amalek and Sennacherib. The golden calf; Moses' descent from the mountain; his prayer because of Israel's sin. Moses on Sinai; his descent, and the destruction of the golden calf. Seventh appearance of God—to Moses.

vii. Ch. xlvii.-liv. (= Ex. xv.; Num. ii., v., xi.-xiii., xxv., xxvi.; in these chapters the sequence thus far observed is broken): The sin committed at Baal-peor. The courage of Phinehas. The priestly office conferred upon him for life as a recompense. Computation of the time Israel spent in servitude down to the exodus from Egypt. Continuation of the story of Amalek. The passing over to Nebuchadnezzar and Haman. Story of Esther. Holiness of the months and of Israel. Enumeration of the seven miracles: (1) Abraham in the furnace; (2) Jacob's birth; (3) Abraham's attainment of manhood (comp. Sanh. 107b); (4) Jacob sneezes and does not die; (5) the sun and moon remain immovable at the command of Joshua; (6) King Hezekiah becomes ill, but recovers; (7) Daniel in the lion's den. Moses is slandered by Aaron and Miriam. Absalom and his death. God's eighth appearance—in punishment of Miriam.

Composition.

The Pirḳe appears, according to Zunz, to be incomplete, and to be merely a fragment of a larger work. Sachs, on the other hand, thinks that it was compiled from two previous works by the same author, the relation of the two productions to each other being that of text and commentary, the text giving merely the story of the Bible, which was interrupted by the commentary in the form of the Haggadah, and the commentary being intended for reading during the ten days of penitence. Horwitz thinks that the author developed those Bible stories which bore relation to the entire nation, dealing lightly with those that concerned only individuals.

Jost was the first to point out that in the thirtieth chapter, in which at the end the author distinctly alludes to the three stages of the Mohammedan conquest, that of Arabia (משא בערב), of Spain (איי הים), and of Rome (כרך גדול רומי; 830 C.E.), the names of Fatima and Ayesha occur beside that of Ishmael, leading to the conclusion that the book originated in a time when Islam was predominant in Asia Minor. As in ch. xxxvi. two brothers reigning simultaneously are mentioned, after whose reign the Messiah shall come, the work might be ascribed to the beginning of the ninth century, for about that time the two sons of Harun al-Rashid, El-Amin and El-Mamun, were ruling over the Islamic realm. If a statement in ch. xxviii. did not point to an even earlier date, approximately the same date might be inferred from the enumeration of the four powerful kingdoms and the substitution of Ishmael for one of the four which are enumerated in the Talmud and the Mekilta.

The author seems to have been a Palestinian; this appears not only from the fact that some of the customs to which he refers (in ch. xiii. and xx.) are known only as Palestinian customs, but also from the fact that nearly all the authorities he quotes are Palestinian, the exceptions being R. Mesharshia and R. Shemaiah. In no case can this work be ascribed to R. Eliezer (80–118 C.E.), since he was a tanna, while in the book itself the Pirḳe Abot is quoted. Late Talmudic authorities belonging to the third century C.E., like Shemaiah (ch. xxiii.), Ze'era (ch. xxi., xxix.), and Shila (ch. xlii., xliv.), are also quoted.

Customs Mentioned.

The following customs and regulations of the Jews are referred to in the Pirḳe de-Rabbi Eli'ezer: Recitation of Ps. xcii. during the Friday evening services (ch. xix.; comp. Shab. 118a). The blessing "Bore me'ore ha-esh" (Praised be the Creator of the fire) recited during the Habdalah (ch. xx.; comp. Pes. 59a). Contemplation of the finger-nails during this blessing (ch. xx.). After the Habdalah, pouring of the wine upon the table, extinguishing the candle in it, dipping the hands in it, and rubbing the eyes (ch. xx.). The prohibition against women doing fancy-work on the day of the New Moon (ch. xlv.). The blessing of "ṭal" on the first day of the Passover (xxxii.). The sounding of the shofar after the morning services in all the synagogues on the New Moon of the month of Elul (ch. xlvi.). The regulation that during the recitation of the "Kol Nidre" on the Day of Atonement two prominent members of the community shall stand beside the cantor (xliv.), and that on Thursday all worshipers must stand while reciting prayers (ch. xlvi.). The addition of Deut. xi. 20 to the daily reading of the "Shema'" (ch. xxiii.). The banquet after the circumcision (ch. xxix.; comp. Midr. Teh., ed. Buber, p. 234b). The chair of Elijah during the circumcision (ch. xxix.). The covering of the prepuce with earth (ch. xxix.). The performance of the marriage ceremony under a canopy (ch. xii.). The standing of the ḥazzan beside the bridal couple (ch. xli.). The pronouncing of the blessing upon the bride by the ḥazzan (ch. xii.). The regulations providing that no woman may go out with uncovered head (ch. xiv.; comp. Ket. 72a); that the groom may not go out alone on the bridal night (ch. xvi.; comp. Ber. 54b); that mourners must be comforted in the chapel (ch. xvii.); that the dead may be buried only in "takrikin" (ch. xxxiii.; comp. M. Ḳ. 27a, b); that a person sneezing shall say, "I trust in Thy help, O Lord," while any one hearing him shall say, "Your health!" (ch. lii.)—sickness having been unknown before the time of the patriarch Jacob, whose soul escaped through his nose when he sneezed.

The following chapters close with benedictions from the "Shemoneh 'Esreh": ch. xxvii.: "Praised be Thou, O Lord, the shield of Abraham"; ch. xxxi.: "Praised be Thou, O Lord, who revivest the dead"; ch. xxxv.: "Praised be Thou, O Lord, Holy God"; ch. xl.: "Praised be Thou, O Lord, who dost pardon knowingly"; ch. xliii.: "Praised be Thou, O Lord, who demandest penitence." Chapters xvii., xxx., xxxi., xlvi., li., lii., liv. also remind one of the "'Amidah."

The Teḳufot.

The author dwells longest on the description of the second day of Creation, in which the "Ma'aseh Merkabah" (Ezek. i.) is described in various forms, and although this passage recalls Donolo and the Alphabet of R. Akiba, it is evidently much older, since it does not mention the "Hekalot." This description is connected with that of the creation of the seven planets and the twelve signs of the zodiac, the reference to the "maḥzors" and the "teḳufot," and the discussion of the intercalation. In the series of years (3, 6, 8, 11, 14, 17, 19 in the cycle of 19) in which the intercalation takes place the author substitutes the fifth year for the sixth. His cycle of the moon, furthermore, covers twenty-one years, at the end of which period the moon again occupies the same position in the week as at the beginning, but this can happen only once in 689,472 years, according to the common computation.

On the connection of the Pirḳe de-Rabbi Eli'ezer with the Baraita of Samuel, see Sachs in "Monatsschrift," i. 277. Manuscripts of the Pirḳe are found at Parma (No. 541), in the Vatican (No. 303; dated 1509), and in the Halberstam library. The following editions are known: Constantinople, 1518; Venice, 1548; Sabbionetta, 1568; Amsterdam, 1712; Wilna, 1837; Lemberg, 1864. A commentary upon it, by David Luria, is included in the Wilna edition, and another, by Abraham Broydé, in the Lemberg edition.

Bibliography: Zunz, *G. V.* pp. 283 *et seq.*; Jost, *Gesch. des Judenthums und Seiner Sekten*, p. 35, note 2, Leipsic, 1858; Senior Sachs, in *Kerem Ḥemed*, viii. 34; *Ueber das Gegenseitige Verhältniss*, etc., in *Monatsschrift*, i. 277; *Teḥiyah*, Berlin, 1850, p. 14, note 5; p. 20, note 2; H. Kahana, in *Ha-Maggid*, viii. 6; S. Friedmann, in Rahmer's *Jüd. Lit.-Blatt.* viii. 30–31, 34, 37; M. Steinschneider, in *Ha-Yonah*, i. 17, Berlin, 1851; R. Kirchheim, in *Introductio in Librum Talmudicum de Samaritanis*, p. 25, Frankfort-on-the-Main, 1851; Meïr ha-Levi Horwitz, *Mishnat Rabbi Eliezer*, in *Ha-Maggid*, xxiii., Nos. 8–30; Fuenn, *Keneset Yisrael*, i. 321–344, Warsaw, 1886; Israel Luria, in *Kokebe Yiẓḥaḳ*, xxv. 82; Israel Lévi, in *R. E. J.* xviii. 83; Creizenach, in Jost's *Annalen*, ii. 140; Grätz, in *Monatsschrift*, 1859, p. 112, note 5; Bacher, *Ag. Tan.* i. 122–123, Strasburg, 1903.

J. S. O.

PIROGOV, NIKOLAI IVANOVICH: Russian physician and pedagogue; born 1810; died Nov., 1881. He was professor at the University of Dorpat. As a statesman Pirogov belonged to that renowned circle of men whose cooperation in educational matters was sought by Alexander II. in the first years of his reign. His "Voprosy K Zhizni," in "Morskoi Sbornik" (1856), dealing mainly with educational problems, led to his appointment as superintendent of the Odessa school district (1856–1858), and later to that of the Kiev district (1858–1861). In this capacity he learned to know, for the first time, the Jewish people; and as scholar and seeker after truth, as the true friend of enlightenment and the enemy of class antagonism, he treated the Jews in a kindly spirit and displayed unusual interest in the educational problems concerning them. His attitude toward the Jews is best shown by the words which he addressed to the Jewish community of Berdychev on his retirement from the superintendency of the Kiev district: "You are conveying to me the appreciation of my sympathy for the Jewish people. But I deserve no credit for it. It is a part of my nature. I could not act contrary to my own inclinations. Ever since I began the study of civics from the standpoint of science, I have felt the greatest antagonism for class prejudices; and involuntarily I applied this point of view also to national distinctions. In science, in practical life, among my colleagues, as well as among my subordinates and superiors, I have never thought of drawing distinctions as prompted by class and national exclusiveness. I have been guided by these convictions also in my relations with the Jews when brought in contact with them in private and public life. These convictions, the result of my education, having been developed by lifelong experience, are now second nature with me, and will not forsake me to the end of my life."

Friendly Attitude Toward the Jews.

This attitude of Pirogov, acknowledged by all as a prominent man, was for the Jews of great social moment; but aside from this he took an active part in the development of Jewish education also. Noticing that the Jewish youth in the search for enlightenment encountered obstacles on the part of the Russian government as well as of the Jewish people, the great mass of which was hostile to general education, Pirogov made timely appeals to the Christians as well as to the Jews. Being familiar with the methods of instruction in the various Jewish and Christian schools, Pirogov, while superintendent of the Odessa district, published a special paper on the Odessa Talmud Torah in the "Odesski Vyestnik," citing it as an example for the Christian elementary schools, and noting also the conscious efforts of the Jews in the acquisition of knowledge. Furthermore, while still superintendent he published in the Russo-Jewish journal "Razsvyet," in 1860, an article on the necessity of enlightenment among the Jewish masses; and he invited the educated Jews to form an organization for the purpose, avoiding violent and unworthy methods in the treatment of their opponents. Pirogov also deemed it the duty of the Russian public to lend its aid to young Jewish students. "Where are religion, morality, enlightenment, and the modern spirit," said Pirogov, "when these Jews, who with courage and self-sacrifice engage in the struggle against prejudices centuries old, meet no one here to sympathize with them and to extend to them a helping hand?"

There existed at that time Jewish government schools which were very unpopular among the Jewish masses owing to the manner in which they were conducted; and Pirogov devoted much work toward making them really serve their avowed purpose. His initiative and exertions led, among other things, to the abolition of the rule under which only Christians were eligible for appointment as principals of these schools. In most cases the principals, coarse and uneducated, were unfriendly to the Jews. Pirogov appointed the first Jewish principal, U. S. Rosenzweig, one of the most eminent Jewish pedagogues in Russia.

Appoints First Jewish School Principal.

Pirogov rendered a further service of great importance to the Jews by aiding those who wished to enter the general middle and higher institutions of learning, and in this connection he worked out and presented to the ministry plans for the reorganization of the Jewish schools, etc. His task was by no means an easy one; for at that time Pirogov was the only patron of the Jewish youth. It is said that the contemporary minister of public instruction measured the distance between the Jewish schools and the churches.

Pirogov lent his aid particularly in the organization at the University of Kiev of a fund for aiding Jewish students; it was also he who took the first steps toward enabling Jews to carry on their studies with government aid, to receive scholarships, etc. Guided by the same educational motives, while superintendent of the Odessa district he advocated allowing the publication of the first Russo-Jewish journal, the "Razsvyet," and the Hebrew paper "Ha-Meliẓ."

Aids Jewish Students at University.

Unfortunately Pirogov's efforts met with no support; his views on the education of the Jews evoked no sympathy; and in the course of time access for the Jews to the general schools became more difficult.

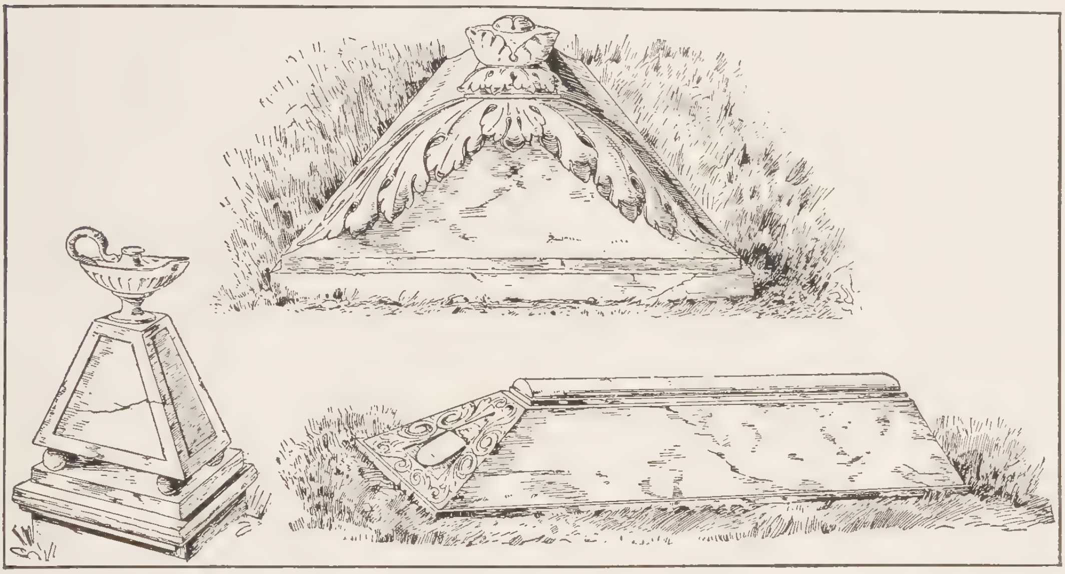
Bibliography: M. Morgulis, *N. I. Pirogov*, in *Voskhod*, 1881, No. 5; N. Botvinnik, *Vzglyady Pirogova na Voprosy Prosvyescheniya Yevreyev*, in *Voskhod*, 1903, No. 8; N. Bakst, *Pamyati Pirogova*, in *Russki Yevrei*, 1882, No. 1; Sochineniya, *N. I. Pirogova*, 2 vols., St. Petersburg, 1900.

H. R. *

PISA: Town in Tuscany, Italy, at the mouth of the River Arno; formerly a port of the Tyrrhenian

Sea. The settlement of Jews in Pisa dates back to very early times; the first mention of a congregation is met with in the "Itinerary" of Benjamin of Tudela, who found twenty families there (*c.* 1165). The importance of Pisa as a commercial town renders it probable that the congregation continued to exist; and this supposition is directly confirmed by statutes of the republic issued during the thirteenth century, which exclude Jews from giving evidence, and command them to wear the Jews' badge. The population, possibly envious of the trade of the Jews, was hostile to them.

Some distinction was bestowed upon the congregation by the settlement of the Da Pisa family, whose members, by their eminence, education, and readiness to sacrifice, were extensively and benevolently active in behalf of the Jews. About 1400 Jehiel b. Mattithiah da Pisa founded a loan-bank in Pisa. He represented the congregation at the Congress of Bologna in 1415, and at Forli in 1418. His grandson, Jehiel, a Mæcenas of Jewish poets and scholars, was a friend of Don Isaac Abravanel, who was associated with him and who while still in Spain laid claim to his assistance for his oppressed brethren. At the same time, Jehiel himself was in danger; as elsewhere in Italy after 1450, the Dominicans harassed the Jews in Pisa; and in 1471, apparently during the presence of Bernardin of Feltre in the city, an assault was made upon their houses. Numbers of fugitives from Spain and Portugal disembarked at the port of Pisa, among them the Yaḥya family. Isaac da Pisa, the son of Jehiel, took care of the fugitives and assisted them to find new means of support. The same intentions guided also his nephew, Jehiel Nissim b. Samuel da Pisa, who, in 1525, sheltered David Reubeni under his roof for several months, and furthered his enterprises, from which Jehiel expected much benefit for all Jews.



Old Tombstones from the Jewish Cemetery at Pisa.
(From a drawing by Albert Hochreiter.)

Pisa in the meanwhile had lost its independence and had become subject to the Medici, who, well aware of the advantages which the state would derive therefrom, permitted the settlement of Jewish immigrants from Spain and Portugal. When, about 1590, the Medici opened the harbor of Leghorn, they asked Jews to settle there also; and in 1593 the authorities of the congregation of Pisa, to which Leghorn was for the time being subordinate, were granted the privilege of naturalizing foreign Jews. The young congregation of Leghorn soon separated from that of Pisa and outnumbered the latter considerably. The Jews of Pisa fared as did those of other Tuscan towns. They were obliged to live in a ghetto, and were restricted in their rights; but in general they were treated kindly. With the entrance of the French, in 1798, the Jews were accorded full citizenship. The Restoration of 1814 acknowledged the independence of the congregation; the ghetto was abolished; and gradually the rights of the Jews were extended; but only the establishment of the kingdom of Italy (1861) brought full equality.

Of rabbis and scholars in Pisa the following are known: Jehiel b. Mattithiah da Betel (14th cent.); Daniel b. Samuel Rofe b. Daniel Dayyan da Pisa; Raphael b. Eleazar Meldola (1750); Jacob b. Moses Senior; Eliezer b. Jacob Supino (about 1800); Judah Coriat; and A. V. de Benedetti. Active at the university were: Salvadore de Benedetti, the translator of Judah ha-Levi; Alessandro d'Ancona, for many years the dean; and Vittorio Supino, now (1905) also rector. David Castelli was secretary of the Jewish congregation in 1865. Pisa had temporarily a Hebrew printing-office in the eighteenth century.

In 1865 the Jews numbered 450; in 1901 there were 500 in a total population of about 61,300.

Bibliography: Ersch and Gruber, *Encyc.* section ii., part 27, p. 151; *Corriere Israelitico*, x., xi.; *R. E. J.* xxvi.; Mortara, *Indice*, passim.

G. I. E.

PISA, DA: Italian family, deriving its name from the city of Pisa. It can be traced back to the fifteenth century.

Abraham ben Isaac da Pisa: Talmudist; son of Isaac ben Jehiel; lived in Bologna, where he died in 1554. He was often consulted about religious questions. One of his responsa is found in the collection of Menahem Azariah da Fano, in which, despite his veneration for Meïr ben Isaac Katzenellenbogen of Padua, Abraham refutes the latter's arguments and expresses the wish that, for the sake of harmony, the rabbis would agree upon one authority in accordance with whose decisions religious questions might be decided. A court banker, Abraham suffered much from the exactions of the popes during the Turkish wars, and consequently was in straitened circumstances. Not being able to publish his responsa, he left them in manuscript, with other works of his.

In the list of names in the archives of the Jewish community of Rome for the years 1536 to 1542 is found the name of **Solomon da Pisa** (see Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 419), and among the prominent members of the community during the period 1542–1605 were **Abraham ben Joseph** and **Moses ben Solomon da Pisa** (*ib.* ii. 421). Two of the later descendants of this family were **Giuseppe Pisa** (b. 1827, Ferrara; d. Milan, Feb. 24, 1904) and his nephew Ugo Pisa. The former, a merchant and manufacturer, took an active part in the revolutionary movement of 1848.

Other distinguished members of the family were **Jehiel** (see Jew. Encyc. vii. 83) and **Isaac ben Jehiel** (for whose son Abraham see above).

Daniel ben Isaac da Pisa: Wealthy and learned philanthropist of the sixteenth century. He was called to the rabbinate of Rome during the pontificate of Clement VII., and succeeded in bringing harmony into that community. He united into one congregation the different elements, consisting of Italian and foreign-born Jews, and instituted a council of sixty members to administer the affairs of the amalgamated congregation. The decisions of this council were declared legal by a papal decree of Dec. 12, 1524. While David Reubeni was at Rome, Daniel da Pisa provided for his wants and served as his interpreter before the pope. Through Daniel's influence Reubeni received from Clement VII. letters of recommendation to the King of Portugal and to other Christian monarchs.

Bibliography: Grätz, *Gesch.* ix. 248; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Venice, p. 65b; Heilprin, *Seder ha-Dorot*, i. 236, 245, Warsaw, 1883; David Kaufmann, in *R. E. J.* xxvi. 81–96, xxix. 146–147, xxxi. 65 *et seq.*, xxxii. 130–134; Michael, *Or ha-Ḥayyim*, No. 144; *Il Vessillo Israelitico*, 1904, p. 105; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 40, 44, 128.

D. S. Man.

Ugo Pisa: Italian writer and senator; born Aug., 1845. After taking part in the campaign of 1866 he studied law. In 1869 and 1870 he was attached to the Italian consulate at Constantinople, and was then secretary of legation in China, Japan, London, and Berlin successively. In 1873 he entered the Banca Pisa of Milan; he was elected common councilor, judge of the tribunal of commerce, counsel and president of the chamber of commerce, and finally senator (Nov. 17, 1898).

Pisa is the author of the following works: "Assicurazione Colletiva Contro gl' Infortunii sul Lavoro, ed Intervento del Patronato Milanese per Facilitarne l'Applicazione," Milan, 1885; "Liberi Protezionisti e Socialisti," *ib.* 1892; in collaboration with G. Fraschi, "Sulla Opportunità di Dare Maggiore Efficacia Practica all' Azione del Consiglio dell' Industria e del Commercio," *ib.* 1893; "Relation sur la Prévoyance pour les Accidents de Travail en Italie 1882–89" (in "Congrès International des Accidents du Travail et des Assurances Sociales à Milan"), *ib.* 1894; "Delle Norme per Regolare il Licenziamento degli Agenti di Commercio," etc., *ib.* 1894; "Relation sur la Prévoyance pour les Accidents du Travail en Italie" (in "Comité Italien des Sciences Sociales pour l'Exposition de Paris"), *ib.* 1899.

Bibliography: *Illustrazione Italiana*, 1898, part ii., p. 425.

S. U. C.

PISGAH (always with the article: **Ha-Pisgah**): Mountain in Moab, celebrated as one of the stations of the Israelites in their journey through that country (Num. xxi. 20) and as the place of one of Balak's sacrifices (*ib.* xxiii. 14), but chiefly as the place of Moses' death after he had beheld from its summit "all the land of Gilead, unto Dan; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder [western] sea; and the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar" (Deut. xxxiv. 1–2, R. V.). It is identified (*ib.* xxxiv. 1) with Mount Nebo; and in Num. xxiii. 14 the "field of Zophim" is the "top of Pisgah." Under the "slopes of Pisgah" was the "sea of the Arabah" or Dead Sea (Deut. iii. 17, iv. 49; Josh. xii. 3, xiii. 20, R. V.).

Pisgah has been identified also with the modern Naba, a ridge which projects westward from the plateau of Moab, near the northeastern end of the Dead Sea, about five miles southwest of Heshbon, and 2,643 feet above the Mediterranean and 3,935 feet above the Dead Sea. It is described by G. A. Smith ("Historical Geography of the Holy Land," p. 563) as about two miles long, with a level top about one-half mile broad. "It is of flinty limestone, mostly barren." It commands an extensive view of the whole of western Palestine. There are two summits: the higher, Ras Naba; the lower and outermost, Ras Siyaghah. The latter commands the whole of the Jordan valley and is probably identical with the "top of Pisgah which looketh down upon Jeshimon" (Num. xxi. 20, R. V., margin).

The name "Pisgah" has not survived till modern times, unless in "Ras Fashkah," a headland on the opposite or western side of the Dead Sea. It is said to have been still used, however, in the time of Eusebius (in the form Φασγώ; comp. LXX. Φασγά, Φασχά) for a district in that region (Eusebius, "Onomasticon," ed. Lagarde, pp. 124–125, 237).

Bibliography: G. A. Smith, *Historical Geography of the Holy Land*, pp. 562–566; Tristram, *Land of Moab*, pp. 339–340; *Survey of Eastern Palestine*, pp. 154–156, 198–203; Conder, *Heth and Moab*, 3d ed., pp. 132 *et seq.*; Driver, *Commentary on Deuteronomy* (xxxiv. 1).

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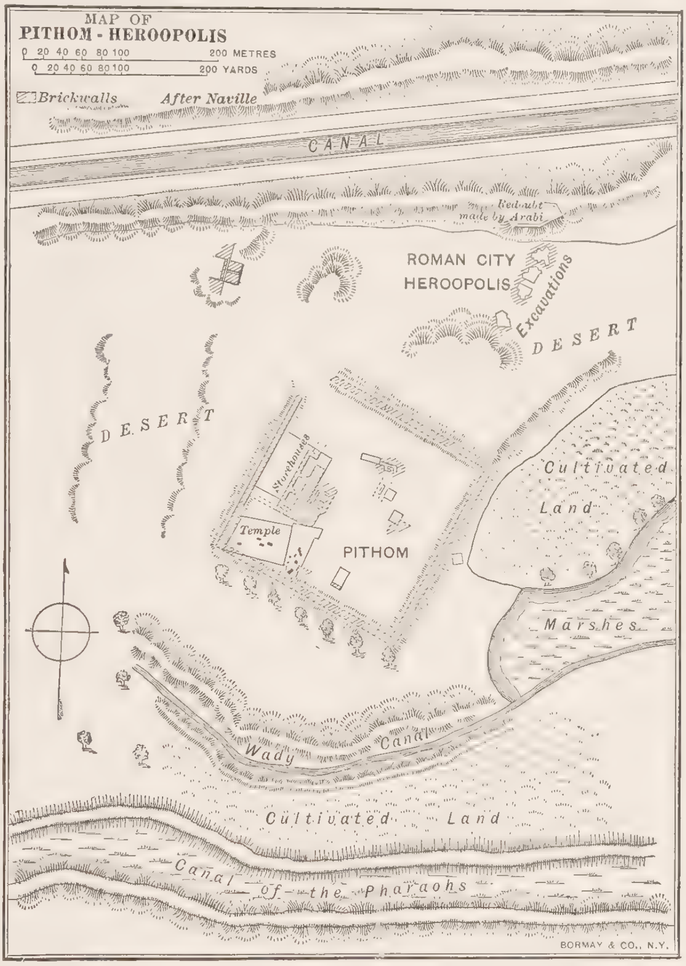
PISGAH, HA-. See Periodicals.

PISTACHIO-NUT. See Nut.

PITHOM (פתם; LXX. Πειθώ, Πιθώμ): One of the cities which, according to Ex. i. 11, was built for the Pharaoh of the oppression by the forced labor of the Israelites. The other city was Raamses; and the Septuagint adds a third, "On, which is Heliopolis." The meaning of the term ערי מסכנות, rendered in the Authorized Version "treasure cities" and in the Revised Version "store cities," is not definitely known. The Septuagint renders *πόλεις ὀχυραί* "strong [or "fortified"] cities." The same term is used of cities of Solomon in I Kings ix. 19 (comp. also II Chron. xvi. 4). The location of Pithom was a subject of much conjecture and debate until its site was discovered by E. Naville in the spring of 1883. Herodotus (ii. 158) says that the canal made by Necho to connect the Red Sea with the Nile "passes Patumos, a city in the Arabian nome." This district of Arabia was the twentieth nome of Lower Egypt, and its capital was Goshen (Egyptian, "Ḳosen").



The site of Pithom, as identified by Naville, is to the east of the Wady Tumilat, southwest of Ismailia. Here was formerly a group of granite statues representing Rameses II., standing between two gods; and from this it had been inferred that this was the city of Raamses mentioned in Ex. i. 11. The excavations carried on by Naville for the Egypt Exploration Fund disclosed a city wall, a ruined temple, and the remains of a series of brick buildings with very thick walls and consisting of rectangular chambers of various sizes, opening only at the top and without any communication with one another. These are supposed to have been the granaries or store-chambers, from which, possibly, the army may have been supplied when about to set out upon expeditions northward or eastward. The city stood in the eighth nome, adjoining that of Arabia; so that the statement of Herodotus is not exactly correct. It was known in the Greek period as Heroopolis or Heroonpolis. The Egyptian name, "Pithom" (Pi-Tum or Pa-Tum), means "house of Tum" [or "Atum"], *i.e.*, the sun-god of Heliopolis; and the Greek word "Hero" is probably a translation of "Atum."

The discovery of the ruins of Pithom confirms the Biblical statement and points to Rameses II. as the Pharaoh that oppressed Israel. The name of the city Pi-Tum is first found on Egyptian monuments of the nineteenth dynasty. Important evidence is thus afforded of the date of the Exodus, which must have taken place toward the end of the nineteenth dynasty or in the beginning of the twentieth dynasty.

In the Middle Ages Fayum was called "Pithom" by the Jews, so that the Gaon Saadia is termed "Al-Fayyumi" in Arabic (Hebr. "Ha-Pitomi"), and he himself translates "Pithom" in Ex. i. 11 by "Al-Fayyum."

Bibliography: Naville, *The Store City of Pithom*, etc., in *Memoir of Egypt Exploration Fund*, 1885; Sayce, *Higher Criticism and the Monuments*, 1894, pp. 239 *et seq.*, 250 *et seq.*; Driver, in Hogarth's *Authority and Archæology*, 1899, pp. 54 *et seq.*, 61, 68.

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PITTSBURG: Second largest city in the state of Pennsylvania. With Allegheny, the twin-city on the north side of the Allegheny River, it is the chief city of western Pennsylvania.

There are no reliable records of the beginnings of the Jewish community; but it has been ascertained that between 1838 and 1844 a small number of Jews, mostly from Baden, Bavaria, and Württemberg, settled in and around Pittsburg. These were joined by others in 1847 and by still others in 1852, who included in their numbers the founders of Jewish communal life. The first Jewish service was held in the autumn of 1844, while the first attempt at organization was made in 1847, when a mere handful of men combined with the hope of forming a congregation. They worshiped in a room on Penn street near Walnut (now 13th) street, having engaged the Rev. Mannheimer as cantor. They formed also a Bes Almon Society, and purchased a cemetery at Troy Hill. The congregational body finally became known as "Ez Hajjim." It lacked homogeneity on account of the varying religious views of its members; and divisions and reunions took place from time to time until about 1853, when a united congregation was formed under the name "Rodeph Shalom." In 1864 a further division occurred, the seceders chartering a congregation under the name "Ez Hajjim" in 1865, and purchasing a cemetery at Sharpsburg.

Congregation Rodeph Shalom.

Congregation Rodeph Shalom first worshiped in a hall over the Vigilant engine-house on Third avenue, then in the Irish hall on Sixth street, and in 1861 built on Hancock (now Eighth) street the first synagogue in western Pennsylvania. In 1879 it purchased the West View Cemetery. In 1884 the synagogue was enlarged, but it was subsequently torn down, and the present building, under erection during 1900 and 1901, was dedicated on Sept. 6 and 7 of the latter year. Among the early readers and teachers of Rodeph Shalom were Sulzbacher and Marcuson. In 1854 William Armhold took charge of the congregation, remaining till 1865, when he went to Philadelphia. During his administration the congregation erected the temple on Eighth street; and, in conjunction with Josiah Cohen, he conducted a school which was maintained from 1860 to 1868. From 1865 to 1870 L. Naumburg was teacher and reader; and in his day the Reform movement was considerably advanced. The first rabbi of the congregation was Lippman Mayer, who came from Selma, Ala., in the spring of 1870. He successfully guided the congregation along advanced Reform lines until his retirement as rabbi emeritus in 1901. By that time he had seen his congregation grow from a membership of 65 to 150. He was succeeded (April 1, 1901) by J. Leonard Levy, the present (1905) incumbent, who was called from Reform Congregation Keneseth Israel, Philadelphia. In the past two years Rodeph Shalom has grown considerably. Its present number of members and seat-holders exceeds 400; and it is worthy of record that on the day after the dedication of the new temple (Sept. 8, 1901) the congregation contributed a sum of money which not only liquidated a debt of nearly $100,000, but left a surplus of over $30,000.

Rodeph Shalom, which during the past sixteen years has been presided over by Abraham Lippman, has since 1901 issued, for the use of its members and others: "A Book of Prayer" for the Sunday services; "A Text-Book of Religion and Ethics for Jewish Children"; "A Home Service for the Passover"; "A Home Service for Ḥanukkah"; "The Children's Service"; "Sabbath Readings" for each Sabbath of the year; and three volumes of Sunday lectures. The congregation distributes these Sunday lectures weekly in pamphlet form to all who attend the services, and also furnishes gratuitously a special edition to non-Jewish residents of Allegheny county.

The Ez Hajjim congregation worshiped for a time in a hall in the Dennis block on Second avenue, and in 1882 purchased its present building on Fourth and Ross streets. It has prospered, and is an active force in Jewish congregational and communal life. Among its ministers may be mentioned: A. Crone (1874–81); A. Bernstein (1881–91); F. Salinger (1891–1897); Michael Fried (since 1898), the present (1905) incumbent, a graduate of the Jewish Theological Seminary of America. Ez Hajjim belongs to the school of progressive conservatism, and now has family pews and confers the rite of confirmation. It has inaugurated Friday evening services and has a Ladies' Auxiliary Society, a flourishing religious school, and a growing alumni association.

Philanthropic Associations.

Pittsburg is notable in American Jewish history on account of the conference (see Jew. Encyc. iv. 215, *s.v.* Conferences, Rabbinical) held there in 1885, and is also well known as a generous supporter of all national Jewish movements, notably the Hebrew Union College and the Denver Hospital. Among the more prominent local philanthropic and charitable institutions may be mentioned the following: (1) J. M. Gusky Orphanage and Home, with the Bertha Rauh Cohen Annex. The Home was founded in 1890 by Esther Gusky, in memory of her husband, Jacob Mark Gusky. The Annex was the gift in 1889 of Aaron Cohen in memory of his wife, Bertha Rauh Cohen, the only daughter of Rosalia Rauh and the late Solomon Rauh. The Home has 62 inmates, an annual income of about $10,000, and an endowment fund of $67,000. (2) The United Hebrew Relief Association, a union of the Hebrew Benevolent Society and the Hebrew Ladies' Aid Society. It dispenses $10,000 yearly, and has a sinking-fund of $29,000. (3) The Columbian Council School, a social settlement. It conducts a large number of classes, public lectures, a library, public baths, a gymnasium, etc. The bath-house was the gift of Alexander Peacock. The disbursements are about $6,000 annually. (4) The Ladies' Hospital Aid secures and pays for hospital attention for the sick poor. It has an annual income of about $8,000, and is at present endeavoring to erect a Jewish hospital. (5) The Young Ladies' Sewing Society, which dispenses clothing to the poor; income about $2,000 annually.

The Concordia Club fosters Jewish social life in Pittsburg. The Council of Jewish Women is represented by the Columbian Council. The Y. M. H. A. has been reorganized, and gives promise of great activity. The Independent Order of B'nai B'rith has five lodges; and the Independent Order of the Free Sons of Israel, the Sons of Benjamin, Sons of Israel, and Sons of Abraham have two each. There are two weekly papers, one in English, "The Jewish Criterion," of which Rabbi Levy and Charles H. Joseph are the editors, and one in Judæo-German, the "Volksfreund."

The Jews of Pittsburg are prominent in the professions and in commerce. Donors to non-sectarian charities include J. D. Bernd and Isaac Kaufmann, the latter of whom in 1895 gave the Emma Kaufmann

Prominent Jews.

Free Clinic to the medical department of the Western University. Among those who have held positions in public life are Emanuel Wertheimer, select councilman and member of the state house of representatives; Morris Einstein, select councilman (15 years); Josiah Cohen, judge of the Orphans' Court; E. E. Mayer, city physician; L. S. Levin, assistant city attorney. Isaac W. Frank is president of the National Founders' Association, and A. Leo Weil is a member of the executive committee of the Voters' Civic League.

Since 1882 there has been a steady increase in the number of Jews in Pittsburg, the new settlers coming mostly from eastern Europe. Russian, Rumanian, and Hungarian Jews have come in large numbers, and are beginning to display an appreciable interest in public affairs. They have six synagogues (whose rabbis include A. M. Ashinsky and M. S. Sivitz), many ḥebras, and a number of small religious societies. The Pittsburg Jewry strongly sympathizes with the Zionistic movement, having a large number of Zionistic societies. The number of Jewish inhabitants is estimated at between 15,000 and 25,000, in a total population of about 322,000.

Bibliography: *History of Congregation Rodeph Shalom*, 1899; articles in the *Jewish Criterion*, 1901, and *American Israelite*, 1893.

A. J. L. L.

PIUS IV. (Gian Angelo Medici): Pope from 1559 to 1565. He was a Milanese of humble origin. and became cardinal under Paul III., through the latter's relations with Gian's brother Giangiacomo, who had made himself master of Sienna. Gian, who enjoyed the pope's confidence, was clever, good-natured, condescending, somewhat worldly-minded, and in every way a complete contrast to the fanatical Paul IV., after whose death he succeeded to the papacy. This contrast appeared in the severity with which he dealt with Paul's favorites. Although he did not favor the Inquisition, he did not dare attack it. He convened the Council of Trent for the third time, and succeeded in having it brought to a satisfactory termination through the ability of the president of his choice, Marone.

The Jews breathed more freely under Pius. It was due to his intervention that Emperor Ferdinand canceled the edict of expulsion which had been issued against the Bohemian Jews. He bettered the condition of the Jews in Rome and in the Pontifical States by changing and in part revoking the restrictions imposed by Paul IV., and by granting them the following privileges: to lay aside the Jews' badge when traveling, if they remained only for one day in any place; to enlarge the ghetto, and to open shops outside of it; and to acquire real estate beyond the ghetto limits to the value of 1,500 gold ducats. The Jus Gazaka or Gazaga, of later date, rests upon a decree to prevent the increase of rent in the ghetto.

Pius ordered the restoration of account-books and communal records which had been confiscated, and pardoned all the trespasses committed by the Roman Jews against Paul's decrees except murder, counterfeiting, mockery of Christianity, and lese-majesty. He even granted the Jews permission to print the Talmud, though under a different name. His successor, Pius V., followed in Paul IV.'s footsteps.

Bibliography: Grätz, *Gesch*. ix. 393; Joseph ha-Kohen, *'Emeḳ ha-Baka*, pp. 124 *et seq.*; David Gans, *Ẓemaḥ Dawid* for the year 1559; Ranke, *Gesch. der Päpste*, i. 205 *et seq.*; Stern, *Urkundliche Beiträge*, p. 137; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 160 *et seq.*; Zunz, in Geiger's *Wiss. Zeit. Jüd. Theol.* v. 40.

D. H. V.

PIYYUṬ (plural, **Piyyuṭim**): Hymn added to the older liturgy that developed during the Talmudic era and up to the seventh century. The word is derived from the Greek term for poetry, perhaps more directly from ποιητής. The author of a piyyuṭ is called "payyeṭan," a Neo-Hebrew form derived from "piyyuṭ." In midrashic literature the word "piyyuṭ" is used merely in the general sense of "fiction" (Gen. R. lxxxv.; Yalḳ., Dan. 1063), while "payyeṭan" is used in the technical sense of an author of synagogal poetry. R. Eleazar, son of Simon b. Yoḥai, was called a student of the Bible and the Mishnah, a payyeṭan, and a preacher (Lev. R. xxx.; Pesiḳ. 179a, ed. Buber; Zunz, "G. V." p. 380; *idem*, "S. P." p. 60).

Historical Development.

The oldest piyyuṭim are anonymous. They were written during the era of the early Geonim (*c.* 7th cent.) and are embodied in the prayer-book. They show an attempt at meter, and, as in some late Biblical poetical compositions, the successive lines are often alphabetically arranged. Examples of this kind are found in the Sabbath morning prayer "El Adon, ha-Kol Yoduka," in the penitential prayers "We-Hu Raḥum" for Mondays and Thursdays, and elsewhere.

The oldest payyeṭan known by name is Jose ben Jose (ha-Yatom): his date can be fixed only from the fact that he was known to Saadia, who quotes him; but this merely proves that he lived not later than 850. The next payyeṭan known is Yannai, who is said to have been the teacher of the most prolific and popular of the old payyeṭanim, Eleazar ben Ḳalir. The latter's most famous successor was Saadia Gaon, in the tenth century. From that time the payyeṭanim become very numerous and are found in all larger Jewish settlements, notably in Germany, France, Spain, and Italy. Zunz ("Literaturgesch.") counts over 900 names of payyeṭanim. It seems likely that they were influenced by the troubadours and the minnesingers, both in the writing of their poems and in their musical settings.

In Germany, France, Spain, and Italy.

In Germany in the eleventh century there were Moses ben Kalonymus, Meshullam ben Kalonymus, Simon ben Isaac, and Gershom ben Judah; in the twelfth century Jekuthiel ben Moses of Speyer, Menahem ben Machir of Ratisbon, Meïr ben Isaac (the ḥazzan), Kalonymus ben Judah, Eliezer ben Nathan (author of the history of the persecutions during the Crusades), Ephraim ben Isaac of Ratisbon, and Ephraim ben Jacob of Bonn; in the thirteenth century Moses ben Ḥasdai תקו (of Tachau ?), Eleazar ben Judah of Worms, and Eliezer ben Joel ha-Levi.

In France Benjamin ben Samuel of Coutances (11th cent.; Gross, "Gallia Judaica," p. 553), Yom-Ṭob ben Isaac of Joigny (martyred at York in 1190), Rashi, and many of the tosafists, were liturgical poets, as were Moses of Coucy and Abraham and Jedaiah Bedersi.

In Spain, where Hebrew poetry reached the highest development, the best liturgical poets were Solomon ibn Gabirol, Judah ha-Levi, and Abraham and Moses ibn Ezra. A large number of others whose names are famous in philosophical and Talmudic literature wrote liturgical poems, as Joseph ben Isaac ibn Abitur, Isaac Ghayyat, Judah ben Bileam, Baḥya ben Joseph ibn Paḳuda, and Isaac ben Reuben of Barcelona; even Maimonides is known as the author of a few hymns.

In Italy, where, according to some, Eleazar Ḳalir had his home, there were payyeṭanim from the tenth to the eighteenth century. According to Zunz, Solomon ha-Babli of the tenth century lived in Rome ("Babel" being a metonymic name for Rome). To the thirteenth and fourteenth centuries belong Isaiah di Trani and Immanuel of Rome. After the fourteenth, payyeṭanim became fewer, and their productions were rarely embodied in the official liturgy. Generally their piyyuṭim were written to commemorate some local event. Thus Baruch ben Jehiel ha-Kohen wrote on the devastation wrought during the time of the Black Death (1347); Abigdor Ḳara, on the persecution in Prague (1389); Samuel Schotten, on the fire in Frankfort-on-the-Main (1711); Jacob ben Isaac, on the conquest of Posen by a hostile army (1716); and Malachi ha-Kohen, on an earthquake that threatened Leghorn (1742). The Thirty Years' war (1618–48), also the Cossack persecutions under Chmielnicki (1648), produced an extensive literature of such piyyuṭim.

The piyyuṭim are of various kinds, according to their theme, their place in the liturgy, or their form.

Classification.

The **Seliḥah,** the penitential prayer, occupies the foremost rank and is most likely the oldest. The "We-Hu Raḥum," for Mondays and Thursdays, was known as early as the time of the Geonim. It was originally composed for fast-days, as were some of the older, anonymous seliḥot: the "El Melek Yosheb" and the various litanies, which are, in parts, found in Talmudic literature; the "Abinu Malkenu"; and the "Mi she-'Anah." A common theme of the seliḥot is the sacrifice of Isaac (see 'Aḳedah). Another regular feature of the penitential prayers is the confession of sins ("widdui"), in which the initial letters of the successive lines are generally in alphabetical order. The introductory part is called the "petiḥah," and the closing part the Pizmon, to which there is a refrain.

Special Names.

The hymns for holy days and some special Sabbaths are more specifically called "piyyuṭim," or often, wrongly, "yoẓerot." They are divided according to their place in the regular liturgy. Those that are inserted in the evening prayer ("'arbit") are called **Ma'arabiyyot;** those inserted in the first benediction of the morning prayer are called **Yoẓer,** from the benediction "Yoẓer Or"; in the second benediction, **Ahabah,** from the initial word of that benediction; those inserted in the benediction following the Shema' are called **Zulat,** from the key-words "En Elohim zulateka," or **Ge'ullah,** from the benediction "Go'el Yisrael." Other names taken from the characteristic words of the passages in which the piyyuṭim are inserted are **Ofan** and **Me'orah.** **Ḳerobot** (incorrectly **Ḳeroboẓ,** perhaps under French influence; Zunz, "S. P." p. 65) is the name of a piyyuṭ inserted in the Tefillah proper (see Ḳerobot and Shemoneh 'Esreh). Another name, rarely used, for the same piyyuṭ is **Shib'ata,** from "shib'ah" (= "seven"), because the tefillot for Sabbath and holy days consist of seven benedictions. A special class of piyyuṭim is formed by the **Tokaḥah** (= "reproof"), penitential discourses somewhat similar to the widdui, and the Ḳinah for the Ninth of Ab.

According to their poetical form there are to be distinguished the **Sheniyah,** the stanzas of which consist of two lines each; the **Shelishit,** consisting of three lines; the **Pizmon,** already mentioned; the **Mostegab,** in which a Biblical verse is used at the beginning of every stanza; the **Shalmonit,** a meter introduced by Solomon ha-Babli (Zunz, "S. P." p. 167; *idem,* "Ritus," p. 135). The poetical form was originally acrostic, according to the alphabet in proper order (א"ב) or reversed (תשר"ק) or in some artificial form (אלב"ם). In later times, beginning with the eleventh century, it became customary for the author to weave his name into the acrostic, sometimes adding an invocation; for instance, "May he prosper in the Law and in good deeds."

When Piyyuṭim Are Recited.

The days on which piyyuṭim are inserted in the regular liturgy are the holy days (including Purim and the Ninth of Ab) and a number of Sabbaths which possess special significance, as the Four Parashiyyot, including the Sabbaths falling between them ("Hafsaḳot"); the Sabbaths on which New Moon falls; Ḥanukkah Sabbath; Sabbath Bereshit, when the first portion of the Torah is read; Sabbaths on which the Scriptural reading has some special significance, as when the sacrifice of Isaac (Wayera), or the Song of Moses (Beshallaḥ), or the Ten Commandments (Yitro), or the law of the Red Heifer (Ḥuḳḳat) is read; and other Sabbaths. The persecutions during the Crusades constitute the theme of the "Zulat," on the Sabbaths intervening between Passover and Pentecost. Special events, as a circumcision on the Sabbath or a wedding during the week, are celebrated by appropriate piyyuṭim. On this point the various rites, as the Ashkenazic, the Polish, the Sephardic, the Italian, those of Carpentras and Oran, Frankfort-on-the-Main, Worms, and Prague, and other prominent old communities, differ very greatly, as they differ also with regard to the pieces selected for the holy days. In general, however, every minhag has given preference to the works of local authors.

The natural development of the language introduced into the piyyuṭim not only the Neo-Hebrew words which are found in the prayers of Talmudic times, such as "'olam" in the sense of "the universe" (Biblical Hebrew, "eternity"), "merkabah" (= "the divine chariot"), "hitḳin" (= "to arrange"), but also a large number of new words formed on models and from roots found in Talmudic and midrashic literature or arbitrarily developed from such words as are met with in the works of the oldest payyeṭanim. Thus Jose ben Jose employs "shu'at ḳeṭoret" (= "the service of the frankincense") in his ritual for the Day of Atonement (Landshuth, "Siddur Hegyon Leb," p. 507, Königsberg, 1875), an expression the use of which has only a weak support in the Biblical "sha'ah" (comp. Gen. iv. 5). The typical development of the mannerism of the payyeṭanim is found as early as in the works of Yannai—for instance, in his piyyuṭ for Passover eve, embodied in the HAGGADAH and in the Ashkenazic ritual for the Sabbath preceding Passover ("Az Rob Nissim"). He uses by preference such rare and poetical expressions as "ẓarah" (= "to call") instead of "ḳara," and "saḥ" (= "he spoke") for "dibber"; and such midrashic allegorical designations as "ger ẓedeḳ" for Abraham, "Patros" for Egypt; and he arbitrarily mutilates Biblical and rabbinical words (*e.g.*, טיסת [= "the camp"] from טיקס [Greek, *τάξις*], the Aramaic translation of "degel" in Num. ii. 2).

Philological and Dogmatic Characteristics.

The master in this line is Ḳalir, whose אין קוצץ in the ḳerobah for Sabbath Zakor (the Sabbath preceding Purim) has become proverbial for its mannerisms (see Erter, "Ha-Ẓofeh," Vienna, 1864). No better, as a rule, is its intrinsic worth as poetry. The piyyuṭ suffers from endless repetitions and from excessive attention to rime and the acrostic. One of the most curious instances is afforded by the seliḥah of Ephraim ben Jacob of Bonn (12th cent.), beginning "Ta shema'," and found in the Ashkenazic ritual for the fifth day after New-Year. The author, who shows a remarkable command of the Talmudic idiom and a profound knowledge of Talmudic dialectics, argues with God, in the style of the Talmudic discourse, to prove that Israel should receive far better treatment at His hands, saying, "To every question there is an answer; only mine remains unanswered!"

There are, however, a few noble exceptions, as Judah ha-Levi's poems, notably his famous ode on Zion, found in the liturgy for the Ninth of Ab, and Solomon ibn Gabirol's hymns, as his wonderful penitential hymn "Shomamti be-Rob Yegoni" in the Ashkenazic ritual for the Fast of Gedaliah. Abraham ibn Ezra's religious poetry, while noble in thought and grammatically correct, lacks the inspiration of true poetry.

Among the German and French payyeṭanim, Solomon ben Abun of France (12th cent.) and Simon ben Isaac of Worms (10th cent.) likewise may be quoted as exceptions. While both poets labor under the difficulties created by the customs of acrostic, rime, and midrashic allusion, they display deep religious sentiment and are free from that mannerism which seeks distinction in creating difficulties for the reader. Simon ben Isaac's poem beginning "Atiti le-ḥananek," which serves as an introduction to the ḳerobah for the Shaḥarit service of the second New-Year's day (Ashkenazic ritual), is a noble expression of trust in God's mercy, not unworthy of Ps. cxxxix., from which the author drew his inspiration. The pizmon "Shofeṭ Kol ha-Areẓ," by Solomon ben Abun (Zunz, "Literaturgesch." pp. 311–312), found in the Ashkenazic ritual for the day preceding New-Year and for the Shaḥarit service on the Day of Atonement, expresses in profoundly religious tones the belief in divine justice.

Opposition to Piyyuṭim.

It seems, as has already been stated, that the payyeṭanim, like the troubadours, conceived their poetry as something that possessed no liturgical character in the strict sense of the word. The degree of approval with which these hymns were received, or of personal respect which the author, in many instances a local rabbi, enjoyed, decided for or against the insertion of the piyyuṭim in the MAḤZOR of the congregation. Opposition to the inclusion of the piyyuṭ in the regular prayer as an unlawful interruption of divine service is found as early as the eleventh century. Rabbenu Tam (Jacob ben Meïr) defends the practise against the objections of Hananeel and Hai Gaon ("Haggahot Maimoniyyot," in "Yad," Tefillah, vi. 3). Jacob ben Asher disapproves of the practise, quoting the opinion of his father, Asher ben Jehiel, and of Meïr ha-Kohen. Still, in the fourteenth century the custom was so well established that Jacob MÖLLN (Maharil; Hilkot Yom Kippur, p. 47b, ed. Warsaw, 1874), disapproved not only of the action of his disciples, who preferred to study in the synagogue while the congregation recited the piyyuṭim, but also of any departure from local custom in the selection of the piyyuṭim and the traditional airs (Isserles, in notes on Ṭur Oraḥ Ḥayyim, 68; Shulḥan 'Aruk, Oraḥ Ḥayyim, 619).

Other objections, from the esthetic standpoint, and on account of the obscure and often blasphemous language used, have been presented in a masterly criticism upon Ḳalir's piyyuṭim by Abraham ibn Ezra (commentary on Eccl. v. 1). These objections, against which Heidenheim endeavored to defend Ḳalir (commentary on the ḳerobah for the Musaf of the Day of Atonement), were revived in the earliest stages of the Reform movement (see Zunz, "Ritus," pp. 169 *et seq.*). Indeed, as early as the beginning of the eighteenth century dogmatic objections to the piyyuṭim were raised, chiefly in regard to addressing prayers to the angels, and to certain gross anthropomorphisms (Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* צרכין, pp. 33b *et seq.*)—objections the force of which some of the strictest Orthodox rabbis, like Moses Sofer, recognized. (See ANTHROPOMORPHISM AND ANTHROPOPATHISM.

The Reform movement resulted in the general disuse of the piyyuṭim even in synagogues in which otherwise the traditional ritual was maintained; but in such synagogues and even in almost all those which use the Reform ritual, some of the most popular piyyuṭim for New-Year and the Day of Atonement have been retained.

The verbal difficulties of the piyyuṭ made commentaries a necessity, so that even the authors themselves appended notes to their piyyuṭim. An exhaustive commentary by Johanan Treves was published in the Bologna (1541) edition of the Roman Maḥzor. Of the later commentators none has done more valuable work than Wolf HEIDENHEIM, who, however, limited himself to the Ashkenazic and to the Polish ritual. He was the first, also, to write a correct German translation of the whole Maḥzor, but neither his nor Michael Sachs's translation succeed in the almost impossible task of remaining faithful to the original and producing at the same time a readable text in German. The same may be said of the translations in other modern languages. An exception exists in the work of Seligmann Heller, who succeeded in producing a really poetical version of some of the piyyuṭim.

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D.

PIZMON: Hymn with a refrain; usually the chief poem in the scheme of seliḥot sung or recited by the cantor and congregation in alternation. Of the many etymological derivations suggested for the word, "psalm" (Greek, ψαλμός) seems the most likely. Others which have been offered find the origin of the word in the Aramaic פזם (lamentation), the Hebrew פז (treasure; comp. מכתם), the Greek ποίημα (poem), or the French "passementerie" or German "posamentir" (embroidery).

Among the Sephardim any important hymn, in parts of the service other than the seliḥot, constructed in metrical stanzas with a refrain, is termed a pizmon. Such, for example, are Aḥot Ḳeṭannah and 'Et Sha'are Raẓon. These and others like them are distinguished by a special traditional melody. This is also the case with the chief pizmonim of the Ashkenazim (comp. Bemoẓa'e Menuḥah; Yisrael Nosha'; Zekor Berit); but several are chanted to a general melody for such poems, for which see Seliḥah.

On the use of the word "pizmon" among the Jews of South Arabia, see "Berliner Festschrift," p. 12.

Bibliography: *Aruch Completum*, ed. Kohut, *s.v.* פזמון, where valuable material is given.

A. F. L. C.

PIZZIGHETTONE, DAVID BEN ELIEZER HA-LEVI: Italian Talmudist and physician; flourished in the first half of the sixteenth century. As physician he was active in Cremona; as editor, in Venice. In the latter city he was employed in the Bomberg printing establishment, and wrote an introduction to the edition of Maimonides' "Yad ha-Ḥazaḳah" published there.

According to a statement of Landshuth, Pizzighettone was rabbi in Ferrara; but this statement is erroneous.

Bibliography: Mortara, *Indice*; I. T. Eisenstadt, *Da'at Ḳedoshim*, p. 58; Landshuth, *'Ammude ha-'Abodah*, p. 343; Fürst, *Bibl. Jud.* iii. 106.

E. C. A. Pe.

PJURKO, ABRAHAM MARCUS: Russian Hebraist and pedagogue; born at Lomza Feb. 15, 1853. After having studied Talmud and rabbinics, he devoted himself to modern Hebrew literature, publishing successively: "Bat Yiftaḥ" (Lyck, 1873), a Biblical poem; "Re'uyim ha-Debarim le-Mi she-Amaram" (Warsaw, 1880), criticisms on Biblical and Talmudical legends; "Sefer Miktabim ha-Shalem" (*ib.* 1882), a Hebrew letter-writer, containing 150 specimens of letters on different subjects; "Niṭ'e Na'amanim" (*ib.* 1884), 100 stories for the young; "Kur ha-Mibḥan" (*ib.* 1887), a book for teachers, containing a Biblical catechism; "Haskalah Medumah" (*ib.* 1888), a sketch of Jewish life.

In 1893 Pjurko published eleven stories for children, two of which were written by his son **Ḥayyim**, and in 1894 "Shebeṭ Sofer ha-Shalem," a new letter-writer, also containing 150 specimens. In the same year he published "Yalḳuṭ ha-Re'im," a grammatical work in verse, and issued a new and revised edition of his "Niṭ'e Na'amanim." "Elef ha-Magen," a grammar for school courses, was published in 1898.

In 1899 Pjurko began the publication of the weekly periodical "Gan Sha'ashu'im," in which, besides numerous articles by him, two of his works deserving special mention were published, namely, "Ab le-Banim" (1899) and "Ha-Rab we-Talmidaw" (1900). The latter work consists of essays on grammar. In addition, Pjurko has contributed to many Hebrew periodicals.

H. R. B. Ei.

PLACE-NAMES: The geographical names of Palestine are not so often susceptible of interpretation as the personal names, which frequently form regular sentences referring to divine action (see Names). The majority of place-names, probably, preceded the Israelitish conquest, as is shown by the fact that several of them have already been identified in the name-list given in the Egyptian and Assyrian monuments (see map, Jew. Encyc. ix. 486). Here there are towns, like Joppa, Jerusalem, Gaza, Dor, and Ajalon, which have had a continuous existence under one name for over three thousand years. Even of the compound names, some existed in the early lists, showing that Abel, Ain, and Beth were used from the earliest times to designate respectively meadows, springs, and shrines.

Some of the names of places bear evidence of the existence of shrines of local deities; thus, Beth-shemesh and En-shemesh were devoted to the worship of the sun; Beth-anath and Beth-dagon to Anath and Dagon respectively. Ashtart seems to have been the local deity of Ashteroth Karnaim; and it has been suggested that the various place-names containing "rimmon" (En-rimmon, Gath-rimmon, etc.) indicate a deity of that name, though "rimmon" itself means "pomegranate." In a few cases the indefinite term "el" is used, as in Beth-el, Penuel, and Jezreel. It is uncertain whether these places were named in honor of the Israelitish god or of some Canaanite local deity.

In addition to such theophorous names there are many which are derived from plants, as Beth-tappuah (the apple-tree); Hazezon-tamar (the city of palm-trees; another name for Jericho); while Elim and Elon imply the oak. Similarly, place-names are derived from animals, as from the stag (Ajalon), the gazel (Ophrah), the wild ass (Arad), the calf (Eglon), and the kid (En-gedi). Bird-names are more rare, Beth-hoglah (the partridge) being the best known. The place Akrabbim was probably named after the scorpions which abounded there (for a fuller list see Jacobs, "Studies in Biblical Archæology," pp. 101–103).

Some of these names occur in plural or in dual form, as Eglaim, Mahanaim, Diblathaim; in the vocalized text of the Bible, Jerusalem also has this form. In the majority of cases, it appears this refers to some duplication of objects—in the case of Jerusalem, to the twin hills upon which it is situated. There are a certain number of compound names conveying information as to the localities, as those compounded with "en" (spring), *e.g.*, En-rogel, En-gedi; with "beer" (well), *e.g.*, Beer-sheba, Beeroth; with "hazar" (village), *e.g.*, Hazar-gaddah; with "ir" (town), *e.g.*, Ir-nahash; with "kir" or "kiryah" (city), *e.g.*, Kir-Moab; and with "gath" (winepress), *e.g.*, Gath-rimmon.

Natural features gave names to other places, as the predominant color in Lebanon (white), or Adummim (red). The size of a town gave rise to the names Rabbah (great), and Zoar (small), while its beauty is indicated in Tirzah and Jotbah. The need of defense is indicated by the frequency of such town-names as Bozrah, which means literally a "fortified place," Geder, a "walled place," and Mizpah, a "watch-tower."

Perhaps the most frequent component is "beth," implying, as a rule, a sacred shrine. This, however, is sometimes omitted, as is shown in the case of Beth-baal-meon, which occurs also as Baal-meon, though sometimes the second component is omitted and the word reduced to Beth-meon. It has been conjectured that the name of Bethlehem is connected with the Babylonian god Lahamu. Especial interest attaches to the place-names Jacob-el and Joseph-el, which occurred in the Egyptian hieroglyphics, and are supposed to throw light upon the names of the Patriarchs.

Altogether, there are about fifteen hundred place-names occurring in the Old Testament and Apocrypha, the majority of which still need philological inquiry. Many names relating to places occur in the Old Testament with specialized meanings which are not adequately represented in the English versions, as Shefelah (the maritime plain of Phenicia); so with Negeb (southern Judea).

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J.

PLACZEK, ABRAHAM: Austrian rabbi; born at Prerau Jan., 1799; died at Boskowitz Dec. 10, 1884. In 1827 he became rabbi in his native city, and from 1832 to 1840 he officiated at Weisskirchen, in Moravia, whence he was called to Boskowitz. In Oct., 1851, he succeeded S. R. Hirsch as acting "Landesrabbiner" of Moravia, and in this office he successfully defended the rights of the Jews, especially during the period of reaction. Placzek was one of the most prominent Talmudists of his time, as well as a successful teacher, and carried on correspondence with eminent rabbis, in whose collections of responsa his name is frequently mentioned.

BIBLIOGRAPHY: *Die Neuzeit*, 1884, p. 483; G. Deutsch, in *Luaḥ*, ed. Epstein, Brünn, 1885.

S. S. F.

PLACZEK, BARUCH JACOB: Austrian rabbi; born at Weisskirchen, Moravia, Oct. 1, 1835; son and successor of Abraham Placzek. In 1858 he founded a high school at Hamburg, and two years later was called to Brünn. Since 1884 he has been styled "Landesrabbiner" of Moravia, after having had charge of that rabbinate as assistant to his father from 1861. It is mainly due to him that only men with an academic and theological training are appointed as rabbis in Moravia. Placzek is now (1905) chief rabbi of Brünn, a knight of the Order of Francis Joseph, and curator of the Israelitisch-Theologische Lehranstalt at Vienna; he was likewise founder of the Proseminar, with which a cantors' school is connected, as well as of a number of philanthropic societies. He is an honorary member also of several political societies.

Placzek has published, in part under the pseudonym **Benno Planek:** "Gedichte" ("Im Eruw, Stimmungsbilder," 1867), the novel "Der Takif," and other works, several of which have been translated into English, French, and Hebrew. He is known also as a naturalist (comp. "Kosmos," ii. 2, vii., xiii. 2), his scientific works including: "Die Affen," "Wiesel und Katze," "Der Vogelgesang nach Seiner Tendenz und Entwicklung," "Vogelschutz oder Insektenschutz," "Zur Klärung in der Vogelschutzfrage," "Atavismus," and "Kopf und Herz" (an introduction to the study of animal logic).

S. S. F.

PLAGUE.—Biblical Data: Word which is used in the English versions of the Bible as a rendering of several Hebrew words, all closely related in meaning. These are: (1) "Maggefah" (a striking, or smiting): Used in a general way of the plagues inflicted upon the Egyptians (Ex. ix. 3–4); of the fatal disease which overtook the spies (Num. xiv. 37), and of that which slew many of the people after the rebellion of Korah (Num. xvi. 48–49), and at Shittim because of idolatrous practises at the shrine of Baal-peor (Num. xxv. 8, 9, 18; Ps. cvi. 29–30); of the tumors which attacked the Philistines on account of the presence of the Ark (I Sam. vi. 4), and of the three days' pestilence which ravaged Israel after David's numbering of the people (II Sam. xxiv. 21, 25); of a disease of the bowels (II Chron. xxi. 14–15), and, prophetically, of a plague which shall consume the flesh of the enemies of Jerusalem, both man and beast (Zech. xiv. 12, 15, 18).

(2) "Negef," from the same root and with the same general meaning as "maggefah" (a blow, a striking): Used of the plague of Baal-peor (Josh. xxii. 17), of that which followed the rebellion of Korah (Num. xvi. 46–47), and with a general application (Ex. xii. 13, xxx. 12; Num. viii. 19). The corresponding verb is used with the sense of "to plague" in Ex. xxxii. 35, Josh. xxiv. 5, and Ps. lxxxix. 23.

(3) "Nega'" (a touch, a stroke): Used of the last of the Egyptian plagues (Ex. xi. 1) and many times of leprosy (Lev. xiii., xiv., and xxiv., and generally in I Kings viii. 37–38 and Ps. xci. 10). The corresponding verb, in addition to a general use in Ps. lxxiii. 5, 14, is used of the plague which afflicted Pharaoh and his house because of the wrong done to Abram (Gen. xii. 17).

(4) "Makkah" (a blow, a wound): Used of the plague which was due to the eating of quails (Num. xi. 33), of the plagues of Egypt (I Sam. iv. 8), and more generally (Lev. xxvi. 21; Deut. xxviii. 59, 61; xxix. 22; Jer. xix. 8, xlix. 17, l. 13)

(5) "Deber": Rendered "plagues" in Hos. xiii. 14; "murrain" (*i.e.*, cattle-plague) in Ex. ix. 3; and "pestilence" in Ex. v. 3, ix. 15; Num. xiv. 12, and Hab. iii. 5.

E. C. J. F. McL.

——In Rabbinical Literature: Commenting on the words of Jethro, "For in the thing wherein they dealt proudly he was above them" (Ex. xviii. 11), the Talmud says: "The Egyptians were cooked in the pot in which they cooked others" (Soṭah 11a), that is, the punishment was made to correspond to their crime, on the "jus talionis" principle. This refers to Pharaoh's edict to the effect that all Jewish infants were to be cast into the Nile, the Egyptians being punished by the plague that turned the water of the Nile to blood. At the same time this plague proved that the Nile was not a deity as the Egyptians believed. Furthermore, the Egyptians suffered to the full extent the evils of the plagues, and did not derive any benefit, however indirect, therefrom. Hence, the frogs died in heaps "and the land stank"; while the "'arob," which the Rabbis say was a mixture or drove of wild animals (not "a swarm of flies"), disappeared after the plague ceased, and "there remained not one"; so that the Egyptians might not profit from the hides of the animals, which they might have done had the latter died like the frogs. Two theories have been advanced for the plague of darkness, one of which is that the plague was intended to hide the annihilation of the wicked Israelites who, refusing to leave Egypt, died there.

"Lex Talionis."

The period of each plague was seven days (Ex. vii. 25); and twenty-four days intervened between one plague and the next. The ten plagues lasted nearly twelve months ('Eduy. ii. 10; comp. Ex. R. ix. 12). The order and nature of the plagues are described by R. Levi b. Zachariah in the name of R. Berechiah, who says: "God used military tactics against the Egyptians. First, He stopped their water-supply (the water turned to blood). Second, He brought a shouting army (frogs). Third, He shot arrows at them (lice). Fourth, He directed His legions against them (wild animals). Fifth, He caused an epidemic (murrain). Sixth, He poured naphtha on them (blains). Seventh, He hurled at them stones from a catapult (hail). Eighth, He ordered His storming troops (locusts) against them. Ninth, He put them under the torturing stock (darkness). Tenth, He killed all their leaders (first-born)" (Yalḳ., Ex. 182; Pesiḳ. R. xvii. [ed. Friedmann, 89b]).

Plagues in the Red Sea.

Ten other plagues were inflicted on the Egyptians in the Red Sea (Ab. v. 6; Ab. R. N. xxxiii.; comp. ed. Schechter, 2d version, xxxvi.), in the various ways in which Pharaoh and his hosts were drowned. R. Jose the Galilean says: "The Egyptians in the Red Sea suffered fifty plagues. In Egypt the 'finger' of God was recognized by the ten plagues; but at the Red Sea God's powerful 'hand' was visible [Ex. xiv. 31, Hebr.], which being multiplied by five fingers makes fifty plagues." R. Eliezer multiplied these by 4, making 200 plagues; and R. Akiba multiplied them by 5, making 250 plagues. Each adduced his multiplier from the verse: "He cast upon them (1) the fierceness of his anger, (2) wrath, (3) and indignation, (4) and trouble, (5) by sending evil angels among them" (Ps. lxxviii. 49). R. Eliezer does not count "fierceness of his anger" (Mek., Ex. vi.; comp. Ex. R. xxiii. 10; see also the Passover Haggadah).

The order of the plagues in the Psalms differs from that in Exodus. R. Judah indicated the latter order by the mnemonic combination דצך עדש באחב, consisting of the initial letters of the ten plagues as follows: דם צפרדע כנים ערוב דבר שחין ברד ארבה חשך (מכת) בכורות = (1) water turning to blood, (2) frogs, (3) lice, (4) swarms of beasts, (5) murrain, (6) blains, (7) hail, (8) locusts, (9) darkness, (10) slaying of the first-born. The ten plagues are furthermore divided thus: three performed through Moses, three through Aaron, three directly by God, and one, the sixth, through Moses and Aaron together (Ex. vii. 17–x. 21; "Shibbole ha-Leḳeṭ," ed. Buber, p. 97b).

E. C. J. D. E.

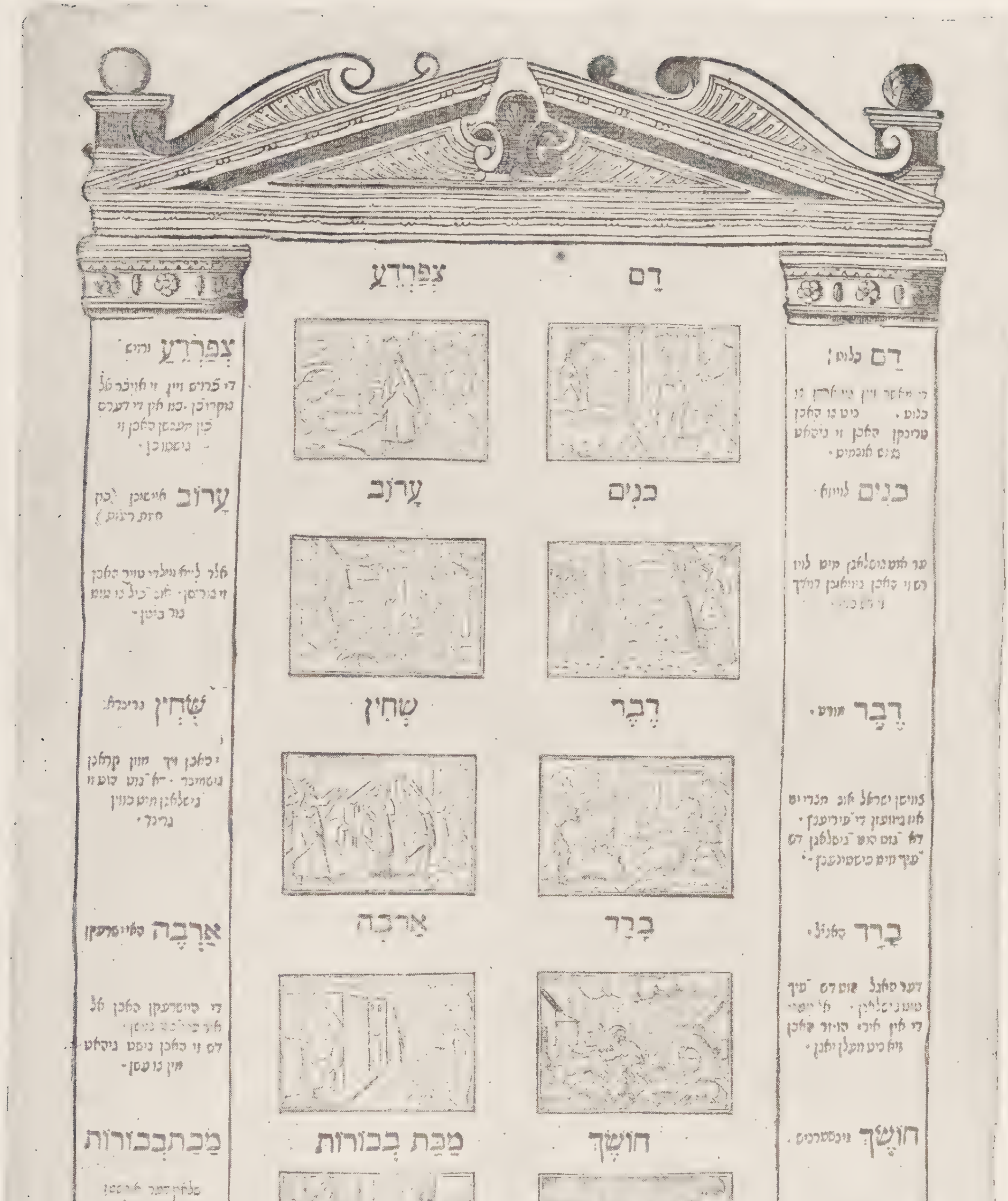
——Critical View: In the majority of cases the plague is regarded and spoken of as a divine visitation, a penalty inflicted upon the individual, family, or nation because of sin. Even the common disease of leprosy is said to be "put in a house" by God (Lev. xiv. 34). The exact nature of the fatal sickness which attacked the people on more than one occasion in the wilderness is a matter of conjecture, but there can be little doubt that it was the bubonic plague which destroyed the Philistines (I Sam. v. 6–12).

Plagues of Egypt.

The calamities inflicted upon the Egyptians because of Pharaoh's refusal to let the people of Israel go into the wilderness to observe a feast to Yhwh are designated "plagues" (Ex. ix. 14, xi. 1). The narrative in Exodus tells of ten such visitations. According to the critical analysis of the sources of this narrative it appears that one, probably the earliest, story (J) tells of seven of the ten plagues (viz., 1, 2, 4, 5, 7, 8, 10); another (E), of four, or possibly six (viz., 1, 3 [?], 7, 8, 9, 10 [?]); and the third (P), of six (viz., 1, 2, 3, 5, 6, 10). Psalm lxxviii. recalls seven, and Psalm cv. eight, of these. It is possible that one or more of the plagues may be duplicated in the narrative as it now stands.

The first plague was the defilement of the river. "All the waters that were in the river were turned to blood. And the fish that was in the river died" (Ex. vii. 21). The Egyptians regarded the Nile as a god (see Maspero, "Dawn of Civilization," pp. 36–42), and no doubt, to the Hebrew writer, this visitation seemed peculiarly appropriate. The water of the Nile regularly becomes discolored from minute organisms or from decaying vegetable matter and mud carried down by the floods which reach Egypt in June. The color is said to vary from gray-blue to dark red. A cause of this plague might therefore be found in the presence of an unusually large quantity of such impurities, making the water putrid. The second plague was a multitude of frogs. The third and fourth consisted of swarms of insect pests, probably stinging flies or gnats. The fifth was a murrain, or cattle-plague, probably anthrax or rinderpest. Pruner ("Krankheiten des

Details of Plagues.



דָם צְפַרְדֵעַ

כִנִים עָרוֹב

דֶבֶר שְׁחִין

בָרָד אַרְבֶה

חוֹשֶׁךְ מַכַּת בְּכוֹרוֹת

רבי

THE TEN PLAGUES, ACCORDING TO A PASSOVER HAGGADAH OF 1695.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Orients," Erlangen, 1847) describes an outbreak of the last-named in Egypt in 1842.

The sixth plague was one of boils which Philo ("De Vita Moysis") describes as a red eruption in which the spots became swollen and pustular, and in which "the pustules, confluent into a mass, were spread over the body and limbs." This description, if correct, would point to smallpox. The seventh plague was a great storm of hail; the eighth, a swarm of locusts destroying the crops and even the leaves and fruit of the trees. The ninth was a "thick darkness" continuing for three days. It has been suggested that such a darkness might have been caused by the south or southwest wind, which blows about the time of the vernal equinox, bearing clouds of sand and fine dust that darken the air (see Denon, "Voyage dans l'Egypte," p. 286, Paris, 1802); this wind blows for two or three days at a time. The tenth and last plague was the destruction of the first-born, when YHWH "gave their life over to the pestilence and smote all the first-born of Egypt" (Ps. lxxviii. 50–51).

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E. C. J. F. McL.

PLANTS.—In the Bible: The following names of plants and plant materials are found in the Old Testament:

[The plant-names in this table follow the order of the Hebrew alphabet, but are transliterated according to the system adopted by THE JEWISH ENCYCLOPEDIA.]

Hebrew Name.	Botanical Name.	Popular Name.
א		
Ebeh	Cyperus Papyrus, Linn. (?)	Papyrus (?).
Abaṭṭiḥim (plural).	Citrullus vulgaris, Schrad.	Watermelon.
Abiyyonah	fruit of Capparis spinosa, Linn.	Thorny caper.
Egoz	Juglans regia, Linn	Walnut.
Agam, agmon	Juncus, Arundo, Phragmites	Rush, reed.
Ahalim, ahalot (pl.).	Aquilaria Agallocha, Roxb. (Gildemeister and Hoffmann, "Die Aetherischen Oele," p. 645, note).	Aloes-wood.
Orot	Eruca sativa, Lam. (?)	Eruca.
Ezob	Origanum Maru, Linn	Wild marjoram.
Aḥu, gome	Cyperus Papyrus, Linn.	Papyrus.
Aṭad	Lycium europæum, Linn.	Box-thorn.
Elah (see ẓori)	Pistacia Terebinthus, var. Palæstina, Engl.	Terebinth.
Allah, allon	Quercus	Oak.
Algummim, almuggim (pl.).		Sandalwood (?).
Erez	Cedrus Libani	Cedar of Lebanon.
Oren	a conifer, Pinus or Abies	Pine or fir.
Eshel	Tamarix Syriaca, Boiss., or Tamarix articulata, Vahl.	Tamarisk.
ב		
Bo'shah		Stinkweed (?).
Bedolaḥ	gum of the Balsamodendron Mukul, Hooker.	
Boṭnim (pl.)	fruit of Pistacia vera, Linn.	Pistachio.
Beka'im	mulberry	In the Mishnah a sort of fruit.
Beẓalim (pl.)	Allium Cepa, Linn.	Onion.
Barḳanim	Phæopappus scoparius, Sieb.	Phæopappus.
Berosh, berot	Abies Cilicica, Ant. and Ky	Cilician spruce.
Borit	vegetable lye of Mesembryanthemum, Salicornia, Aizoon, etc.	
Basam, bosem	Balsamodendron Opobalsamum, Kunth.	
Beter	not a plant, but erroneously identified by Wellhausen and Kautzsch with Malabathrum.	
ג		
Gad	Coriandrum sativum, Linn.	Coriander.
Galgal	(prototype) Plantago Cretica, Linn., Gundelia Tournefortii, Linn., Centaurea myriocephala, Schrad., and others (Fonck, "Streifzüge," etc., p. 87; Kerner, "Pflanzenleben," ii. 787).	rolling balls of dry weeds, "witch-balls," as explained by Bar Hebræus on Ps. lxxxiii. 14.
Gome (see aḥu).		
Gefen	Vitis vinifera, Linn.	Grape-vine.
Gefen sadeh (see paḳḳu'ot).		
Gofer	Cupressus	Cypress.
ד		
Duda'im (pl.)	Mandragora officinarum, Linn.	Mandrake.
Doḥan	Andropogon Sorghum, Linn.	Bread, durra.
Dardar	a thistle, especially Centaurea Calcitrapa, Linn., and others.	Star-thistle.
ה		
Hobnim		Ebony.
Hadas	Myrtus communis, Linn	Myrtle.
ז		
Zayit	Olea Europæa, Linn	Olive.
ח		
Ḥabaẓẓelet	Colchicum, especially Colchicum Steveni, Kunth.	Meadow-saffron.
Ḥedeḳ	Solanum coagulans, Forsk.	Nightshade.
Ḥoaḥ	probably Echinops viscosus, DC.; perhaps Acanthus Syriacus, Linn.	According to tradition, a fodder for camels.
Ḥiṭṭah	Triticum vulgare, Linn.	Cultivated wheat.
Ḥelbenah	resin of Ferula galbaniflua, Boiss. and Buhse.	
Ḥallamut	Anchusa, Linn.	Bugloss or alkanet.
Ḥaẓir	Allium Porrum, Linn.	Leek.
Ḥarul	Lathyrus, Linn.	Vetchling.
Yiẓhar	figurative for "zayit"	Olive.
כ		
Kammon	Cuminum Cyminum, Linn.	Cumin.
Kussemet	Triticum Spelta, Linn.	Spelt.
Kofer	Lawsonia alba, Lam	Henna.
Karkom	root of Curcuma longa, Linn. (*sic*).	Turmeric.
ל		
Libneh	Populus alba, Linn.	White poplar.
Lebonah	from Boswellia Carteria, Birdwood, and others.	Frankincense.
Luz (see shaḳed).		
Loṭ	mastic (*sic*) of Pistacia Lentiscus, Linn.	
La'anah	Artemisia monosperma, Delile, Artemisia Judaica, Linn.	Absinth.
מ		
Malluaḥ	Atriplex Halimus, Linn.	Orach.
Mor	especially from Commiphora Abyssinica, Engl., and Commiphora Schimperi, Engl. (according to Holmes, perhaps Commiphora Kataf, Engl., Balsamodendron Kafal, Kunth; see Gildemeister and Hoffmann, *l.c.* p. 639; Schweinfurth, "Berichte der Deutschen Pharmacologischen Gesellschaft," iii. 237, cited by Gildemeister and Hoffmann, *l.c.* p. 637).	Myrrh.
נ		
Nahalolim (pl.).	according to Saadia, Prosopis Stephaniana, Willd.	
Naḥal (see tamar).		
Naṭaf	resin of Styrax officinalis, Linn.	Storax.
Nekot	tragacanth of Astragalus gummifer, Labill., and others.	Varieties of astragalus.
Na'aẓuẓ	a prickly plant, which can not be identified with certainty.	Alhagi (?).
Nerd	Nardostachys Jatamansi, DC.	Spikenard.
ס		
Suf	Juncus	Rush.
Sir	Poterium spinosum, Linn (?)	Thorny burnet; perhaps, also, other thornbushes.
Sillon (pl. sallonim).		Thorn, thornbush.
Seneh	Rubus sanctus, Schreb.	Blackberry.

Hebrew Name.	Botanical Name.	Popular Name.
Sirpad	according to Ibn Janaḥ, Atraphaxis spinosa, Linn.; according to Jerome, Urtica, Linn.	Atraphaxis, or nettle.
ע		
ʿAdashim (pl.).	Lens esculenta, Mnch.	Lentil.
ʿEẓ shemen	Elæagnus hortensis, M. Bieb. (?), Pinus Halepensis, Mill. (?).	Pine.
ʿArabah	Populus Euphratica, Oliv.	Euphrates poplar.
ʿArot, considered by the LXX. as identical with "aḥu."		
ʿArmon	Platanus orientalis, Linn.	Plane-tree.
ʿArʿar	Juniperus oxycedrus, Linn.	Juniper.
פ		
Pol	Vicia faba, Linn., probably also Vigna Sinensis, var. sesquipedalis, Linn.	Horse-bean, bean.
Pannag	Panicum miliaceum, Linn. (?).	Millet.
Paḳḳuʿot (pl.)	Citrullus Colocynthis (Linn.), Schrad.	Bitter cucumber.
Pishtah	Linum usitatissimum, Linn.	Flax.
צ		
Ẓe'elim	Zizyphus spina-Christi, Linn.	Christ's-thorn.
Ẓinnim (pl. ẓeninim).		Thorn-hedge, thorns.
Ẓafẓafah	Salix safsaf, Forsk.	Willow.
Ẓori (see elah).	resin of Pistacia Terebinthus, var. Palæstina, Engl., but, according to Jewish tradition, resin of Commiphora Kataf, Engl. (Balsamodendron Kafal, Kunth).	Terebinth.
ק		
Ḳiddah, ḳeziʿah.	varieties of Cinnamomum Cassia, Bl.	Cassia.
Ḳoẓ		Thorn-bush.
Ḳiḳayon	Ricinus communis, Linn.	Common castor-oil plant.
Ḳimmos	Urtica, Linn (?)	Nettle.
Ḳaneh	Arundo Donax, Linn., and Phragmitis communis, Trin.	Reed.
Ḳeneh bosem and ḳaneh haṭob.	Acorus Calamus, Linn.	Calamus (Gildemeister and Hoffmann, *l.c.* p. 384).
Ḳinnamon	Cinnamomum Zeylanicum, Breyne.	Cinnamon-bush.
Ḳezaḥ	Nigella sativa, Linn.	Nutmeg-flower.
Ḳishshuʿim (pl.)	Cucumis Chate, Linn., and Cucumis sativus, Linn.	Cucumber.
ר		
Rosh	according to Post, Citrullus Colocynthus (Linn.), Schrad. (see paḳḳuʿot), but this is very doubtful).	
Rimmon	Punica Granatum, Linn	Pomegranate.
Rotem	Retama Rætam (Forsk.), Web.	Juniper-bush.
שׂ שׁ		
Sorah (same as doḥan [?]).		
Siaḥ	Artemisia, Linn	Wormwood.
Sikkim (pl.)		Brambles.
Seʿora	Hordeum, Linn	Barley.
Shum	Allium sativum, Linn.	Garlic.
Shoshannah, shushan.	Lilium candidum, Linn.	Lily.
Shiṭṭah	Acacia Nilotica, Del., and others.	Acacia.
Shayit (?).		
Shamir	Paliurus aculeatus, Linck (?)	Garland-thorn.
Shaḳed, luz	Prunus Amygdalus, Stokes (Amygdalus communis, Linn.).	Almond.
Shiḳmah	Ficus Sycomorus, Linn.	Sycamore.
ת		
Te'enah	Ficus Carica, Linn.	Fig.
Te'ashshur	Cupressus sempervirens, Linn.	Cypress.
Tidhar	according to the Targ., Cornus mas, Linn., or Cornus Australis, Cam.	Cornel, dogwood.
Tamar, and possibly also naḥal.	Phœnix dactylifera, Linn.	Palm.
Tappuaḥ	Malus communis, Desf.	Apple.
Tirzah	(1) according to Saadia and Ibn Janaḥ, Pinus Halepensis, Mill.; (2) according to the Vulgate, Ilex, either Quercus Ilex, Linn., or Quercus coccifera, Linn.	(1) Pine; (2) oak.

——**In the Apocrypha:** In the Apocryphal books the following plants and plant-products are mentioned: vine, palm, fig, olive-tree, mulberry-tree (pomegranate), wheat, barley, pumpkin, rush, reed, grass, cedar, cypress, terebinth, mastic, holm-oak, rose, lily, ivy, hedge-thorn, spices, cinnamon, aspalathus, myrrh, galbanum, stacte, and incense. The rose and ivy are mentioned in the Mishnah also; but they do not occur in the Hebrew Old Testament.

The rose-plant of Jericho, mentioned in Ecclus. (Sirach) xxiv. 14, has been identified, through over-hasty speculation, with *Anastatica Hierochuntica*, which, however, is not found in that district. This *Anastatica* is frequently used by the Christians as a symbol, while the modern Jews have frequently mentioned it in their poetry. The *Asteriscus pygmæus*, Coss., which grows at Jericho, also has been regarded as the rose of Jericho. The branches of the *Anastatica* bend inward when the fruit becomes ripe, so that the numerous closed, pear-shaped pods, found at the ends of the branches, seem to be surrounded by a lattice. In the case of the *Asteriscus*, on the other hand, after the time of ripening it is not the branches, but the top leaves, grouped in rosettes, which close over the fruit (Robinson, "Palästina," ii. 539; Sepp, "Jerusalem und das Heilige Land," i. 610; Post, "Flora of Syria, Palestine, and Sinai," p. 67; Kerner, "Pflanzenleben," ii. 783).

——**In Philo and Josephus:** Philo gives no additional information regarding the knowledge of botany possessed by the Jews in antiquity. It is true that he made allegorical use of grass and flowers, wild trees and those that bear fruit, the oak, the palm, and the pomegranate, incense, and the tree of life (Siegfried, "Philo von Alexandria," pp. 185 *et seq.*, Jena, 1875), but he wrote neither on botany nor on agriculture (Meyer, "Gesch. der Botanik," ii. 80). Josephus, on the other hand, deserves special mention, since he was the only author in Jewish antiquity who attempted to describe a plant in exact detail. He says, in his discussion of the head-dress of the high priest ("Ant." iii. 7, § 6): "Out of which [the golden crown] arose a cup of gold like the herb that we call 'saccharus,' but which is termed 'hyoscyamus' by the Greeks." The form *σάκχαρον* is the Greek transliteration of the Aramaic "shakruna," which is not mentioned again until it is named in the medical work ascribed to ASAPH BEN BERECHIAH. The next description of the plant is given in Hebrew by Azariah dei Rossi ("Me'or 'Enayim," ch. xlix.). Josephus describes it from personal observation and shows a very clear knowledge of the peculiarities of the plant. In describing it he mentions the *μήκων*, or poppy, for the first time in Jewish literature, as well as the plants *εὔζωμον* (rocket), *βουνίας*, and *σιδηρίτις*. He is likewise the first to refer to the chick-pea in *'ερεβίνθων οἶκος* ("B. J." v. 12, § 2), the vetch ("karshinna"; *Vicia Ervilia*, Linn.; *ὄροβος*, *ib.* v. 10, § 3), the fenugreek (*Trigonella Fœnum-Græcum*, Linn.; *τῆλις*, *ib.* iii. 7, § 29), the amomum ("Ant." xx. 2, § 3) growing near Carrhæ, and the laurel-wreaths of the Romans (*δάφνη*, "B. J." vii. 5, § 4).

The second specifically botanical reference is to

Plants First Mentioned by Josephus.

the *πήγανον*, a rue of extraordinary size growing in the precincts of the palace at Machærus. The rue is mentioned by Josephus ("B. J." vii. 6, § 3) for the first time among Jewish writers, though it occurs also in Luke xi. 42. Later the Greek name appears as a foreign word in the Mishnah. The rue at Machærus was equal to any fig-tree in height and breadth, and according to tradition it had been standing since the time of Herod; the Jews cut it down when they occupied this fortress. The valley bounding the city on the north, Josephus continues, is called Ba'arah (בערה; Epstein, "Mi-Ḳadmoniyyot," p. 108), and produces a marvelous root of the same name. "It is a flaming red, and shines at night." Then follows the popular description of a magic root that can be drawn from the earth only by a dog, which loses its life thereby. Ælian (*c.* 180) repeats the tale; but a picture in the Vienna manuscript of Dioscorides, made in the fifth century, is the earliest proof that this mysterious root was supposed to be the mandragora or mandrake (Ferdinand Cohn, in "Jahresbericht der Schlesischen Gesellschaft für Vaterländische Cultur," botanical section, 1887, 27, x.; "Verhandlungen der Berliner Anthropologischen Gesellschaft," 17, x. [1891] 730; 19, xii. 749. Instead of a dog, an ass pulls out the root according to Midr. Agada, ed. Buber, on Gen. xlix. 14. On the human form of the mandrake see Ibn Ezra on Cant. vii. 14; Salfeld, "Hohelied," p. 72. The popular belief regarding the mandragora is given in full by Judah Hadassi [1148] in "Eshkol ha-Kofer," 152c; Maimonides, "Moreh," French transl. by Munk, iii. 235; Güdemann, "Gesch." iii. 129; Grünbaum, "Jüdisch-Deutsche Chrestomathie," p. 176).

The Sodom-Apple.

Josephus was also the first to mention the so-called Sodom-apple, *Calotropis procera*, Willd. (Post, *l.c.* p. 526), describing it as a fruit exactly resembling edible apples in color, but composed only of ashes, and crumbling in the hand to dust ("B. J." iv. 8, § 4). He speaks highly also of the fruitfulness of Palestine, mentioning particularly the palms ("Ant." iv. 6, § 1; "B. J." i. 6, § 6; iii. 10, § 8; iv. 8, §§ 2, 3, 4) and balsam at Jericho ("Ant." xiv. 4, § 1; xv. 4, § 2) and Engedi (*ib.* ix. 1, § 2), as well as the palms at Phasaelis, Archelais (*ib.* xviii. 2, § 2), and Peræa ("B. J." iii. 3, § 3). The balsam-tree was introduced by the Queen of Sheba, and was afterward planted ("Ant." viii. 6, § 6) and tapped ("B. J." i. 6, § 6). At Jericho the cypress (*κύπρος*, *ib.* iv. 8, § 3) and the *μυροβάλανος* (*ib.* iv. 8, § 3) also grew. In Peræa, furthermore, there were fruitful places where olive-trees, vines, and palms flourished (*ib.* iii. 3, § 3), but the fruits of Gennesaret surpassed all (*ib.* iii. 10, § 8, a statement which is confirmed by the Talmud).

Biblical Names Recapitulated by Josephus.

Naturally every recapitulation of Biblical history contains references to all the Biblical plants; and in Josephus references are found to Adam's fig-leaves ("Ant." i. 1, § 4); the olive-leaf of Noah's dove (*ib.* i. 3, § 5); Noah's vine (*ib.* i. 6, § 3); Ishmael's fir-tree (*ib.* i. 12, § 3, *ἐλάτη*, as LXX. and Josephus render השיחים by analogy with אשוחא); Abraham's oak, *Ogyges* (*ib.* i. 10, § 3); the terebinth standing near Hebron since the creation of the world ("B. J." iv. 9, § 7); Esau's lentil pottage ("Ant." ii. 1, § 1); Reuben's mandrakes (*ib.* i. 19, § 8); the wheat-sheaf in Joseph's dream (*ib.* ii. 2, § 2) and the grapes in the visions of the two Egyptians (*ib.* ii. 5, § 2); Moses' ark of bulrushes (*ib.* ii. 9, § 4), and the burning bush (*βάτος*, *ib.* ii. 12); the manna that was like bdellium and coriander (*ib.* iii. 1, § 6); the blossoming almond-rod (*ib.* iv. 4, § 2); the seventy palms (*ib.* iii. 1, § 3); Rahab's staiks of flax (*ib.* v. 1, § 2); the trees in Jotham's parable (*ib.* v. 7, § 2); the cypress and thistle of the parable in II Kings xiv. 9 (*ib.* ix. 9, § 2); Hiram's cedar-trees (*ib.* vii. 3, § 2; viii. 2, § 7; 5, § 3; "B. J." v. 5, § 2); the pine-trees, which Josephus says were like the wood of fig-trees (*πεύκινα*, "Ant." viii. 7, § 1); the lilies and pomegranates on the pillars of the Temple (*ib.* viii. 3, § 4) and on the golden candlestick (iii. 6, § 7).

Solomon "spoke a parable on every sort of tree, from the hyssop to the cedar" (*ib.* viii. 2, § 5) and built the *Δρυμών* (*ib.* viii. 6, § 5; comp. *δρυμός*, "oak-coppice," *ib.* xiv. 13, § 3; "B. J." i. 13, § 2; Boettger, "Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus," p. 105).

Josephus, as well as the Biblical narrative, mentions apples eaten by Herod ("Ant." xvii. 7; "B. J." i. 33, § 7); fig-trees ("Ant." viii. 7, § 1; "B. J." vii. 6, § 3); pomegranates ("Ant." iii. 7, § 6); cages of sedge (*ib.* ii. 10, § 2); wheat (*ib.* xvii. 13, § 3; "B. J." v. 13, § 7); wheat and barley ("Ant." ix. 11, § 2; "B. J." v. 10, § 2); barley alone ("Ant." iii. 10, § 6, v. 6, § 4); and herbs (*λαχανεία*, "B. J." iv. 9, § 8).

Plants Named in the Legal Code.

In describing the legal code, Josephus recapitulates the following Biblical plants: hyssop at various sacrifices ("Ant." ii. 14, § 6; iv. 4, § 6); flax in the priestly robes (*ib.* iii. 7, § 7); pomegranates, signifying lightning, on the high priest's garments ("B. J." v. 5, § 7); lilies and pomegranates on the golden candlesticks ("Ant." iii. 6, § 7); cinnamon, myrrh, calamus, and iris ("ḳiddah") in the oil of purification (*ib.* iii. 8, § 3; Whiston: "cassia"); cinnamon and cassia ("B. J." vi. 8, § 3); the first-fruits of the barley ("Ant." iii. 10, § 5); he likewise cites the precept against sowing a diversity of plants in the vineyard (*ib.* iv. 8, § 20). In like manner the Biblical metaphor of the broken reed (*ib.* x. 1, § 2) is repeated.

Josephus is of course acquainted with the citron-apple, mentioned in the Mishnah and forming part of the festival-bush together with the palm-branch, willow, and myrtle, although he calls it vaguely the "Persian apple" (*μῆλον τῆς Περσέας*), not the "Median" ("Ant." iii. 10, § 4). He is more accurate in designating the fruit itself (*κιτρία*, *ib.* xiii. 13, § 1). The golden vine of the Temple is mentioned twice (*ib.* xiv. 3, § 1; "B. J." v. 5, § 4).

The "Yosippon."

The "Yosippon" (ed. Gagnier, ii. 10, § 70) mentions among the wonders seen by Alexander on his way to India a tree, איסבוקטין, which grew until noon, and then disappeared into the earth. In the same work (ii. 11, § 77) the trees of the sun and moon forewarn Alexander of his early death.

——**In the New Testament:** The following names of plants may be cited from the New Testament:

New Testament Name.	Botanical Name.	Popular Name.
ἀγριέλαιος (opposed to καλλιέλαιος).	Olea Europæa, Linn., var. sylvestris.	Wild olive of northern Syria.
ἄκανθα		Thorn.
ἀλόη	Aquilaria Agallocha, Roxb.	Aloe.
ἄμπελος (σταφυλή).		Vine.
ἄμωμον		Amomum.
ἄνηθον	Anethum graveolens, Linn.	Dill.
ἄψινθος	Artemisia, Linn	Wormwood.
βάτος	Rubus, Linn	Blackberry.
ἐλαία	Olea Europæa, Linn	Olive.
ζιζάνιον	Lolium temulentum, Linn.	Bearded darnel.
ἡδύοσμον	Mentha	Mint.
θύινος, derivative from θυία.	Thuja articulata, Vahl	Arbor-vitæ.
κάλαμος	Arundo Donax, Linn., and Phragmitis communis, Trin.	Reed.
κεράτιον	Ceratonia Siliqua, Linn	Saint-John's-bread, carob.
κιννάμωμον		Cinnamon.
κριθή	Hordeum, Linn	Barley.
κρινόν	Lilium candidum, Linn	Lily.
κύμινον	Cuminum Cyminum, Linn	Cumin.
λίβανος		Frankincense.
λίνον	Linum usitatissimum, Linn.	Flax (used only metaphorically for wick and for linen garments).
μάννα	from the Tamarix mannifera, Ehrenberg, and Alhagi Maurorum, DC.	Manna.
νάρδος	Nardostachys Jatamansi, DC.	Spikenard.
πήγανον	Ruta, Linn	Rue.
σίναπι	Sinapis, Linn	Mustard.
σῖτος, στάχυς	Triticum	Wheat, grain.
σμύρνα		Myrrh.
συκάμινος	Morus nigra, Linn	Mulberry.
συκομοραία	Ficus Sycomorus, Linn	Sycamore.
συκῆ, σῦκον, ὄλυνθος.	Ficus Carica, Linn	Fig.
τρίβολος	Tribulus terrestris, Linn	Land-caltrop.
ὕσσωπος	Origanum Maru, Linn	Wild marjoram.
φοῖνιξ, βάιον	Phœnix dactylifera, Linn	Palm.

More general terms are ἄνθος (flower), βοτάνη (herbage), δένδρον (tree), κλῆμα (branch), λάχανον (vegetable), φρύγανον (brushwood), φυτεία (plant), χλωρός (green), χόρτος (grass).

The following names of plants are found in proper names in the New Testament: the palm (Thamar), the lily (Susanna), the fig (Beth-phage), the narcissus (as the name of the Roman Narcissus); the name of the date has been conjectured to form part of the name of Bethany (Bet-hine). The crown of thorns placed on Jesus may have been composed of the garland-thorn, *Paliurus aculeatus*, Lam., of the jujube, *Zizyphus vulgaris*, Lam., or of a variety of hawthorn, the *Cratægus Azarolus*, Linn., or the *Cratægus monogyna*, Willd.

——**In the Pseudepigrapha:** There are few references to plants in the pseudepigrapha, so far as the latter are included in Kautzsch's collection ("Die Apokryphen und Pseudepigraphen des Alten Testaments," Freiburg-im-Breisgau and Leipsic, 1900, cited here as K.). In these references Biblical figures and concepts prevail for the most part. The fertility ("shebaḥ ha-areẓ") which was the glory of Palestine (Deut. viii. 8) is lauded by Aristeas (§ 112; K. ii. 15), who praises the agriculture there. "The land," he says, "is thickly planted with olive-trees, cereals, and pulse, and is rich in vines, honey, fruits, and dates." When Abraham entered Palestine he saw there vines, figs, pomegranates, the "balan" and the "ders" (two varieties of oak, *βάλανος* and *δρῦς*), terebinths, olive-trees, cedars, cypress-trees, frankincense-trees (*λίβανος*), and every tree of the field (Book of Jubilees, xiii. 6; K. ii. 63).

According to the later (Christian) version of the Greek Apocalypse of Baruch (iv.; K. ii. 451), Noah planted the vine only because the wine was destined to become the blood of Jesus; otherwise, the vine from which Adam ate the forbidden fruit would have fallen under a curse. Noah is saved like one grape of a whole cluster, or one sprig in an entire forest (II Esd. ix. 21; K. ii. 384). The vine is also mentioned in the Sibylline Books (iv. 17; K. ii. 201), the Syriac Apocalypse of Baruch (x. 10; K. ii. 415), and in the Testaments of the Twelve Patriarchs (Levi, 2; K. ii. 466), where the Lord becomes to Levi his farm, vine, fruits, gold, and silver. When the Messiah shall come the earth will bring forth its fruit ten thousandfold; and on each vine there will be 1,000 branches; on each branch, 1,000 clusters; and on each cluster, 1,000 grapes; and each grape will yield a "cor" of wine (Syriac Apoc. Baruch, xxix. 5; K. ii. 423). The Syriac Apocalypse of Baruch (xxxvi. 3 *et seq.*; K. ii. 424 *et seq.*) contains also a vision of a forest, a vine, and a cedar, and the Book of Jubilees (xiii. 26; K. ii. 65) mentions tithes of seed, wine, and oil.

Fig-leaves are said to grow in paradise, a belief based upon the Biblical account (Apoc. Mosis, § 21; K. ii. 522), while, according to the Ethiopic Apocalypse of Baruch, the figs which Ebed-melech carries remain fresh and unwithered during his sleep of sixty-six years and are taken to Babylon by an eagle (p. 402).

Among other trees and fruits mentioned in the pseudepigrapha are: the olive-tree (Sibyllines, iv. 17; K. ii. 201; Test. Patr., Levi, 8, p. 467; instead of "siaḥ" [Gen. xxi. 15], the Book of Jubilees, xvii. 10; K. ii. 70, reads "olive-tree"), palms (Enoch, xxiv. 4; K. ii. 254), dates of the valley (Jubilees, xxix. 15; K. ii. 90), nut-tree (Enoch, xxix. 2; K. ii. 256; not the almond-tree, which is mentioned shortly afterward, *ib.* xxx. 3), almonds and terebinth-nuts (Jubilees, xlii. 20; K. ii. 109, following Gen. xliii. 11), aloe-tree (Enoch, xxxi. 2; K. ii. 256), cedar (Test. Patr., Simeon, 6; K. ii. 464). A book sprinkled with oil of cedar to preserve it is described in the Assumption of Moses (i. 17; K. ii. 320); the locust-tree (Enoch, xxxii. 4; K. ii. 256), and, especially, oaks also are mentioned, as in the Syriac Apocalypse of Baruch (lxxvii. 18; K. ii. 441); they are said to grow at Hebron (Enoch, vi.; K. ii. 414), at Mamre (Jubilees, xiv. 10; K. ii. 65), and in the land of Sichem (Jubilees, xxxi. 2; K. ii. 92); the oak is likewise mentioned in the lament over Deborah (Jubilees, xxxii. 30; K. ii. 96).

Of all the information regarding trees the most interesting is the list of evergreens given in Jubilees (xxi. 12; K. ii. 76), while this class of trees is also alluded to in Enoch (iii.; K. ii. 237) and in the Testament of Levi (ix.; K. ii. 468; Löw, p. 59). Similar catalogues occur in the Talmud and Mishnah, and in the Greek writings on agriculture. The Book of Jubilees mentions the following as appropriate for the altar: cypress, juniper, almond-tree (for which, following Dillmann, "acacia" has been suggested as an emendation), Scotch pine, pine, cedar, Cilician spruce, palm (?), olive-tree, myrtle, laurel, citron (*Citrus medica*, Risso), juniper (? Ethiopic "arbot," for which Dillmann conjectures "arkot," ἄρκευθος), and balsam.

On account of their beauty the following flowers are mentioned in the pseudepigrapha: lily (Test. Patr., Joseph, 18; K. ii. 502), rose (Test. Patr., Simeon, 6; K. ii. 464; Enoch, lxxxii. 16; K. ii. 287; cvi. 2, 10; K. ii. 308 *et seq.*: "rubra sicut rosa" and "rubrior rosa": it is also mentioned in the Apocrypha, Mishnah, Targum, and LXX.), and the rose-laurel. The oleander seems to be intended by "the field of Ardaf" in II Esd. (ix. 26; K. ii. 385) (the last letter with the variants "s," "d," "t," and "b"). "Harduf" ("hirduf," "hardufni") is a borrowed word even in the Mishnah, and shows, together with the Arabic "diflah," that the *Nerium Oleander*, Linn., came from Europe, or, more exactly (according to O. Schrader, in Hehn, "Kulturpflanzen," 6th ed., p. 405), from the Spanish west. The plant had reached Greece before the time of Dioscorides and Pliny; and it may have grown wild in Palestine by the end of the first century just as it does at present; it is always found in water-courses, and flourishes from the level of the Ghor to an altitude of 3,280 feet in the mountains (Post, *l.c.* p. 522). To such a region the seer of II Esdras was bidden to go, there to sustain himself on the flowers of the field. In Sibyllines (v. 46; K. ii. 206, a passage originally heathen) the flower of Nemea, σέλινον (parsley), is mentioned.

As in the Bible narrative, thorns and thistles appeared after the fall of man (Apoc. Mosis, § 24; K. ii. 522), while thorns and prickly briers are mentioned in the Sibyllines (Preface, 24 *et seq.*; K. ii. 184). The Biblical "duda'im," mentioned in the Testament of Issachar (i.; K. ii. 478), are mandrakes, which grow in the land of Aram, on an elevation, below a ravine. Tithes of the seed are mentioned (Jubilees, xiii. 26; K. ii. 65); while according to Aristeas (§ 145; K. ii. 17), the clean birds eat wheat and pulse. Egypt is mentioned (Sibyllines, iv. 72; K. ii. 202) as producing wheat; and the marrow of wheat, like the Biblical "kilyot ḥiṭṭah" ("kidneys of wheat," Deut. xxxii. 14), is spoken of in Enoch (xcvi. 5; K. ii. 302), while II Esdras (ix. 17; K. ii. 384) declares (R. V.): "Like as the field is, so is also the seed; and as the flowers be, such are the colors also." In the same book (iv. 31 *et seq.* [R. V.]; K. ii. 357) occurs also an argument "de minore ad maius," found in the Bible likewise: "Ponder now by thyself, how great fruit of wickedness a grain of evil seed hath brought forth. When the ears which are without number shall be sown, how great a floor shall they fill!" (comp. the "ḳal wa-homer" in II Esd. iv. 10, end; K. ii. 355; and see Schwarz, "Der Hermeneutische Syllogismus," p. 82, Vienna, 1901). Lolium (ζιζάνιον) is mentioned in Apoc. Mosis, § 16 (K. ii. 520). Among the spices and condiments, cinnamon is described as obtained from the excrement of the worm which comes from the dung of the phenix (Greek Apoc. Baruch, vi.; K. ii. 453), and is also mentioned in Enoch, xxx. 3, xxxii. 1; K. ii. 256; Apoc. Mosis, § 29; K. ii. 524; Vita Adæ et Evæ, § 43; K. ii. 520. Pepper, spoken of in Enoch (xxxii. 1; K. ii. 256), is new, although it is met with as early as the Mishnah.

Among other plants mentioned in the pseudepigrapha are: aloe-trees (Enoch, xxxi.; K. ii. 256); balsam (*ib.* xxx. 2); galbanum (*ib.*; Jubilees, iii. 27, xvi. 24; K. ii. 45, 69); sweet-calamus and saffron (Apoc. Mosis, *l.c.*; Vita Adæ et Evæ, *l.c.*); costus-root (Jubilees, xvi. 24; K. ii. 69); ladanum, and similar almonds (Enoch, xxxi. 2; K. ii. 256); gum-mastic (Enoch, xxxii. 1, xxx. 1; K. ii. 256; myrrh (Enoch, xxix. 2; K. ii. 256; Jubilees, xvi. 24; K. ii. 69); nard (Jubilees, iii. 27, xvi. 24; K. ii. 45, 69; Enoch, xxxii. 1; K. ii. 256; Apoc. Mosis, § 29; K. ii. 524); nectar, called also balsam and galbanum (Enoch, xxxi. 1; K. ii. 256); storax (Jubilees, iii. 27, xvi. 24; K. ii. 45, 69); incense (Enoch, xxix. 2; K. ii. 256; Jubilees, iii. 27, xvi. 24; K. ii. 45, 69; Test. Patr., Levi, 8; K. ii. 467).

Aristeas (§ 63; K. ii. 10) describes pictorial representations of plants as decorations on state furniture, including garlands of fruit, grapes, ears of corn, dates, apples, olives, pomegranates, etc. He speaks also (§ 68, p. 11) of the legs of a table which were topped with lilies, and (§ 70; K. ii. 11) of ivy, acanthus, and vines, as well as of lilies (§ 75; K. ii. 11), and of vine-branches, laurel, myrtle, and olives (§ 79; K. ii. 12). Plant-metaphors taken from the Bible and applied to Israel and Palestine are: vines and lilies (II Esd. v. 23 *et seq.*; K. ii. 361) and the vineyard (Greek Apoc. Baruch, i.; K. ii. 448).

In poetic and haggadic interpretations wood shall bleed as one of the signs of the approaching end of the world (II Esd. v. 5; K. ii. 359; Barnabas, xii. 1), and the trees shall war against the sea (II Esd. iv. 13 *et seq.*; K. ii. 356). At the last day many of mankind must perish, even as the seed sown by the husbandman ripens only in part (*ib.* viii. 41; K. ii. 381), although every fruit brings honor and glory to God (Enoch, v. 2; K. ii. 237). In the Greek Apocalypse of Baruch (xii.; K. ii. 456) angels bear baskets of flowers which represent the virtues of the righteous. In the sacred rites, palm-branches, fruits of trees (citrons), and osier-twigs are mentioned (Jubilees, xvi. 31; K. ii. 70).

At the commandment of God on the third day of Creation, "immediately there came forth great and innumerable fruits, and manifold pleasures for the taste, and flowers of inimitable color, and odors of most exquisite smell" (II Esd. vi. 44, R. V.; K. ii. 367); and the beauty of the trees in paradise is also emphasized (*ib.* vi. 3; K. ii. 364). The tree of knowledge and the tree of life appealed powerfully to the fancy of the pseudepigraphic writers. The former, from which Adam ate, is supposed, on the basis of other Jewish traditions, to have been either the vine (Greek Apoc. Baruch, iv.; K. ii. 451) or the fig (Apoc. Mosis, § 21; K. ii. 522). The Book of Enoch (xxxii. 3 *et seq.*; K. ii. 256) describes the tree of knowledge thus: "Its shape is like the pine-tree; its foliage like the locust-tree; its fruit like the grape." The tree of life is planted for the pious (II Esd. viii. 52; K. ii. 382), and is described in Enoch (xxiv. 3 *et seq.*; K. ii. 254) as fragrant and with unfading leaves and blossoms and imperishable wood, while as in the accounts in the Old and the New Testament its fruit, which is like that of the palm, gives eternal life (Enoch; II Esd. *l.c.*; Test. Patr., Levi, 18; K. ii. 471, reads "tree" instead of "wood").

It is the tree of paradise, and from it flows the healing oil, the oil of life, the oil of mercy (Vita Adæ et Evæ, §§ 36, 41; Apoc. Mosis, § 9; K. ii. 518, 520).

——**In the Mishnah and Talmud:** The Mishnah has preserved only about 230 names of plants, of which about 180 are old Hebrew and forty are derived from Greek terms. In the Talmudic literature of the post-Mishnaic period 100 names of plants are found in the Jerusalem Talmud and 175 in the Babylonian; about twenty of these names are of Greek origin. In the Mishnah, Talmud, Midrash, and Targum the following plants are mentioned as indigenous to Palestine and Babylon:

[ABBREVIATIONS: B. = Babylonian Talmud; Y. = Jerusalem Talmud; M. = Mishnah; Midr. = Midrash; T. = Targum. In the following table the name of the botanical family is printed in small capitals.]

Name in Mishnah, Talmud, etc.	Botanical Name.	Popular Name.
	ALISMACEÆ.	
מרריתא דאגמא	Alisma Plantago aquatica, Linn.	Water-plantain.
	AMARYLLIDACEÆ.	
נרקיס, B	Narcissus poeticus, Linn., Narcissus Tazetta, Linn., and varieties.	Narcissus.
	AMPELIDACEÆ.	
גפן, Bible, M.; גופנא, זרגון, M., Y., B.	Vitis vinifera, Linn	Grape-vine.
	ANACARDIACEÆ.	
אוג, M.	Rhus Coriaria, Linn.	Sumach.
אלה, Bible, M.; בוטמא, T., Y., B.	Pistacia Terebinthus, var. Palæstina, Engl.	Terebinth.
בטנה, M., Bible	Pistacia vera, Linn.	Pistachio-nut.
פיסתקין, M	Pistacia vera, Linn.	Pistachio.
לוטם, M.; לטום, M., T.	resin of מסטיכי, M., Pistacia Lentiscus, Linn.	Mastic.
	APOCYNACEÆ.	
הרדוף, B.; הרדפני, M.	Nerium Oleander, Linn.	Oleander.
	ARALIACEÆ.	
קיסוס, M., Y.	Hedera Helix, Linn.	Ivy.
	AROIDEÆ.	
לוף, M	Arum orientale, M. Bieb.	
לוף השוטה, M.	Arum Palæstinum, Boiss.	Arum.
קולקס, M., Y	Colocasia antiquorum, Schott.	Cocoa-root.
	AURANTIACEÆ.	
אתרוג, M.; אטרונגא, T., Y., B.	Citrus medica, Reiss.	Citron.
	BERBERIDACEÆ.	
אשלג, M.; אצרות רוח (?), Y.	Leontice Leontopetalum, Linn.	Lion's-leaf.
	BORAGINACEÆ.	
גופנן, M.; שילי גופנא, מוכסין, B.	Cordia Myxa, Linn.	Cordia.
חלמית, Bible, M.	Anchusa officinalis, Linn.	Bugloss.
	CAPPARIDACEÆ.	
נצפה, צלף, M.; פרחא, B. (קפרים, bud; פרחא, B., blossom; אביונות, Bible, M.; ביטותא, B., fruit).	Capparis spinosa, Linn., and varieties.	Thorny caper.
	CHENOPODIACEÆ.	
ירבוז, M., Y.	Blitum virgatum, Linn.	Blite.
ירבוזין השוטין	Chenopodium, Linn.	Goosefoot.
תרדין, M.; סילקא, B.	Beta vulgaris, Linn.	Beet.
ריעונים, M.; קרסולכנון, מעויין, Y.	Atriplex Tataricum, Linn., Atriplex Halimus, Linn.	Orach.
ירקא דקוליא, B.	Salicornia herbacea, Linn.	Glasswort (see also under Ficoideæ).
אהל, M., B.	Salsola, Linn.	Saltwort.
	CISTACEÆ.	
לורנא, B.	Cistus creticus, Linn., Cistus ladaniferus, Linn., and others.	Ladanum-bush, rock-rose.
	COMPOSITÆ.	
סיסין, B.	Matricaria Chamomilla, Linn., and Matricaria aurea.	Feverfew.
שווצרא, B.	Artemisia vulgaris, Linn.	Wormwood.
לענה, Bible; אפסינתין, Y., B.; גירא, T.	Artemisia monosperma, Del., and Artemisia Judaica, Linn.	Wormwood.
היזמא, M., T., B.	Echinops spinosus, Linn., or Echinops viscosus, DC.	Echinops (?).
קינרס, M., Y., B., Midr.; כנגר, B. (not סנריות, despite Kohut, "Aruch Completum," *s.v.*) (בורכייר, בוכריא, M.?)	Cynara Scolymus, Linn.	Artichoke.
עכבית, M., T., Midr	Cynara Syrica, Boiss., and Cynara Cardunculus, Linn.	Cardoon.
דרדר, Bible, M., T., Midr.; חיזרא, B.	Centaurea Calcitrapa, Linn.	Star-thistle.
חריץ, קוצה, M.; מוריקא, T., Y.; דרדרא, מ׳רחותי, B.	....	Seed of safflower.
קנרטמא	Carthamus tinctorius, Linn.	Safflower, saffron.
עולשין, M.; טרוקסימון, אנטובין (יסיחלי ?), Y.; הינדבי, B.	Cichorium Endivia, Linn.	Chicory.
עולשי שדה, M.; עולתין, Y.	Cichorium divaricatum, Schousb.	Chicory.
(מרור, M.) מרריתא, B.	Picris Sprengeriana (Linn.), Poir., or Taraxacum, Juss.	Picris or dandelion.
חזרת, M.; חסא, Y., B., Midr.	Lactuca Scariola, var. sativa (Linn.), Boiss.	Lettuce.
חזרת גלים, M	Lactuca saligna, Linn. (?).	Willow-lettuce.
	CONIFERÆ.	
שורבינא, T., B.; תורניתא (?), B.	Cupressus sempervirens, Linn.	Cypress.
איסטרובילין, M.; פירא ארזא, B.	fruit of Pinus pinea, Linn.	Pine.
עץ שמן, Bible, M.; לכש, M.; דרנין, Y.	Pinus Halepensis, Mill.	Aleppo pine.
ארז, Bible, M., B.; אדרא, קדרוס, זבלינגא, גולמיש, קתרוס, B.	Cedrus Libani	Cedar of Lebanon.
ברוש, ברות, Bible, M., T., Y., B.; אשוחא, B.; אלטין, Midr.	Abies Cilicica, Ant. and Ky.	Cilician spruce.
	CONVOLVULACEÆ.	
כשות, M., B.; כיסא, B.	Cuscuta, Linn.	Dodder.
	CORNACEÆ.	
מורן, T., Midr.	Cornus mas, Linn., and Cornus Australis, Cam.	Cornel, dogwood.
	CRUCIFERÆ.	
לפת, M., B.; גורגלידי לפתא, B.	Brassica Rapa, Linn.	Turnip.
כרוב, M., Y., B.	Brassica oleracea, Linn.	Cabbage.
חרדל, M., B.	Sinapis alba, Linn., and Sinapis juncea, Linn.	Mustard.
לפסן, M.	Brassica nigra (Linn.), Koch, or Sinapis arvensis, Linn.; Sinapis arvensis, var. turgida (Del.), Asch. and Schweinf., and var. Allionii (Jacqu.), Asch. and Schweinf.	Wild mustard.
תרובתור, M.; כרוב דקיק, Y.	Brassica oleracea, var. botrytis, Linn.	Cauliflower.
גרגיר (ג׳ של אפר), M., B.	Eruca sativa, Lam.	Eruca, wild and cultivated.
שחלים, M.; תחלי, B.; תחלוסין, Y.	Lepidium sativum, Linn.	Pepperwort (?).
תמכה, M.; תמכתא, B.; גנגידין, Y.	Lepidium Chalepense, Linn., or Erucaria Aleppica, Gaertn. (?).	Pepperwort.

Name in Mishnah, Talmud, etc.	Botanical Name.	Popular Name.
ארל, ערל. M	Iberis (Iberis Jordani, Boiss., Iberis Taurica, DC., Iberis odorata, Linn.).	Candytuft.
איסטים, סטים, M.	Isatis tinctoria, Linn.	Dyer's-woad.
צנון, נפוס, M.; פוגלא, Y., B.; חימא, B.	Raphanus sativus, Linn.	Radish (two varieties).
	CRYPTOGAMIA.	
שבצבוץ (כצבוץ), M.; בטבוט, Y.	Equisetum, Linn.	Scouring-rush, horsetail.
רנדנה, M	Ceterach officinarum, Willd.	Miltwaste (?).
נשרא, B.	Pteris aquilina, Linn.	Brake.
יועזר, M.; פוליטריכון, Y. (?).	Adiantum Capillus-Veneris, Linn.	Maidenhair (but see Mentha Pulegium, Linn., pennyroyal, under Labiatæ).
עקרבנין, M., Y	Scolopendrium vulgare, Sm.	Hart's-tongue.
פוקוס, M.	Roccella tinctoria, Achar.	Litmus.
חזיז, B.	Lecanora or Sphærothallia esculenta, Nees.	Manna-lichen.
פטריות (pl.), M., Y.; פיטרא, B.	Fungus	Fungus.
כמהים, שמרקע, M.; ערדלא, Y.; ארדא, B.	Tuber	Truffle.
	CUCURBITACEÆ.	
קשות, Bible, M.; קטיא (pl.), T.; בוצינא, טרוזא, B.	Cucumis Chate, Linn., and Cucumis sativus, Linn.	Cucumber.
מלופפון, M., T., Y., B., Midr.	Cucumis Melo, Linn.	Muskmelon.
אבטיח, Bible, M.	Citrullus vulgaris, Schrad.	Watermelon.
פקועה, Bible, M.	Citrullus Colocynthis (Linn.), Schrad.	Colocynth.
דלעת, קרויא, M.; קרא, קרעא, B.	Lagenaria vulgaris, Ser.	Gourd.
קרמולין, M., Y	Luffa cylindrica (Linn.), Roem., or Luffa Ægyptiaca, Mill. (?).	Washing-gourd.
ירוקת חמור	Ecballium Elaterium, Rich.	Squirting cucumber.
	CUPULIFERÆ.	
אילסרין, M.; פונדק, Y	Corylus Avellana, Linn.	Hazel.
בלוט, T., Y., B.; סרנים (pl.), Midr. (Biblical proper name שרים).		Acorn.
אלון, M.; עפצא, B.; אלמונים (?), M.	Quercus coccifera, Linn., and varieties Quercus Lusitanica, Lam., Quercus Cerris, Linn., etc.	Turkey oak, etc.
	CYPERACEÆ.	
גמא, Bible; גמי, M.; אורבן, M., T., B.	Cyperus Papyrus, Linn., and others.	Papyrus.
סעד, Y. (Palestinian Midr.).	Cyperus esculentus, Linn. (and Cyperus longus, Linn., Cyperus capitatus, Vent.).	Galingale.
סיגלי (pl.), T., B., Midr.	Cyperus rotundus, Linn.	Galingale.
	EUPHORBIACEÆ.	
אשכרוע, M., T., B. (פירשע, M. ?); פוקסינון, Y., Midr.	Buxus longifolia, Boiss.	Box.
קיק, אכרוע, M.; צלוליבא, B.	Ricinus communis, Linn.	Castor-oil plant.
	FICOIDEÆ.	
בורית, Bible, M.; זיתא, B.; יריענה, M. (?).	Mesembryanthemum, Linn., or Aizoon, Linn. (? comp. Salicornia, Linn.).	Fig-marigold, ice-plant.
	GRAMINACEÆ.	
פרגים (pl.), M.; פנג (?), Bible.	Panicum miliaceum, Linn.	Panic.
אורז, M., Y., B.	Oryza sativa, Linn	Rice.
דוחן, Bible, M. (שורה ?, Bible, Y.).	Andropogon Sorghum, Linn.	Durra, guinea-grass.
חילפא דימא, B.	Andropogon Schoenanthus, Linn.	Beard-grass.
שיפון, M.	Avena	Oats.
יבלית, M.; יבלא, B. (identical with חצוב, M., Y., B., Midr. ?).	Cynodon Dactylon, Linn.	Bermuda-grass, scutch-grass.
קנה, Bible, M.; קניא, Y., B.; טונס, T.	Arundo Donax, Linn., or Phragmites communis, Trin.	Persian reed.
חלף, חילת, M.	Eragrostis cynosuroides (Retz.), Roem. and Sch.	
זונין, M., Midr.	Lolium temulentum, Linn.	Bearded darnel, tares.
חטה, Bible, M., T., Y., B., Midr.	Triticum vulgare, Linn.	Wheat.
כסמת, Bible; כוסמין, M.; כונתא, T., B.; גולבא, Y.	Triticum Spelta, Linn.	Spelt.
שבולת שועל, M.; שבילי תעלא, דושרא, B.	Ægilops, Linn. (?)	Goat-grass.
שעורה, Bible, M.; סערתא, T., Y.	Hordeum distychum and Hordeum vulgare, Linn.	Barley.
קרמית, M.; שיצניתא, B.	Hordeum bulbosum, Linn. (?).	
	GRANATÆ.	
רמון, Bible, M.; רומנא, T., B., Midr.; נאר, B.	Punica Granatum, Linn.	Pomegranate.
	HYPERICINEÆ.	
חומתי, B. (?)	Hypericum, Linn.	St. John's-wort.
	IRIDACEÆ.	
אירוס, M., Y	Iris Palæstina, Baker, Iris pseudacorus, Linn., and others.	Iris.
כרכום, M., Y., B.; זעפרנא, T.	Crocus sativus, Linn.	Crocus.
	JASMINACEÆ.	
יסמין. B.	Jasminum officinale, Linn.	Jasmine.
	JUGLANDACEÆ.	
אגוז, Bible, M.; אגוזא, B.	Juglans regia, Linn.	Walnut.
	JUNCACEÆ.	
חיטן (אי'), M., B.; מגג, M.; צבתא, B.; חשיפה (שיפה, M.).	Juncus or Cyperus	Reed or sedge.
	LABIATÆ.	
אזביון, M.	Lavandula Stœchas, Linn.	Lavender (?).
נענה, נענע, M.; מינתא (?), Y.	Mentha sylvestris, Linn., and others.	Mint.
יועזר, M.; פותנק, B.	Mentha Pulegium, Linn.	Pennyroyal.
אזוב, Bible, M.; מרוא, מרמהוז, שומשוק, B.	Origanum Maru, Linn.	Marjoram.
סיאה, M.; צהרי, Y., B.; חשאי, אברתא, B.	Thymus, Linn., and Satureia, Linn.	Savory.
קורנית, M., Y., B.	Calamintha, Moench.	Calamint.
	LAURACEÆ.	
אורן, Bible, M. ?; ערי, רפנא, B.	Laurus nobilis, Linn. (?)	Laurel, bay-tree.
	LEGUMINOSÆ.	
תורמוס, M., Y., B., Midr.	Lupinus Termis, Forsk.	Lupine.
עססית, M.	Lupinus Palæstinus, Boiss., and Lupinus pilosus, Linn.	
ריתמא, T. (רתם, Bible).	Retama Rætam, (Forsk.), Web.	Juniper-bush.
חלתן, M.; שבלילתא, רוביא, B.	Trigonella Fænum-græcum, Linn.	Fenugreek.
גרגרניות (pl.), M.; הנדקוקי, Y., B.; כליל מלכא, B.	Melilotus, Tourn.	Sweet clover, honey-lotus.
הנדקוקי מראי (?)	Melilotus (?), Medicago (?), Trigonella (?), Trifolium (?).	
אספסתא, B.	Medicago sativa, Linn., or Trifolium, Linn. (?).	Medic, or clover, trefoil.
שושא, B.	Glycyrrhiza glabra, Linn.	Licorice.
הגה, M.; היגתא, T., B. (Bible, נעצוץ, ?).	Alhagi Maurorum, DC.	Alhagi.
אפון, M.; חימצי, B.	Cicer arietinum, Linn.	Chick-pea.
ביקיא, M., Y	Vicia sativa, Linn.	Vetch.

Name in Mishnah, Talmud, etc.	Botanical Name.	Popular Name.
כרשינה, M.; הינדא, B.	Vicia Ervilia, Linn.	Vetch.
עדשה, M. (Bible); טלופחא, T., B.	Lens esculenta, Moench.	Lentil.
פול, Bible, M., T., Y.	Vigna Sinensis (Linn.), Endl. (not Phaseolus vulgaris, Linn.).	Bean.
פול הלבן, M.; כרפוונה (?), Y.	Vicia Faba, Linn. (Faba vulgaris, Moench.).	Straight bean.
מיטליא, פולין הגמלונין, פסיליא, שעועית, M.; פסילתא, גוגמי, Y.;		Four indeterminate varieties of beans.
קלעילין, ריטנית, פלוסלוס (?), M.; שיחורין, פמועה (variants פרמוטה, פרמותה).		Three indeterminate varieties of pulse, probably = Syriac פרסתא, a variety of lupine.
ספיר, M.; פישונא, Y.	Phaseolus Mungo, Linn.	Hairy-podded kidney-bean.
חורלא (חרול, Bible)	Lathyrus, Linn.	Vetchling.
חופח, M.; מילותא, Y.	Lathyrus Cicera, Linn.	Vetchling.
פורקרן, M.; גירבונא, Y.	Lathyrus sativus, Linn.	Everlasting pea.
חפצא, B.	Dolichos Lablab, Linn.	Lablab.
שנונית, M.	Cassia obovata, Collad. or Cassia acutifolia, Del. (?)	Aleppo senna, or senna.
חרוב, M., Y. B.	Ceratonia Siliqua, Linn.	Saint-John's-bread, carob.
כליסים (?)	Prosopis Stephaniana (Willd.), Spreng.	(see below).
שטה, Bible, from which comes היגתא רומיתא, B.	Two varieties of Acacia, Willd.	Acacia.
אקקיא, B.	sap of Acacia Nilotica, Del.	Acacia.
	LEMNACEÆ.	
ירוקה שעל פני המים, M.; כיתן דמוי, Y. (אוכמתא דארבא, B. ?).	Lemna minor, Linn.	Duckweed, duckmeat.
	LILIACEÆ.	
עלוי, M.; אלוא, B.; אלווי, Y.	Aloe vera, Linn.	Aloe.
בצל, Bible, M.; שמכא, B.	Allium Cepa, Linn.	Onion.
בצלים הסריסים, M. (?)	Allium Ascalonicum, Linn.	Shallot.
בצלים הקיצונים, M.		Summer onions.
בצלצול, M.; פגלגולא, Y.	Allium Cepa, Linn.	Onion.
כרישה, M. (חציר, Bible); קפלוט, M., T., Y., B.; כרתי, T., Y., B.	Allium Porrum, Linn.	Leek.
כרישי שדה, M.	Allium curtum, Boiss. and Gaill. (?).	
שום, Bible, M.; שומנית, M.; תומא, תומניתא, Y.	Allium sativum, Linn.	Garlic.
נץ החלב, M.		Onion.
חלביץ, M.	Ornithogalum, Linn.	Star-of-Bethlehem.
שושנה, Bible, M., T.; קרינון, Y.	Lilium candidum, Linn.	Lily.
שושנת המלך, M.	Fritillaria, Linn.	Fritillary (?).
	LINEÆ.	
פשתן, M.; כיתנא, T., Y., B.	Linum usitatissimum, Linn.	Flax.
	LORANTHACEÆ.	
חרנונא [ח׳, הרנוגא דהיגתא רומיתא].	Loranthus Acaciæ, Zucc.	Mistletoe.
	LYTHRACEÆ.	
כפר, Bible, M.; יחנונה (?), M.	Lawsonia alba, Linn.	Henna.
	MALVACEÆ.	
אראנא, הראנא, B.	Malva rotundifolia, Linn.	Common mallow and others.
צמר גפן, M., קרבס (?), M.; עמר גופנא, Y., B.; קוא, B.	Gossypium herbaceum, Linn.	Cotton-plant.
	MYRTACEÆ.	
הדס, Bible, M.; אסא, T., B.	Myrtus communis, Linn.	Myrtle.
	NYMPHÆACEÆ.	
פול המצרי, M.; פירא לובי מצרייא, Y. (חרוב?)	Nelumbium speciosum, Willd.	Lotus.
	OLEACEÆ.	
מילה, M.	Fraxinus Ornus, Linn.	Ash.
זית, Bible, M., T., Y., B., Midr.	Olea Europæa, Linn.	Olive.
	PALMACEÆ.	
תמר, Bible, M.; דקל, M., T., Y., B.	Phœnix dactylifera, Linn.	Date-palm.
תאלא		Young palms.
צנים, M.; צנייתא, B.		A variety of palm.
	PAPAVERACEÆ.	
כלניתא, B.	Papaver Rhæas, Linn.	Corn-poppy.
אופיון, Y.	opium from Papaver somniferum, Linn., var. glabrum, Boiss.	Common poppy.
גלבק, M.	Glaucium corniculatum Linn.	Horn-poppy.
	PLATANACEÆ.	
ערמון, Bible; דולבא, T., Y., B.	Platanus orientalis, Linn.	Oriental plane-tree.
	POLYGONACEÆ.	
אבוב רועה, M.; חומטריא, חוטרא דרעיא, B.	Polygonum aviculare, Linn., or Polygonum equisetiforme, Sibth. and Sm.	Knot-grass.
	PORTULACACEÆ.	
חלגלוגות, רגילה, M.; פרפחינא, Y., B.	Portulaca oleracea, Linn.	Purslane.
	PRIMULACEÆ.	
רכפא, M.	Cyclamen Coum, Mill., and Cyclamen latifolium, S. et S. (?)	Round-leaved cyclamen.
	RANUNCULACEÆ.	
תיאה (תיה, תייה), M.; עיקרא דנוריתא, B.	Ranunculus sceleratus, Linn., and other species.	Crowfoot, buttercup.
קצח, Bible	Nigella sativa, Linn.	Nutmeg-flower.
	RESEDACEÆ.	
לשישית(ש), M. (?)	Luteola tinctoria, Web., Reseda luteola, Linn.	Dyer's-weed (?).
	RHAMNACEÆ.	
רימין (pl.), M.; כנרא, B.	Zizyphus lotus, Lam., and Zizyphus spina-Christi, Linn.	Jujube, and Christ's-thorn.
שיזפין, M., Y.; שיספי, B.	Zizyphus vulgaris, Lam.	Common jujube.
	ROSACEÆ.	
שקד, לוז, Bible, M., T.; שיגרא, B.	Amygdalus communis, Linn.	Almond.
פרסק[א], M., Y.	Persica vulgaris, Mill.	Peach.
דורמסקניות, M.; פגעין, M. (?); אחוניות, Y.; כשף, B. (?).	Prunus domestica, Linn.	Plum.
סנה, Bible, M.; סניא, אסנא, T., Y., B.	Rubus sanctus, Schreb., or Rubus discolor, Willd. and Nees.	Blackberry.
וורד, M., T., Y., B.	Rosa, Linn.	Rose.
אגס, קרוסטומילין, M.	Pyrus communis, Linn.	Pear.
בכייס, M. (Y.)	Pyrus Syriaca, Boiss. (?)	
תפוח, Bible, M.; חזור, T., Midr.; (חו׳, או׳), עונשים, M.; חבושא, B.	Malus communis, Desf.	Apple.
פרישין, מילימילה, M.; איספרגלין, Y.	Cydonia vulgaris, Willd.	Quince.
כרומישא, B.	Sorbus, Linn.	Service-tree.
חזרר (או׳), M. [חמשניות, חמישיות!].	Mespilus Germanica, Linn.	Medlar.
עוזרר, M.; טולשי, B.	Cratægus Azarolus, Linn.	Hawthorn.
	RUBIACEÆ.	
פואה, M.; פותא, B.	Rubia tinctorum, Linn.	Madder.
	RUTACEÆ.	
פיגם, M.; בששא (?), טיגנא, B.	Ruta graveolens, Linn., and Ruta Chalepensis, Linn., and variety bracteosa, Boiss.	Rue, and Aleppo rue.

Name in Mishnah, Talmud, etc.	Botanical Name.	Popular Name.
פתילת המדבר, M., identical with שברא, B. (?).	Peganum Harmala, Linn.	Harmel, Syrian rue or a variety of mullein (Scrophulariaceæ).
	SALICACEÆ.	
צפצפה, Bible, M........	Salix Safsaf, Forsk., or Salix alba, Linn....	Willow, or white willow.
חילפא גילא, חלפתא, B.	Salix (nigricans, Fries.?)	Black willow.
ערבה, Bible, M.; ארבתא, אחוונא, B.	Populus Euphratica, Oliv.	Euphrates poplar (שׁעַם, osier, according to Hai Gaon, Salix viminalis, Linn. [?]).
	SCROPHULARIACEÆ.	
....	Verbascum, Linn......	Mullein (see Peganum Harmala, Linn., under Rutaceæ).
	SESAMACEÆ.	
שומשום, M.; שושמא, T., B.	Sesamum Indicum, Linn.	Sesame.
	SOLANACEÆ.	
חרק, Bible, M.(T., Y., B.)	Solanum coagulans, Forsk.	Nightshade.
ענבי תאלא, B..........	Solanum nigrum, Linn.	Nightshade(?).
אטד, Bible, אטטא, T....	Lycium Europæum, Linn.	Box-thorn.
דודאים, Bible; יברוחא, T.; סביסק, B.	Mandragora officinarum, Linn.	Mandrake.
	TAMARISCINEÆ.	
(אשל, Bible) בינא, B...	Tamarix articulata, Vahl, and others.	Tamarisk.
	TILIACEÆ.	
מלכניקי, Y..............	fiber of Corchorus, Linn.	Corchorus.
	UMBELLIFERÆ.	
חרחבינה, M.............	Eryngium Creticum, Lam.	Button snake-root.
כוסבר, M., Y., B.; גד, Bible.	Coriandrum sativum, Linn.	Coriander.
כ' שדה.................	Bifora testiculata, DC.(?)	
כ' שברים..............	Coriandrum tordylioides, Boiss. (?)	
כרפס, M., Y., B........	Apium graveolens, Linn.	Celery.
כוסבר שבנהרות, M.; פיטרוסילינון, Y.	Petroselinum sativum, Hoffm.	Parsley.
חמיתה (א'), M.; ניניא, B.	Ammi majus, Linn., Ammi copticum, Linn., and Ammi Visnaga, Linn.	Bullwort, bishop's-weed, Spanish toothpick.
כרויא, B.; קרבס, M. (?).	Carum Carui Linn.....	Caraway.
גופנן, M.; שומרא, Y.; שוטים, M. (?).	Fœniculum officinale, All.	Fennel.
ירואר, M.; עסוס, טורא, B. (?).	A variety of Ferula.	Fennel.
שבת, M................	Anethum graveolens, Linn.	Dill.
אסטפונין, M., Y.........	Daucus Carota, Linn...	Carrot.
כמון, Bible, M., T., B...	Cuminum Cyminum, Linn.	Cumin.
	URTICACEÆ.	
מייש, M., Midr.........	Celtis australis, Linn...	Southern hackberry.
תות, M., Y., B..........	Morus nigra, Linn......	Black mulberry.
תאינה, Bible, M.; תאינתא, T., Y., B.	Ficus Carica, Linn......	Fig.
שיקמה, Bible, M., Midr.; שוקמא, T.	Ficus Sycomorus, Linn.	Sycamore.
חחובין, M.; חובין, Y....	Caprificus, wild varieties of Ficus Carica, Linn., variety of Ficus genuina, Boiss., of Ficus rupestris, Haussk., etc.	Fig
קנבוס, M...............	Cannabis sativa, Linn.,	Hemp.
קרצובא, T.............	Urtica urens, Linn.	Nettle (?) (see Tribulus terrestris, under Zygophyllaceæ [?]).
	VERBENACEÆ.	
קרמי דאגמא............	Avicennia officinalis, Linn. (?).	Avicennia (?).
	ZYGOPHYLLACEÆ.	
קרצובא, corrupted קרסולא, T. (?).	Tribulus terrestris, Linn., or Urtica urens, Linn.	Land-caltrop, or nettle.

The foreign plants mentioned in the Talmud include the following, although the *Boswellia* was cultivated in Palestine in antiquity:

Hebrew Name.	Botanical Name.	Popular Name.
קנה, Bible; קני בוסמא, T.	Acorus Calamus, Linn..	Sweet-flag, calamus-root.
חמם, M.................	Amomum, Linn........	Amomum.
פעפועין, M.; קקולי, Y., B.	Amomum Cardamomum..........	Cardamom.
קושט (כושת), M.; כשרתא (?).	Saussurea Lappa, Clarke (Aucklandia Costus, Falconer; Gildemeister and Hoffmann, *l.c.* p. 901).	Costus.
מור, Bible, T., B., Midr.	gum-resin of Commiphora Abyssinica, Engl., Commiphora Schimperi, Engl., and others.	
קטף, M. (אפרסמון, בלסמון); בשם, Bible.	Balsamodendron Opobalsamum, Kunth., Commiphora Opobalsamum (Linn.), Engl.	Balsam.
לבונה, Bible, M., T., B.	frankincense of Boswellia serrata, Roxb., and others.	
סמתרי.................	resin of the dragon-tree, Calamus Draco, Willd. (Dracæna Draco, Linn., etc.).	Dragon's-blood.
קנמון, Bible, M., Y., Midr.; קונמא, דרצין, B.	Cinnamomum Zeylanicum, Nees.	Cinnamon.
קילופה, M.............	bark of Cinnamomum Zeylanicum, Nees.	Cinnamon.
מסימס, B. (read סיסם)..	Dalbergia Sissoo, Roxb.	Sissoo-wood.
יונס....................	Diospyros Ebenum, Retz.	Ceylon ebony.
חלבנה, Bible, M., T., B.	Galbanum from Ferula galbaniflua, Boiss. and Buhse.	Galbanum.
ראשי בשמים...........	Myristica fragrans, Houtt., and others.	A species of nutmeg and mace from the nutmeg-tree.
שבולת נרד, M., Bible; שובלא, T.	Nardostachys Jatamansi, DC.	Spikenard.
פלפל, M., Y., B........	Piper nigrum, Linn....	Black pepper.
אלום, M.; אגדנא, T., B.; from this, חלתית.	Scorodosma (Ferula) Asafœtida (Linn.), Benth. and Hook.	Asafetida.
שאגא, B.; from this, אכסרגוס.	Tectona grandis, Linn..	Teak.
זנגבילא.................	Zingiber officinale, Rosc.	Ginger.

The following are names of briers not yet identified: הובאי, חוח, יערא, כובא, עצבונית, קוץ. Tradition, comparative philology, and botany alike fail to furnish any aid in the identification of the following names of plants, which appear, for the most part, only once:

ארן, M. (עירניתא, Y.); אזניות, M. (not lichens); איזויא, Y.; ארזפתא, B. (not St.-John's-wort); דמוע, M.; חלחלוחין (חלחלין), M.; חפריתא, Y.; כלך, M. (not blossoms of the κίσσαρος); מילת, M. (not the oak or the ash); ממרו, B.; מסרולה, Y.; מעלה עשן, M.; מרחפית (מרחפות), M.; מרפייתא, Y.; עידית

(עירית), (not *Verbascum*, mullein); עַצָה שְׁבִים, M.; פלולויה (not μελισσόφυλλον, balm); פרח לבן and varieties; פשיטנא and varieties; קרה לבנה (not *Costus Arabicus*, Linn.).

Unidentified Names.

Where tradition is lacking it is extremely difficult to identify the plant-names recorded in the Mishnah and Talmud, though inferences may occasionally be drawn from the plants mentioned in connection with a problematical term. An instance of this is the כלִיסים, mentioned together with the חרוב, carob, St.-John's-bread (Ter. ii. 4; Tosef. v. 33 = Yer. 'Orlah ii. 62a; Yer. Bik. iii. 65, 13c; 'Uḳ. i. 6), and which occurs by itself (יתושין שבכליסים: Tosef., Ter. vii. 37; Yer. Ter. viii. 45, 68b; Sifra, Shemot, 57a; Ḥul. 67a). This was traditionally explained as a variety of bean ("Halakot Gedolot," ed. Hildesheimer, 547, 4, where the correct reading is בקלי = TaSHBaẒ, iii. 11, באקלי), but later was regarded as an acorn. The proximity of the carob suggested *Cercis Siliquastrum*, Linn. (Leunis, "Synopsis," § 437, 14), the Judas-tree, on which Judas Iscariot is said to have hanged himself, although according to other traditions he died on an elder or a jujube. Pulse is called "false carob," ἄγρια ξυλοκερατέα (Lenz, "Botanik der Griechen und Römer," p. 733; Fraas, "Synopsis," p. 65; Post, *l.c.* p. 297). It is, however, to be identified with the *Prosopis Stephaniana* (Willd.), Spreng., which belongs to the same family. This is in accordance with the view of Ascherson, who was surprised, while in the oases, by the similarity of the sweet, well-flavored pulp of the fruit of this tree with that of the St.-John's-bread (*ib.* p. 298).

——**In the Geonic Literature:** The geonic period, which came to an end in 1040 (see GAON), saw a development of the botanical knowledge of the Babylonian Jews, as is evident from the decisions of the Geonim and the first great post-Talmudic-halakic work, the "Halakot Gedolot" (cited hereafter as "H. G."). The chief cultivated plant that is mentioned in this work for the first time in Hebrew literature is the sugar-cane. Other important trees, plants, and fruits mentioned are the following: tree and fruit of the *Musa sapientium*, Linn., the banana, perhaps also a variety of the *Musa paradisiaca*, the plantain, under the Arabic name "mauz," derived from the Sanskrit ("H. G." 56, 19; 57, 5; "Responsa der Geonim," ed. Lyck, No. 45, p. 18; "Toratan shel Rishonim," ii. 56; "Shibbole ha-Leḳeṭ," 12b; RaDBaZ, ed. Fürth, No. 531, *s.v.* "Hai"; "Bet Yosef," Oraḥ Ḥayyim, 203; Löw, "Aramäische Pflanzennamen," p. 336); *Daucus Carota*, Linn., carrot, נזר (also in Arabic and Syriac, "H. G." ed. Hildesheimer, 60, 19; ed. Venice, 8, b4; "Eshkol," i. 68, 10; Post, *l.c.* p. 372; Löw, *l.c.* p. 86); קונברי, *Sinapis arvensis*, Linn., a variety of mustard, put in brine in Roman fashion ("H. G." ed. Hildesheimer, 72; read thus instead of סונברי; Post, *l.c.* p. 76; Löw, *l.c.* p. 178); plums, under the name of

The "Halakot Gedolot."

חאחי, like the Syrian "ḥaḥa" ("H. G." ed. Venice, 7, c15; Löw, *l.c.* p. 149); מני ("H. G." ed. Venice, 8, b23; lacking in ed. Hildesheimer, 58, 28; "Eshkol," i. 68, מוני, as in Syriac), a variety of bean (in this same passage and in "H. G." ed. Hildesheimer, 547, 5, also בקילי, Arabic "baḳilta"); another variety of bean (Löw, *l.c.* p. 245); הלילקי ("H. G." 58, 4–5), myrobalan, as in Syriac, from the Arabic "halilaj," not mentioned again until the time of Asaph ben Berechiah, but used later in all the works on medicine (Steinschneider, "Heilmittelnamen der Araber," No. 1997; Löw, *l.c.* p. 129); שביתא ("H. G." ed. Venice, 8b, 21–22), the Aramaic form of the mishnaic שבת, a Persian loan-word, appearing again in Asaph (Löw, *l.c.* p. 373); גונדרה (?), marginal gloss in "H. G." (ed. Hildesheimer, 57, 6), a ground-fruit. In "H. G." 70, last line = "Eshkol," i. 68, the Arabic "ḥinnah" is used for the Biblical "henna" (Löw, *l.c.* p. 212).

Persian and Arabic Names.

Other Arabic and Persian names of plants which are mentioned in works of the Geonim are: שהדנג, hemp-seed ("H. G." 56, 20; "Eshkol," i. 68, with "resh," but in ed. Venice, 7b, rightly with "dalet"; RaDBaZ, ed. Fürth, 531, *s.v.* "Hai"; Löw, *l.c.* pp. 211, 248); בסבג, Polypodium ("H. G." 111, 5; Löw, *l.c.* p. 268); שלגם, *Brassica Rapa*, Linn., turnip ("H. G." 72, 21; Mishnah, Talmud, לפת; Löw, *l.c.* p. 241); שאה אספרם ("H. G." ed. Venice, 8c), *Ocymum basilicum*, Linn., basil; צנובר, pine-nuts (*ib.* ed. Hildesheimer, 57, 8; ed. Venice, 7d; "Eshkol," i. 67); גובירא ("H. G." 57, end; Hai, in "Responsa der Geonim, Ḳehillat Shelomoh," ed. Wertheimer, No. 9; Harkavy, "Responsen der Geonim," p. 28; Löw, *l.c.* p. 286); סוסן, the Arabic equivalent of שושנת העמקים, lily ("H. G." 70, end); חלפא (*ib.* 546, 10). A number of Arabic names of plants may be found in the marginal glosses of the Vatican manuscript of the "Halakot Gedolot," as "ḥasak," thorn, gloss on היני (*ib.* 160, No. 36); נפסג (read בנפסג), violet, on סיגלי (*ib.* 70, No. 102; "Eshkol," i. 68; RaDBaZ, i. 44 = ויאולה, "Keneset ha-Gedolah," Oraḥ Ḥayyim, 204; ויאולם, responsa, "Debar Shemuel," No. 2; וייאולש, Lebush, Oraḥ Ḥayyim, 216, 8); רוסאלק, equivalent to the Arabic "sil," on תרדין ("H. G." 92, No. 29; Harkavy, *l.c.* p. 209).

The Geonim, especially Hai Gaon (see HAI BEN SHERIRA), prefer to give their explanations in Arabic. In the responsa the Harkavy edition, for example, has "abnus," "shauḥaṭ," "sasam" (p. 135; Krauss, "Lehnwörter," ii. 46), "abhul" (p. 23; "Responsa der Geonim," ed. Cassel, p. 42a), "anjudan" (p. 23), "babunaj" (*ib.* p. 209), "sunbul al-nardin" (p. 29), and "kurnub" (*ib.* p. 208). In his commentary on the Mishnah (Ṭoharot) Hai Gaon gives, as a rule, the Arabic names of the plants side by side with the Aramaic terms, as, for example: "isfunj," "asal," "thayyil" (Harkavy, *l.c.* p. 22), "jauz buwa," "juliban," "ḥarshaf," "ḥulbah" (*ib.* p. 23), "ḥiltith," "ḥalfa," "khiyar," "khayzuran," "dar ṣini," "rajlah," "rumman," "za'faran," "sadhab," "safarjal," "silḳ," "shuniz," "shayṭaraj," "fuṭr," "ḳitha' al-ḥimar," "ḳirṭim," "ḳar'ah," "ḳaṣab al-bardi," "kummathra," "maḥruth," "na'na'."

The Arabic names of plants in the "'Aruk" are drawn almost without exception from geonic sources. The list is as follows (in the order of the Arabic alphabet):

Ajam, אור (this and 'uyun al-baḳar, *s.v.* דורמסקין).
אט״ן = אצווא.
Aḳaḳiya, אקקיא.
Unbub al-ra'a, 'aṣa al-ra'a, אבוב רועה.

Baḳs, אשכרע.
Baḳlah, חלוגלוגות (iii. 395a).
Baḳḳam, רכפה.
Ballut, לוטס.
Bunduḳ, פונדק.
Jillauz, פנדק כוטנא.
Jummaiz, גמיין.
Julban, פול, טופח.
Ḥabb al-muluk, דברכניות.
Ḥarmal, שברא.
Ḥulbah, תלתן.
Ḥalfa, חלף.
Ḥimmiṣ, אפונים.
Ḥandaḳuḳ, גרגדניות.
Ḥanẓal, כנגר.
Khirwa', צלוליבא, אכרוע.
Khashkhash, פרגין.
Dar ṣini, קנמון, חמם, דרצין (iii. 161b, 428b).
Dar kisah, קילופה.
Rajlah, רגילא, חלוגלוגות (ii. 241b).
Ẓaghab al-khiyar, כשות שר קשות.
Zarghun, שריג של גפן.
Za'rur, עזרר.
Zawan, זונין.
Safarjal, פריש.
Silḳ, לעונים, סלק (i. 79b).
Summaḳ, אוג (also *s.v.* בית אצבע, No. 2 in Paris MS.).
Simsim, שומשם.
Shajar maryam, רכפה.
Shuḥ, אשוחי.
Ṣaghir al-adhnab, קוטנים.
Ṣanaubar, עץ שמן.
'Afṣ, אפצא.
'Uḳruban, עקרבנים.
Ghubaira', טולשי (עזרר).
Fujl, צנון.
Farfaḥin, הלוגלוגות.
Fustaḳ, פיסתק (*s.v.* סבן).
Fuḳḳa', פטריות (*s.v.* כמהין).
Faijan, פיגם.
Fuwwah, פואה.
Ḳaḳullah, פעפועי (ii. 241b).
Ḳarnabiṭ, תרבתר.
Ḳaranful, כופר.
Ḳuṭniyya, קטניות.
Ḳulḳas, קרקס (not לוף).
Kabar (kifar), צלף, פרחא (viii. 248).
Karrath, כרישה.
Karafs, כרפס.
Kuzburah, כוסבר, גר.
Kushut, כשות.
Kamah, כמהין.
Labsan, לפסן.
Na'na', מנתא.
Nil, אסטס.
Hindaba, הנדבי.

Hai Gaon.

Hananeel b. Hushiel.

Saadia.

For a proper understanding of the Talmudic writings constant reference must be made to the traditions of the Babylonian schools, preserved in the decisions, commentaries, and compendiums of the Geonim and their pupils. Most Jewish statements about plants likewise rest on such traditions, of which the greatest number is preserved in the writings of Hai Gaon. He has also kept a number of old Aramaic words in his explanations, such as חימא, radish; קובלא, camomile; חילבאנא (חבלבלא [?]; Löw, *l.c.* pp. 140, 309, 326; Harkavy, *l.c.* p. 209). R. Hananeel ben Ḥushiel preserved a considerable amount of botanical information from geonic sources, and this was made more generally known by the "'Aruk." For example, he strikingly describes sago as "a substance like meal, found between the fibers of the palm" (Kohut, "Aruch Completum," vi. 65a); coconuts as coming from India (*ib.* vi. 10a); arum (לוף) as a plant whose roots are eaten as a vegetable with meat, and which has leaves measuring two spans in length and two in breadth (*ib.* v. 29a); and reeds as growing after their tops have been cut off (*ib.* iii. 420b). Mention is made of a prickly food for camels (*ib.* ii. 130b), as well as of castor-oil and its use (*ib.* vii. 19b). Lupines and a certain other pulse, he declares, do not grow in Babylon (*ib.* vi. 229b). He is unable to describe *Peganum Harmala*, Linn., accurately, but says it is one of the plants used for medicinal purposes, while its small, blackish seed, which has a strong and unpleasant smell, is very hot (*ib.* viii. 19b), in the technical sense of the Greek medical writers; it is mentioned here for the first time in rabbinical literature (Meyer, "Gesch. der Botanik," ii. 192; comp. Galen, xii. 82: "It is hot in the third degree"). According to Sherira Gaon, all seeds are hot, and therefore the seed-bearing onion-stalk also is hot (Kohut, *l.c.* v. 330a; these are the first traces of Greek medicine in rabbinical literature). Cedar-wood becomes moist in water, but fig-wood remains dry ("Da'at Zeḳenim, Ḥuḳḳat," beginning), according to Saadia Gaon, whose translation of the Bible is the chief source of many identifications of Biblical plants, since, where definite traditions were lacking, he introduced definite Arabic terms to make his translation readable (Bacher, "Die Bibelexegese," p. 6).

In conclusion, a few more botanical details from the writings of the Geonim may be mentioned: the accurate differentiation of capers, their buds, blossoms, fruit, and parts; the correct explanation of "asparagus" as the tender roots of cabbage, not asparagus (Harkavy, *l.c.* p. 196); and an accurate definition of קרמית (*ib.* p. 179). Hai Gaon clearly describes the Cuscuta (*ib.* p. 215; Löw, *l.c.* p. 231) and the heads of camomile, and gives a brief account of the כרומשא = Arabic "ghubaira'" (Harkavy, *l.c.* p. 28; "Ḳehillat Shelomoh," ed. Wertheimer, No. 9). The artichoke is also well characterized by Sherira and Hai when they say that the spines are taken off, and the inside of the plant is eaten (Abu al-Walid, Dictionary, 115, 17; 392, 4 [ed. Bacher]; D. Ḳimḥi, "Miklol," *s.v.* ערער). One geonic writer, probably Hai, identifies פקועות with the eggplant, but for historical reasons this can not be accepted.

Eldad ha-Dani.

In the geonic period Eldad ben Mahli ha-Dani invented his "darmush" for pepper, and also declared that neither thorns nor thistles grow in the lands of the Lost Ten Tribes (D. H. Müller, "Die Recensionen und Versionen des Eldad ha-Dani," pp. 18, 68, Vienna, 1892), which devote themselves to the cultivation of flax (*ib.* p. 1). To the same period belongs the medical work of Asaph ben Berechiah, which is based upon the Syriac translation of Dioscorides, and has thus preserved many Syriac names of plants. Shortly after Asaph came Shabbethai Donnolo (946), who was primarily a writer on medicine. In the "Sefer ha-Yaḳar," ch. iii.-iv., however, he enumerates the plants that improve or injure the quality of honey.

The list of thirty varieties of fruit given by pseudo-Ben Sira is noteworthy, even though it is borrowed from Greek sources. The passage is discussed by Löw (*l.c.* pp. 2 *et seq.*) with reference to Mas'udi (*ib.* p. 4; see also Brüll, "Jahrb." i. 205). Even before Löw, Nöldeke had suggested that there were Arabic recensions of the passage (Löw, *l.c.* p. 417); and their existence is evident not only from Mas'udi but also from Ṭabari ("R. E. J." xxix. 201). According to Steinschneider ("Hebr. Bibl." 1882, p. 55), the thirty varieties of fruit are mentioned as Palestinian also by Ḥayyim Vital in Natan Spira's "Sha'are Yerushalayim," vi. 6, end.

——**In the Post-Geonic Period:** Information concerning the knowledge of plants in the post-geonic period must be sought in the translations of the Bible, the commentaries on the Bible and Talmud, and the lexicons. Here it will be sufficient to mention some of the statements of R. Gershom, the 'Aruk, Rashi, and a few other writers.

In the commentaries which are probably correctly ascribed to him R. Gershom ben Judah has the oldest foreign words (Königsberger, "Fremdsprach-

R. Gershom.

liche Glossen, I.—R. Gerschom b. Jehuda," 1896; Brandin, "Les Loazim de R. Gershom," in "Publ. Ecole Nationale des Chartes," pp. 15 *et seq.*, Toulouse, 1898; "R. E. J." Nos. 83, 84, 85. Brandin consulted the manuscripts also; but, strangely enough, he has not the gloss פלפים, B. B. 2b, and this is also lacking in Löw's alphabetical list of Gershom's foreign words). Brandin transcribes the following foreign plant-names: "aveine," wild barley; "bayes," fruits of the laurel; "boso" (Italian), "bois," boxwood; "cro," "crocu orientel," saffron; "homlon," hop; "kmel" ("chmiel," Slavonic); "kos," "kost," costmary; "lasre" (Italian, "lasero"), laserwort; "lesche," sedge; "lor," laurel; "molse," moss; "ortyes," nettles; "pores," leek; "sape," fir-tree; "sigle," rye; "spicu," ear of corn, spikenard; "tel," linden-tree; "ternure," ternage; "tora," torus (Menahem b. Solomon, דירה); "waranẓe," madder-root; and קמיץ (on עץ שמן, Tamid 29b).

The linden is mentioned here for the first time in Jewish literature. Later, אלה is translated "linden" in Germany (Grünbaum, *l.c.* p. 27), and Baruch Lindau (1788) renders אשרה by "linden." The only linden that Post (*l.c.* p. 8) knows in Palestine is the *Tilia argentea*, Desf., the Oriental silver linden, which grows in the region of the Amana. No linden is mentioned as coming from Egypt (Ascherson and Schweinfurth, "Flore d'Egypte," p. 53). Nor did the Syrians know how to translate φιλύρα, the name of silver linden; the Arabic rendering by Berggren (in a manuscript belonging to the Deutsche Morgenländische Gesellschaft) is "zihr al-mahlab." The word "thore," mentioned above, also is of interest, as R. Gershom ben Judah is the oldest source for the word.

According to Gustav Schlessinger, Rashi has the following French names of plants:

French Name.	English Name.
Aloès (aloïne)...	Aloes.
Aloisne, aluisne.	Wormwood.
Amandelier.	
Amerfoille.	
Aneth	Dill.
Apje..............	Smallage.
Aristoloche (?)..	Birthwort.
Arnica (?)	Arnica.
Asperelle........	Horsetail, shave-grass.
Asperge	Asparagus.
Avene	Oats.
Baie	Berry.
Balsme	Balsam.
Blet	Wild blite.
Bolet	Boletus.
Broce...........	Shrubs.
Buis	Boxwood.
Câprier	Caper-bush.
Cep..............	Vine-stock.
Cerfuel, cerfoil..	Chervil.
Cerise..........	Cherry.
Cerque..........	Oak.
Chardon	Thistle.
Chastaigne, chastaignier.	Chestnut.
Chesne..........	Oak.
Chiche..........	Chickpea.
Cipoule, ciboule.	Shallot, cibol.
Coinz	Quince.
Coldre	Hazelnut.
Concombre......	Cucumber.
Corme, cormier .	Sorb, service-tree.
Coton...........	Cotton.
Cresson	Cress.
Croc, groc.	
Eglantier.	Eglantine.
Eliandre.........	Oleander.
Erbe felchière ..	Fern.
Erbe sabonaire..	Soapwort.
Erugue.	
Espeltre	Spelt.
Espic, spic......	Nard, spikenard.
Espine..........	Thorn.
Fasele, faseole..	Kidney-bean.
Fenocle, fenoil..	Fennel.
Fenugrec, fenegre.	Fenugreek.
Galle	Oak-apple.
Galvan..........	Galbanum.
Geneivre, genievre.	Juniper-berry.
Girofle	Clove.
Gland	Acorn.
Grespignolo, crespigno (?).	
Guesde, waisde .	Woad.
Homlon.	
Ierre, ere, edre..	Ivy.
Jote, jotte.......	Beet.
Junc, jonc......	Rush.
Laitugue........	Lettuce.
Lanbruis........	Wild vine.
Lasre...........	Laserwort.
Lesche..........	Sedge.
Lor	Laurel.
Lupine..........	Lupine.
Maro............	Poppy.
Malve...........	Mallow.
Marrubje........	Hoarhound.
Melon...........	Melon.
Mente	Mint.
Meurier, mourier.	Mulberry-tree.
Mil	Millet.
Molse...........	Moss.
Nesple, nêple ...	Medlar.
Niele	Rose-campion, mullein-pink.
Olme	Elm.
Ortie............	Nettle.
Oseille..........	Sorrel.
Osre, osier	Osier.
Paille, poile foarre (?).	Straw.
Panis, peniz	Panic-grass.
Pastèque........	Watermelon.
Perseche, preseche.	Peach.
Peuplier, pouplier.	Poplar.
Pin	Pine-tree.
Plançon (?).....	Sapling.
Pomel.	
Porchaille, porchilague.	Purslane.
Poré, porele	Pore.
Poulieul, pouliol, poliol.	
Provain.........	Slip.
Prune, prunier..	Plum-tree.
Pulpiet, pourpier.	Purslane.
Pyrèthre........	Spanish camomile, feverfew.
Rafne...........	Radish.
Ronce	Blackberry-bush.
Rose............	Rose.
Roseil, roseau...	Reed.
Rude	Rue.
Sadree.	
Salce............	Willow.
Salvee, selvie.	
Sambuc.	
Sap.	
Seigle...........	Rye.
Sevel	Hedge.
Sorbier, cormier.	Service-tree, sorb.
Souche..........	Stump.
Tan.............	Tan.
Thore...........	Crowfoot.
Til, teil, tel	Linden-barl.
Treille..........	Vine-arbor.
Tremble........	Aspen.
Troche..........	Cluster of flowers or fruit.
Tudel, pecce....	Halm.
Vedille..........	Tendril.
Verance, varance.	
Verdure.........	Verdure.
Vice, vece.......	Vetch.
Viole, violé	Violet.
Zinzibre	Ginger.

Most of the "loazim" of the Maḥzor Vitry, admirably discussed by Gustav Schlessinger, come from Rashi. Among the names of plants are:

Amerfoille
Apje
Aspic
Cerfeuil
Chanve
Chardon
Cresson
Crispigno
Croc
Cumin
Eliandre (for coriandre)
Erbe felchière
Erbe sabonaire
Erugue
Glanz
Gome
Homlon
Jonc
Laitugue
Marrubje
Mire (myrrhe)
Niele
Peis (pois)
Poré
Poulpiet
Prun
Rafne
Résine
Rude (rue)
Safran

The 'Aruk.

The Arabic names of plants found in the "'Aruk" of R. Nathan b. Jehiel have already been given, since they are derived for the most part, though not exclusively, from geonic sources. His vernacular glosses, in part taken from Gershom, are better preserved than Rashi's foreign words, of which twelve are lacking in Kohut's Italian index.

[In the following list the references, unless otherwise stated, are to Kohut, "Aruch Completum."]

Albatro (vi. 185a).
Aloe (i. 259b).
Aneto (viii. 24a).
Appio (iv. 341a; "R. E. J." xxvii. 241).
Armoraccio (vii. 28b).
Asparago (iv. 158a).
Assafetida (error for "lasero").
Atrepice (v. 49b).
Avellana (ii. 42a); nocella (vi. 367b; Menahem b. Solomon, "Sekel Ṭob," p. xii.).
Avena (see segale).
Balsamo (vii. 84b).
Bambagia (vii. 25b).
Bassilico (iv. 234b).
Bieta, bliti (i. 79b, 138b; Siponto [hereafter cited as Sip.] on Kil. i. 3; not "bietola").
Bosso, busso (i. 314a, vi. 328a).
Brasile (vii. 277b; Sip. on Kil. ii. 5).
Canapa (vii. 131a; Sip. on Kil. v. 8; "R. E. J." xxvii. 246).
Canella (iii. 161b).
Cappero (v. 374b, vi. 421a, vii. 21a; Sip. on Dem. i. 1; Ma'as. iv. 6).
Cardi domestici (vi. 90b; Sip. on Sheb. ix. 5; comp. cardatore, vi. 144).
Cardo (vi. 196a; "R. E. J." xxvii. 248).
Caretto, not corteccia (iii. 408a).
Cerasa (iii. 5b).
Cicerchia, cicercla (iii. 431b, vi. 301a, b; Sip. on Kil. i. 1).
Ciceri (i. 220a; Sip. on Kil. iii. 2; Peah iii. 3).
Cinnamomo (iii. 305a).
Colocasia (v. 29a).

Coriandro, culiandro (ii. 239a, 241b, iv. 272a; Menahem, "Sekel Ṭob," p. xii.; Sip. on Kil. i. 2; Sheb. ix. 1; "R. E. J." xxvii. 245, note).
Corme (French) salvatico (iv. 333a).
Costo (vii. 64a, 223b; Sip. on Kil. i. 8).
Cotogna (iii. 343a; "R. E. J." xxvii. 248; Sip. on Kil. i. 1).
Crespino (vi. 210a; "R. E. J." xxvii. 246; Menahem, *l.c.* p. xi.).
Croco orientale (vi. 329b, vii. 310b).
Dattile, gloss (vi. 32b).
Eliotropio (vi. 252b).
Ellera, édera (iii. 472a, vii. 148b; "R. E. J." xxvii. 247; Sip. on Kil. v. 8).
Erbaglaucio (ii. 290b).
Fagiuolo, fasolo (vi. 301b; Sip. on Kil. i. 2).
Fava, faba, faba blanca (vi. 301b; Sip. on Kil. i. 1).
Ferula (viii. 19b).
Finocchio, fenuclo (iv. 158a, viii. 61a; "R. E. J." xxvii. 245; Sip. on Sheb. ix. 1).
Forraggio (i. 190a).
Fungo (iii. 14b, vi. 318b; "R. E. J." xxvii. 248).
Galla (iii. 431b).
Garofano, giroflo (iv. 301b; "R. E. J." xxvii. 242).
Gelso (ii. 129b; צילם on לולבי האלה; Sip. on Sheb. vii. 5; צילסי, Ma'as. i. 2).
Glande (v. 36a, 393a; vi. 104b).
Gomma (ii. 378b, vii. 122a).
Indaco, indicum (i. 172a; Sip. on Kil. ii. 5).
Indivia (error for "senazione").
Isopo (vi. 2b; Sip. on Sheb. viii. 1).
Lambrusco (ii. 339b).
Lasero puzzolento or purulento (Menahem, *l.c.*, פולאנטו), not laserpitium (iii. 421a).
Lattuga (iii. 364b; "R. E. J." xxvii. 243, לטוגא, לטוקא; Menahem, *l.c.*; Sip. on Kil. i. 2).
Laudano (error for "ladano") (v. 18b).
Lauro (vi. 256b; "R. E. J." xxvii. 243).
Legume (vii. 83a; Sip. on Ḥal. i. 4).
*Lisca (vi. 75a).
Lupino (false reading, ii. 362a, iv. 333a).
Malva (iii. 246b, 404b; vi. 391a; Sip. on Kil. i. 8).
Marrobbio (v. 53b, viii. 245a; "R. E. J." xxvii. 244; Menahem, *l.c.*).
Menta (i. 131a; v. 181a, 349b; "R. E. J." xxvii. 243).
Mora (viii. 291a).
*Nervolo (?, vi. 30b; פרוולי, Sip. on Kil. i. 1; נרבולו, Caleb Afendopolo, Kil. 16b; Kohut, "Aruch Completum," ervolo [?].
Nigella (vii. 175b, iii. 306b; not gioglio, loglio, but nigella, corn-campion, confused with darnel).
Nocella (see avellana).
Origano (vi. 2b; Sip. on Sheb. viii. 1).
Orzo (vii. 256b).
Papavero (vi. 410).
Pastinaca (v. 346b).
Pera (i. 25a; Sip. on Kil. i. 4).
Persica (i. 242a).
Pigna (vi. 239b).
Pilatro (iii. 243b, 441b).
Pisi (pisello; vi. 301b; Sip. on Kil. i. 1).
Polio (iii. 248b; vi. 315b, 2b; Sip. on Sheb. viii. 1).
Porri (iv. 342b; "R. E. J." xxvii. 245; Sip. on Sheb. vii. 1; Kil. i. 2).
Procacchia, porcacchia (iii. 395a, iv. 263a, vii. 253a; Sip. on Sheb. ix. 1).
Prugna (iii. 155a, iv. 351b, vi. 294a; "R. E. J." xxvii. 248); פרירא =(?)פרושת פירא (vi. 412a; Mussafia, jujubes, according toBuxtorf), פולצרקי, פולצדקי (viii. 281a; Ben Sira, "Pflanzennamen," 3; Caleb Afendopolo, twice with "r." Kohut, *l.c.* iv. 263a, is incorrect).
Radice (v. 364b; Sip. on Kil. i. 5).
Ramolaccio (see armoraccio).
Robbia (vii. 175b; Sip. on Sheb. v. 4, רויא).
רומזיש (vi. 196a; neither ramuccio nor rusco).
Rosmarino (iii. 410a; "R. E. J." xxvii. 246).
רירו, רירא, רידא (iii. 262a).
Ruchetta oruga (i. 305a, iv. 345a ("Ruca di Petro"; Sip. on Sheb. i. 1).
Ruta (vi. 291b; "R. E. J." xxvii. 246; Sip. on Kil. i. 8; Sheb. ix. 1).
Salvatico, selvatico (vi. 355b).
Sanguine (iii. 241b).
Satureia (iii. 511a; v. 349b; vi. 2b, 173a).
Segale (סיקרא, Sip. on Kil. i. 1), variant reading, avena (viii. 13b; ווינא, Menahem, *l.c.*).
Senazione (iii. 222a; Caleb Afendopolo, Kil. 17a, צינצוני), domestiche and forestiche (vi. 210a), not sonco (comp. "R. E. J." xxvii. 241).
Sesamo (viii. 109b).
Sisimbrio (i. 297a, vi. 2b; Sip. on Sheb. viii. 1).
Sorbo (vi. 185a; see "albatro," "R. E. J." xxvii. 248; Sip. on Dem. i. 1).
Sorgo (viii. 144a).
Spelda, espelta (iii. 168a; שפירצא, Menahem, *l.c.*; Sip. on Kil. i. 1).
Spicanardi (v. 334b, viii. 13a; "R. E. J." xxvii. 242).
Tartufo, tartufolo (vi. 318b; "R. E. J." xxvii. 248).
Veccia (iii. 221b, iv. 343b, vi. 301b; Sip. on Kil. i. 1).
Zenzero (iii. 305a; "R. E. J." xxvii. 247; זיזברי, Sip. on Orlah ii.10).
Zenzevero, zenziberi (ii. 316b).
Zizzania (ii. 233) is wrong, even if the word were Italian; it is Aramaic, however.
Zizziba (?) (iii. 321b).
Zucchero (iii. 473a) is סוכר, and is not Italian.

R. Isaac Siponto.

In the twelfth century R. Isaac ben Melchizedek of Siponto took over from the "'Aruk" forty-one Italian names of plants and a few Arabic ones, while the Greek terms, such as *θῆλις* and *ξυλοκέρατα*, and the following Italian words occur for the first time in his work:

Aglio
Amandola
Carruba
Carvi
Ciceri limpidi
Cicorea
Cipolla
Cocco
Costola di cavolo
Cucumeri
Endivia
Espica vulpi
Espino
Fenugreco
Lupino
Meli porcaroli
Miglio
Mirtilli
Riso
Rosa
Salvia
Senape
Sicomori
Timo

A large number of his plant-names still await identification. Asparagus proper, which has erroneously been supposed to be mentioned in the Talmud (Krauss, "Lehnwörter," ii. 93), seems to occur first in Isaac's commentary on Sheb. ix. 1 as איספריי=ירבוזין, "sparagio" (cited in "Kaftor wa-Feraḥ," 107b, Berlin; אספרג, corresponding to the Arabic "hilyaun" = "asparagus"; see Aldabi, "Shebile Emunah," p. 75a; Tobias Cohen, 151a: שוטים or הליון is wild asparagus; ירבוזין, the cultivated kind). Isaac is also the first post-Talmudic author to mention the cornel or dogwood (corniolo; *κρανέα*), in the passages Peah i. 5, Ma'as. i. 2, where he rejects the view that it is identical with אוג, sumac.

Maimonides.

Maimonides gives the names of plants exclusively in Arabic in his commentary on the Mishnah; and these terms have been discussed by Löw in his "Aramäische Pflanzennamen," on the basis of the Berlin manuscripts of this gloss. In his medical writings likewise Maimonides follows the Arabic pharmacology; for instance, ninety-one vegetable remedies are mentioned in his "Dietetics"; but these belong rather to the history of medicine. From his "Moreh" mention may be made of the story of the Nabatæan cultivation of the mandrake and althea ("Moreh," French transl. by Munk, iii. 235), the reference to indigo (*ib.* i. 392), and the expression "like a locust-bean," meaning "practically worthless" (*ib.* i. 157). Maimonides has won a lasting name in the history of botany. Even after Sprengel ("Gesch. der Botanik," i. 178) had tried to identify the plants mentioned in the mishnaic tractate Kilayim, basing his investigation on the Latin translation of the commentary of Maimonides in the edition of the Mishnah by Surenhuis, Mayer ("Gesch. der Botanik," iii. 220), alluding to the plants mentioned in "'Uḳẓin," declared that Maimonides had given his interpretations with discrimination and had displayed an unmistakable knowledge of botany; but that, though he had a wide acquaintance with plants, his explanations were drawn chiefly from school traditions, and were not the result of independent investigation. Proceeding on the anthropocentric theory of the universe, Maimonides declares in his introduction to the Mishnah that trees and plants were created for the nourishment or healing of man, even though in some cases he fails to recognize this, or has never known it; and although the uses of all the plants on the earth may not yet be understood, each successive generation will become acquainted with new herbs and fruits which will prove of great advantage to it.

Estori Farḥi.

Of the later halakic writers the only one to be mentioned here is Estori Farḥi (flourished in the thirteenth and fourteenth centuries), who made a careful geographical and scientific exploration of Palestine. His remarks on plants in his "Kaftor wa-Feraḥ" may readily be seen in the third index of Luncz's edition of that work, for which Löw arranged the data in their proper order. The comments in Wiesner's Hungarian biography of Farḥi (p. 31, Budapest, 1896) on certain botanical notes of the halakist are very inadequate. Farḥi's statements regarding shallots and onions in Syria are noteworthy, as are also his identification of *Cordia Myxa*, his accounts of *Musa* and *Badingan*, and the colloquial Arabic name for *Pyrus Syriaca* (Boiss.), equivalent to אלפרטמי, which explains the Syriac פרטימא (Löw, *l.c.* p. 208).

Menahem b. Solomon.

According to .Buber ("Sekel Ṭob," Introduction, p. xi.), Menahem b. Solomon (1139) has the following names of plants in addition to the list already quoted from the "'Aruk": גרדי פורציני; תמכא on גרדא בורדוני on חרגינין; דירה on תייה (probably denoting R. Gershom's "thora"); לרזו on בטנים; its resin לרגטו; ציקוריירי, chicory (see Isaac Siponto above); רונדומי on חרחלין; שטינקו on לוט.

Caleb Afendopolo.

In order to define the heterogeneous plants more accurately, the Karaite Caleb Afendopolo of Adrianople (end of the 15th cent.) arranged an alphabetical list of about sixty plant-names, and, following Maimonides in the main, tried to identify the plants and explained them in Arabic, Turkish, modern Greek, and Rumanian. Of this list, which appeared in the appendix to "Adderet Eliyahu," the following may be mentioned as of botanical importance: חבושים he regards as medlars, called also חמישיות (Löw, *l.c.* p. 114; "R. E. J. "xviii. 112, on "nespole"; Joseph Perles, "Beiträge zur Gesch. der Hebräischen und Aramäischen Studien," pp. 135 *et seq.*), because they have five seeds. He relates that the banana, מאון, was described by Japheth ha-Levi (953) as a cross between the date-palm and the colocasia; while he (Afendopolo) learned from the Karaite Joseph ha-Kohen that it was a cross between the date-palm and the sugar-cane. Joseph told him also that the colocasia had a rootstock as large as an ox-head, and that it was the daily food in Egypt, where one head often brought as much as 900 dirhems. He describes the cucumber (*Cucumis Chate*, Linn.), which was widely cultivated in Egypt, as very long and as thick as the finger (*ib.* vii. 17b). The "nabḳ" (*Zizyphus spina-Christi*, Linn.), Christ's-thorn, he describes as sweet, and as large as a hazelnut (see Post, *l.c.* p. 201), while its shell was half red and half green, and its kernel was like that of an olive or common jujube. In his time, as at present, the tree was very common in Egypt (Ascherson and Schweinfurth, *l.c.* p. 59). Why Afendopolo ("Adderet Eliyahu," Appendix, p. 16c) uses the Hebrew or Aramaic חצא (Löw, *l.c.* p. 225) for "parsley" is not clear.

David Al-Fasi and Ali b. Sulaiman.

In connection with Afendopolo two older Karaite lexicographers may be mentioned, David b. Abraham (Al-Fasi) and Ali b. Sulaiman, in whose works, according to Pinsker's extracts ("Liḳḳuṭe Ḳadmoniyyot," pp. 206 *et seq.*), the following names of plants are mentioned: "ṣandal," אהלים, sandalwood; "ma'atar" or "za'atar," אזוב; "sasam" or "abnus," אלגמים, ebony; "kama," ארות, fungus; "kazbarah," גד, coriander; "saj," גופר; "khaṭmiyah," חלמות; "za'arur" or "'anṣal," נעצוץ; "wars" or "nilufar," נרד; "sa'atar" (= "za'atar"), סרפד; "dulb," ערמון; "ḥanẓal," פקעות; "ḳarfah" or "kisṭ," קדה; "ḳarnafal," קנמון; "ḳazaḥ," "shuniz," קצח (Pinsker, erroneously, זרע בצלים); "salikhah," שחלת; "sanṭ," שטים; "jummaiz," שקמה; "sharbin," "abhal," "saj," or "shimashar," תדהר. "Henna" in Pinsker, *l.c.* p. 212, note 2, is an error.

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PLATON (PLAṬYON) OF ROME: Scholar of the second century C.E. Like Todos (Theodorus) the Roman, his probable contemporary, Platon sought to inspire his persecuted coreligionists with resignation and steadfastness, reminding them that others had suffered before them for their faith and had been ultimately delivered. "Hananiah, Mishael, and Azariah," said he, "derived courage to resist Nebuchadnezzar, at the risk of being burned" (Dan. iii. 13), from the Scriptural assurance (Deut. iv. 29), "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul" (Midr. Teh. xxviii. 1). Platon construes literally the Scriptural saying (Deut. iv. 11), "Ye came and stood under the mountain." According to him, Sinai was detached from the earth and suspended in the air, while the Israelites stood under it (Cant. R. viii. 5; comp. Abdimi b. Ḥamar).

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E. C. S. M.

PLEDGES: The law against taking pledges for debt is drawn from the following passages: "No man shall take the mill or the upper millstone to pledge: for he taketh a man's life to pledge" (Deut. xxiv. 6, R. V.), "nor [shall he] take the widow's raiment to pledge" (*ib.* xxiv. 17, R. V.); "And if he be a poor man, thou shalt not sleep with his pledge: thou shalt surely restore to him," etc. (*ib.* xxiv. 12–13, R. V.); and Ex. xxii. 26 to like effect. The "taking to pledge" in these passages is understood as meaning a seizure to secure an overdue debt, not the taking of a pledge by consent at the time of a loan.

In the Mishnah.

The oral law goes in its interpretation far beyond the letter of Scripture. The Mishnah says (B. M. ix. 13): "He who takes a mill to pledge breaks a negative command, and is guilty for each of two implements, the lower and the upper millstone [referring to Deut. xxiv. 6]; and this applies not only to a mill, but to any implement wherewith life-giving food is made, for it is said, 'he taketh man's life to pledge.'" "One does not distrain the goods of a widow, whether she be poor or rich" (referring to *ib.* xxiv. 17). "He must return the pillow for the night, and the plow for the day; but if the debtor dies, they need not be returned to the heirs." The seizure in this way is of use to the creditor only to preserve his lien and to prevent the debt from running out in the year of release. Elsewhere ('Ar. vi. 3), on the occasion of an execution on behalf of the Sanctuary, but as a rule applicable to all debts, the Mishnah reserves to the debtor (1) food for thirty days; (2) clothing for a year, bed and bedding, sandals, and phylacteries; (3) to a mechanic his tools, such as adzes and saws, two of each kind, and, according to R. Eliezer also, to a farmer his yoke of beasts for the plow, and to a carrier his ass. But according to the prevailing opinion ('Ar. 23b), oxen and asses are not regarded as tools and are not exempt.

There is a discussion in the Talmud (Shab. 128a) as to what should be done in the case of a man heavily in debt and clothed in a robe worth 2,500 shekels. Should it be taken from him and clothing suited to his position given him? R. Ishmael answers, "All Israelites are the sons of kings, and no garment is above their rank." From these passages in Mishnah and Talmud the Shulḥan 'Aruk draws the following rules (Ḥoshen Mishpaṭ, 97):

Further Development.

The officer of the court can not seize a hand-mill, but a water-mill is landed estate, and, without being actually seized, is treated like lands (see Appraisement). But if the creditor undertakes to remove parts of a water-mill, they become personalty and exempt. Pans and pots for cooking, a knife for slaughtering, and the like, are "implements for life-giving food." If such things are taken to pledge, the creditor must return them. According to R. Moses Isserles, such tools as barber's scissors are not exempt, nor are beasts of the plow. Scissors for cutting grass are clearly exempt, the grass being food. If a man has five hand-mills in use, none of them can be seized; but if only one is in use, the others are subject to seizure. Food itself is subject after the lawful allowance is set aside.

The officer can not seize a garment which the debtor has on his body, nor the vessel from which he is eating, and he must leave a couch or bench to sit upon, and a bed and mattress to sleep upon. Though seizing all the rest, he must return bedclothes for the night, and tools for the daytime. It should be remembered that household goods are not sold, but simply held as security; other goods are sold after the lapse of thirty days. The obligation to return household goods holds even when the debtor is rich in landed estate.

Exemptions from Pledge.

The officers who arrange satisfaction say to the debtor: "Bring all your movable property, not keeping back as much as one needle." From the whole they set aside for him provisions for thirty days (as a "middling man," says R. Moses Isserles, though he had lived like a poor man before) and clothes for twelve months, excepting, however, silken garments or a gold-embroidered turban; these things they take from him, and give him a sufficient supply of clothing better suited to his condition (contrary to R. Ishmael's view). They set aside also bed, mattress, and bedclothes, but these things are not set aside as exempt if they are the property of the wife and children, who simply keep what they have; for it is the husband's duty to support them. Sandals and phylacteries are exempt. A mechanic is allowed a double set of tools (as in the Mishnah); farm- or draft-animals are not set aside, nor the skipper's ship or boat, nor the professional scholar's books. The creditor has priority over the wife's right of maintenance, but he can not seize her or her children's clothing, nor the cloth which has been dyed for their use, nor the shoes bought for them, even though they have not been worn, nor books bought for the children's education. According to some opinions, the finer clothes for the wife's wear on Sabbaths and festivals are not exempt, and certainly garments containing gold or silver clasps, if bought by the husband for the wife, are subject to his debts. Where, however, they form part of her dowry they are exempt.

The allowances named above are to be set aside from either land or personalty. There is some dispute as to whether the allowance ("siddur") is to be set aside where the debt has been incurred for wages or for the hire of beasts, and not for money or property; also as to how far the debtor can waive the allowance when contracting a loan. But the debtor can not waive the exemption of "implements for life-giving food," as no stipulations can be made contrary to the provisions of the Torah. However, the Ḥoshen Mishpaṭ closes the subject with a clause which might defeat all these humane provisions: if the debtor has sworn that he will pay the debt, he must give up even his last shirt—a clause which allows the parties to supersede by private arrangement the words of the Law.

Waiving of Rights.

Maimonides, who treats of exemptions in the "Yad," Malweh, iii., says nothing about the debtor's oath as a means of nullifying clauses, either in written or in oral law, made in favor of poor debtors—an oath which the creditor might have forced from him as a condition of the loan. In fact, the creditor may not be allowed to accept such a suicidal fulfilment of the oath, for all standards acknowledge the Scriptural commandment "thou shalt not exact of thy brother" (Deut. xv. 3, Hebr.) as forbidding such harsh measures as well as such pressure as would drive the debtor to encroach on his wife's property.

The standards agree on the treatment of widow debtors. Maimonides (*l.c.*) says: "Whether a widow be rich or poor you can not take her goods in pledge, either at the time of the loan or by way of execution." This leaves really no way of enforcing a demand against a widow, unless she have real estate or outstanding loans, and the rule, if fully enforced, would have destroyed the credit of widow traders.

The Mishnah gives the measure of a debtor's exemptions in dealing with the demands of the treasurer of the Sanctuary, as shown under Estimate. Here the exemption is based on Lev. xxvii. 8 (Hebr.): "If thy brother has come down" (become poor), etc. (see 'Ar. 24a).

S. S. L. N. D.

——**Historical View:** In ancient Israel every loan was an act of charity. Therefore, if the creditor had taken a garment as a pledge he had to return it before nightfall, whether he had received payment or not (Ex. xxii. 26–27; Deut. xxiv. 13–14). The Talmud (B. M. 14b) explains this to include every article which can not be spared, so that the garment needed during the day must be returned before morning, and the garment needed at night must be returned before nightfall. Similarly, the law which prohibits the taking of a millstone as a pledge (Deut. xxiv. 6) is explained as applicable to every article which is as necessary as a millstone (Sifre, *l.c.* [ed. Friedmann, p. 123a]). Therefore the creditor should not make any use of the pledge; and he is responsible for its safety, just as every depositary is responsible for things held in trust (Ḥoshen Mishpaṭ, 72).

Medieval Times.

The development of money-lending among the Jews as their almost exclusive occupation, which began in the twelfth century, was in all likelihood the consequence of the persecutions during the First Crusade (Höniger, "Zur Gesch. der Juden im Frühern Mittelalter," in "Zeitschrift für Gesch. der Juden in Deutschland," i. 65–97, 136–151); and the laws of pawnbroking became more and more detailed. This is shown by the fact that the charter granted by Henry IV. to the Jews of Speyer and Worms (1084–90) does not mention money-lending as an occupation of the Jews at all, while the charter of Frederick II. of Austria (1244) devotes nine of its thirty sections to the regulation of pawnbroking. This negative evidence is strengthened by the fact that in the ninth century the anti-Jewish writers Agobard and Amulo, who were so bitter in their denunciation of the Jews, are silent on this point. It remains evident, therefore, that loaning money on pledges, as money-lending in general, has been the occupation of the Jews only since the twelfth century, when St. Bernard of Clairvaux condemned the persecution of the Jews, saying that where there were no Jews, Christian usurers acted much worse (Migne, "Patrologia," clxxxii. 567; Aronius, "Regesten," p. 112; Grätz, "Gesch." vi. 166; Stobbe, "Die Juden in Deutschland," p. 107).

The law of Frederick II. of Austria expressly permits Jews to take any article as a pledge, without inquiring into the right of possession of the borrower; the exception to this is that bloody or wet garments may not be accepted, for in such a case suspicion of robbery is reasonable. On the "Privilegium Fridericianum" were based such later laws as that issued by Ottocar II. of Bohemia in 1254, the laws of Bela IV. of Hungary, of the dukes of Silesia and Poland, and a prohibition against lending money on sacred objects—Pope Gregory I. (590–604) and Charlemagne (806) had already declared that such objects should not be sold to Jews. A similar prohibition is found in a law issued by Philip August of France (1206). The rabbinical synods of the twelfth and thirteenth centuries adopted the same law, evidently because of the excuse which the discovery of church articles in a Jewish house would give for riots (Grätz, "Gesch." vi. 199). This principle is often repeated in legislations of the fourteenth and fifteenth centuries.

Rabbinical Law.

In general, legislation concerning the Jews recognized the rabbinical law, even in dealings between Jews and Christians; so a Jew who had advanced money on a stolen article was entitled to recover the amount he had loaned on it, including interest, if he could swear that he did not know it had been stolen. The same held good with regard to stolen property which had been bought. This law is explained by the Talmud as necessitated by the needs of business life (תקנת השוק; B. Ḳ. 115a; Ḥoshen Mishpaṭ, 357, 1). Various German laws demanded that the goods must have been delivered in daytime and without any secrecy ("unverhohlen und unverstohlen"). This recognition of the rabbinical law was fiercely condemned by the ecclesiastical authorities—*e.g.*, by the Fourth Lateran Council (1215) and by various diocesan synods—as favoring the Jews at the expense of the Christians, who were compelled by law to return stolen property which they had bought, but without any prospect of indemnity. The "Privilegium Fridericianum" (§ 7), and a great many other laws, freed the Jewish pawnbroker from responsibility in case of the loss of the pledge by fire or robbery, or in any other way. The manner and fact of loss, however, had to be established by oath or through witnesses. This legal enactment is in conflict with the rabbinical law which considers the pawnbroker as a depositary (שומר שכר), *i.e.*, responsible in case of death or theft (Ḥoshen Mishpaṭ, 72, 2).

While the state law in this case is more favorable to the pawnbroker than is the rabbinical law, in regard to the unredeemed pledge it is more favorable to the debtor. The rabbinical law declares that the pledge is forfeited if it is not redeemed on the day the payment falls due (Ḥoshen Mishpaṭ, 73, 13), though some authorities demand that the pledge shall not be sold until thirty days after payment falls due (*ib.* 3, 14). The "Privilegium Fridericianum" (§ 27), however, demanded that the pledge should be kept one year and one day. This stipulation was adopted in many places up to the fifteenth century.

Special Regulations.

The privilege of lending money on pledges carried with it a certain obligation. Thus the Augsburg law declares that every Jewish money-lender is bound to advance money on a pledge to the extent of two-thirds of its value; while the city of Winterthur found it necessary to declare, in a charter of 1340, that a Jew is not liable to punishment if he is unable to lend a Christian the sum demanded (Stobbe, "Die Juden in Deutschland," pp. 113 *et seq.*). The Strasburg law of 1375 makes it the duty of the Jews to lend money on pledges to any citizen.

In the frequent anti-Jewish riots which occurred from the twelfth to the fifteenth century the mob sacking the houses of the Jews often took the pledges, and, as a rule, the king issued quitclaims after he had received part of the plunder. This was done very frequently by Charles IV., after the Black Death (1348–51). A typical instance is that of Nördlingen. Under these circumstances it is not to be wondered at that Jewish law at that period dealt with the Christian debtor as with an enemy in war. Thus medieval rabbis decided that if a non-Jew loaned to a Jew money on a pledge, and then lost the pledge, and a Jew found it, the latter should return it to the Jewish debtor (Ḥoshen Mishpaṭ, 72, 38). Similarly, the law permits a Jewish creditor to keep the pledge after the death of the Christian debtor, even where its value much exceeds the amount of the debt (*ib.* 72, 40).

The Jewish concern with pledges is especially connected with the Italian "monte di pietà," pawnshops established by the ecclesiastical authorities in the fifteenth century, in opposition to Jewish money-lenders and for charitable purposes. The name is found also in French ("mont de piété") and in Latin ("mons pietatis"; lit. "mountain of charity"); it is supposed to have originated from the use of the word "monte" in the sense of "store" or "stock of goods," and especially with regard to banking, in the sense of a "pile of coin."

Monte di Pietà.

The great change of economic conditions in the fifteenth century in connection with the troubles in the Church created among the mendicant orders an eager desire to bring themselves into prominence. The Franciscans were especially active in promoting schemes for economic improvement. Barnabas of Terni began preaching against money-lenders in Perugia, and succeeded in forming a company of citizens who furnished money for a loan-bank which would lend at a lower rate of interest than that charged by the Jews. This first "mountain of piety" was founded in 1462, and others followed very soon in various cities of Italy; that in Orvieto, 1464, was sanctioned by Pope Sixtus IV. Especially active was the Franciscan Bernardinus of Feltre, who worked for the promotion of the popular pawnshops, chiefly in order to create an opportunity to attack the Jews. The Dominicans, jealous of the success of the Franciscans, opposed this movement, claiming that the exaction of even a low rate of interest was contrary to the Christian law; while the Lateran Council (1512–17) and the Council of Trent (1545–63), as well as various popes, declared for the Franciscans.

But in Rome, which was under the direct government of the pope, such institutions were not organized. While the operations of the loan-banks interfered with the business of the Jews, they were not able to drive the Jews to abandon money-lending altogether; and therefore a special law was passed by the "signoria" of Venice, in 1547, prohibiting money-lending by Jews in Padua. In Istria, Jews who had lost their business opportunities elsewhere were privileged to conduct loan-banks. So in Pirano, in 1484, where a bank was founded by Moses Sacerdote and three others; it continued its operations until 1634, when a monte di pietà was established and their privilege was withdrawn. In Capo d'Istria, Jewish money-lenders were called upon when the monte di pietà had become bankrupt. In 1611 France introduced the system, but there it had no anti-Jewish purpose. Since the middle of the eighteenth century the restrictions against Jewish money-lenders in Italy have been removed.

In Germany.

In the fifteenth century the business of the Jews consisted chiefly in pawnbroking, as Israel Isserlein states ("Terumat ha-Deshen," part i., No. 309). They dealt with all classes of people, even with princes and kings. King Rupert (1403) pawned his silver to Jews (Stobbe, *l.c.* p. 240); the empress Maria, widow of Maximilian II., pawned her silver to Mordecai Meisel (1578) for 2,000 florins ("Zeit. für Gesch. der Juden in Deutschland," ii. 175). From the fifteenth century on, however, the restriction of money-lending by Jews became the rule. In 1530 and 1544 respectively, the Reichstags of Augsburg and Speyer issued strict regulations in regard to excessive rates of interest and other abuses (see Josel of Rosheim). The Landesordnung for Bohemia, 1579, restricted the money-lending of the Jews to pawnbroking in order to exclude them from banking on a larger scale ("Zeit. für Gesch. der Juden in Deutschland," ii. 173).

The Judenstättigkeit of Frankfort-on-the-Main, 1614, limited the rate of interest for loans on pledges to 8 per cent; the same was done for Fulda in 1615 (*ib.* iii. 178). How precarious this business was even then is proved by Glückel von Hameln, who tells in her memoirs of an attempt to take a pledge from her father's shop by force. The danger in dealing with creditors of this class evidently induced some medieval rabbis to permit a pawnbroker to redeem a pledge for a creditor on the Sabbath (Oraḥ Ḥayyim, 325, 3).

With the development of the banking business through the court Jews in the seventeenth century, and the gradual concession of economic freedom, pawnbroking among the Jews became rare, and, in fact, in recent times, disreputable (see also Banking).

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D.

PLEIADES: The word "Kimah," which occurs in three passages in the Bible (Job ix. 9, xxxviii. 31, and Amos v. 8), each time in connection with Orion, is translated by the Septuagint once by *Πλειάδα* (Job xxxviii. 31); and Aquila, who represents the tradition of the scribes, gives the same rendering in Amos v. 8, being followed therein by Symmachus and Theodotion. The word is retained in the Targum, which indicates that it was then used in the vernacular; so that the meaning given the term in the Talmud and by Aquila may be accepted as correct. Although the etymology is not altogether certain, it may be assumed that "Kimah" is connected either with the Hebrew כום = "to heap up," or with the Assyrian "kamu" = "he bound" (Delitzsch, in "Proc. Soc. Bibl. Arch." xii. 185).

According to the Talmud (Ber. 58b), this cluster is called "Kimah" because it consists of about 100 stars (כימה = כמאה). The constellation is in the northern sky, with its tail to the west of the Milky Way (*ib.*; comp. Pes. 94b). For the most important reference to the Pleiades, which have always attracted attention on account of their brilliancy and number, see ORION (comp. also JEW. ENCYC. ii. 249b, *s.v.* ASTRONOMY).

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K. L. B.

PLESSNER, ELIAS: German rabbi; son of Solomon PLESSNER; born Feb. 19, 1841, at Berlin; died at Ostrowo March 30, 1898. He studied at the University of Berlin, and received his degree as Ph.D. from the University of Tübingen (1870). In 1871 he was appointed "Stiftsrabbiner" at Hanover, and was called April 20, 1873, to the old community of Rogasen as successor to Moses Feilchenfeld. In Sept., 1885, he was called to Ostrowo as successor to the late I. M. Freimann, remaining there until his death.

Plessner rendered great services to homiletic literature by publishing the following works by his father: "Sabbathpredigten," "Festreden," and "Nachgelassene Schriften" (Frankfort, 1884). His own works include: In German: "Stellung und Bedeutung der Israelitischen Frau bei den Hebräern" (Ostrowo); "Der Grabstein in Seiner Höheren Bedeutung"; "Ezechiel Landau und Moses Mendelssohn." In Hebrew: "Maṭbea' shel Berakot"; "'Asarah Ma'amarot"; "Dibre Tamrurim we-Tanḥumim," Posen, 1871; "She'elah u-Teshubah be-'Inyan Beḥirah," Berlin, 1889; "Hitmannut Kohen Gadol," Berlin, 1895.
S. I. BRO.

PLESSNER, SOLOMON: German preacher and Bible commentator; born at Breslau April 23, 1797; died at Posen Aug. 28, 1883. Having lost his father when very young, Plessner had to support his mother and himself. He engaged in business, but found time to study Hebrew, rabbinics, and German, under Wessely's influence. At the age of seventeen Plessner began to study Wessely's Hebrew translation of the Apocrypha, resolving to continue the translation himself. He indeed published at Breslau in 1819 his Hebrew translation of the Apocryphal additions to the Book of Esther, under the title "Hosafah li-Megillat Ester," with a literary-historical introduction. At the same time he became known as an eloquent preacher. Many of his sermons were published, among them his funeral oration on the death of Abraham Tiktin, bearing the Hebrew title "Zeker Ẓaddiḳ li-Berakah" (Breslau, 1821).

Becomes Eminent as a Preacher.

Plessner through his sermons was recognized as a warm defender of Orthodox Judaism, and on this account was congratulated by Akiba Eger, rabbi of Posen. Soon the conflict arose between the Orthodox and Reform Jews concerning the introduction of the organ into the synagogal services. Plessner naturally fought against the Reform leaders; and as they were the more powerful and began to persecute him, forbidding him through the police to deliver any sermon, he in 1823 settled at Festenberg, a small town in Silesia. In 1825, the government of the province of Posen having issued a decree forbidding Talmudic instruction in schools, Plessner, at Eger's request, summed up all the observations and opinions of Christian scholars, beginning with Jerome, on the Talmud. This document, published the same year at Breslau under the title "Ein Wort zu Seiner Zeit oder die Autorität der Jüdischen Traditionslehre," with a part of it in Hebrew entitled "'Edut le-Yisrael," was in 1826 presented to the Posen government. Accompanied with a petition signed by the presidents of several communities, it proved efficacious; and the anti-Talmudic decree was revoked.

His Memoir on the Talmud.

In 1830 Plessner removed to Berlin, where for a short time he was a teacher in the normal school. Although possessing all the knowledge necessary for an Orthodox rabbi, he persistently declined rabbinical office, preferring freedom of speech. He earned a livelihood by preaching every other Saturday in the Berlin bet ha-midrash, continuing at the same time his study of the Apocrypha. In 1832 his "Nozelim Min Lebanon" was published in Berlin. This work consisted of a Hebrew translation of a part of the Apocrypha, with an appendix, entitled "Duda'im," containing exegetical notes, verses in Hebrew and German, and sermons (see Geiger, "Wiss. Zeit. Jüd. Theol." i. 204 *et seq.*). The following year he was invited to dedicate the new synagogue at Bromberg, for which occasion he composed poems in Hebrew and in German, which were published under the title "Shirim la-Ḥanukkat Bet ha-Tefillah" (Berlin, 1834). In his sermons Plessner adopted the expressions of the most eminent Christian preachers, interspersing his sentences with verses of Schiller and Goethe, and rejecting the derashic or homiletic interpretation of the Bible. In 1834 he began to publish his sermons in yearly volumes under the general title "Belehrungen und Erbauungen" (2d ed. Berlin, 1840, under the title "Religiöse Vorträge"). In 1838 Plessner published his "Dat Mosheh wi-Yehudit," a catechism in twelve parts, preceded by an introduction, on the nature and history of Jewish religious instruction. His oratorical talent is particularly exhibited in his "Miḳra'e Ḳodesh" (Berlin, 1841), a collection of holy-day sermons for the years 1835 to 1839.

Removes to Berlin.

A powerful party of antagonists worrying Plessner beyond endurance on account of his outspokenness, he left Berlin and settled at Posen (1843), where he was active as a preacher for forty years. In Posen Plessner preached chiefly at the Neuschul. During his residence in that city he published the following works: "Shay la-Mora" (Posen, 1846), poem in honor of Moses Montefiore; "Shire Zimrah" (Berlin, 1859), poems composed on the occasion of the completion of the publication of the Talmud by the Talmud society Ḥebrat Shas; "Shire Zimrah" (*ib.* 1865), Hebrew poems composed for the celebration of the one hundred and fiftieth anniversary of the foundation of the society of mohelim.

Settles in Posen.

After Plessner's death two collections of his sermons were published at Frankfort-on-the-Main: "Sabbathpredigten" (1884) and "Festpredigten" (1890).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 107; H. Hirschfeld, in Elias Plessner, *Biblisches und Rabbinisches aus Solomon Plessners Nachlasse*; Zeitlin, *Bibl. Post-Mendels.* p. 271.
S. M. SEL.

PLETSCH, SOLOMON: German physician of the fourteenth and fifteenth centuries; a native of Regensburg. Pletsch was in 1394 appointed city surgeon of Frankfort-on-the-Main with a salary of 36 gulden per year. Besides, the city furnished him with six ells of cloth for his uniform, which was of the same color and quality as that of the Christian officials. Thus the only difference between Pletsch and his Christian predecessors and successors was in the form of the oath, the former taking it More Judaico. In the letter of commission, Pletsch bound himself to treat gratuitously all the members of the council with their servants and all the sick Jews who might be received at the hospital, and to take moderate fees from the citizens.

Bibliography: M. Horovitz, *Jüdische Aerzte in Frankfurt-am-Main*, p. 6, Frankfort-on-the-Main, 1886; Landau, *Gesch. der Jüdischen Aerzte*, p. 102, Berlin, 1895.

D. M. Sel.

PLOCK (PLOTZK): Government in Russian Poland, with a Jewish population (1897) of 50,473 (in a total population of 553,094), which is the smallest Jewish population of any government in the Pale of Settlement.

The most important of the district towns in the government of Plock are:

Mlawa, which has 5,123 Jews in a total population of 11,211 (1897). R. Jehiel Michael Sagalovich (born 1862) became the rabbi of the community in 1894.

Plock, the capital of the government, which had only about 6,000 inhabitants in 1816 (when it came under Russian domination, after having been held by Prussia under the provisions of the second partition of Poland in 1793), had a total population of 27,073 in 1897. Of this number more than 10,000 are Jews. In the city there are several synagogues, a Talmud Torah (founded 1868), a Gemilut Ḥasadim (founded 1873), and a well-equipped hospital. It has also a Jewish boys' school attended by more than one hundred pupils. Instruction in the Hebrew faith is imparted to Jewish students attending the local gymnasium by A. J. Papierno, a prominent Maskil who has resided in Plock since 1870, and who established a library there in 1900.

Owing to the influence of the Ḥasidim the Jewish community of Plock frequently changed its rabbis during the nineteenth century, and the term of seventeen years during which R. Azriel Aryeh Rakovski held that position, which he resigned in 1880, was considered an extremely long one. Aryeh Löb Zunz or Zuenz also was rabbi of Plock and later of Praga, but removed to Warsaw, where he died April 22, 1833. Since 1897 R. Ezekiel Libshitz (born in Rossienny, in the province of Kovno, in 1864), son of R. Hillel Libshitz of Lublin, and who, like his father, is a Talmudist and able scholar, has been the rabbi of Plock.

Przasnysz, with 4,500 Jews among its 8,586 inhabitants; it has two synagogues.

Sierpce, with about 600 Jewish families among its 8,560 inhabitants. The Jews of Sierpce are burdened with a tax of 68 rubles which they have to pay annually to the owner of the town on account of a debt said to have been contracted by a certain David, of whose origin nothing is known ("Ha-Meliẓ," 1883, No. 105).

Bibliography: Brockhaus-Efron, *Entziklopedicheski Slovar*, s.v.; *Ha-Meliẓ*, 1878, No. 9; 1888, No. 33; 1890, No. 200; *Ha-Ẓefirah*, 1876, No. 4; 1900, No. 44; Yevnin, *Naḥalat 'Olamim*, pp. 14-15, Warsaw, 1882; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 80, Warsaw, 1882.

H. R. P. Wi.

PLOTKE, JULIUS: German lawyer and communal worker; born at Borek, province of Posen, Oct. 5, 1857; died at Frankfort-on-the-Main Sept. 27, 1903. Having finished his studies at the gymnasium at Krotoschin and the University of Berlin, he practised law in Bockenheim from 1885 to 1888, when he entered into partnership with Councilor of Justice S. Fuld in Frankfort-on-the-Main. Plotke was elected to the board of trustees of the Frankfort congregation, and participated in all movements for the relief of his oppressed coreligionists, being a trustee of the Jewish Colonization Association, of the Alliance Israélite Universelle, of the Hilfsverein der Deutschen Juden, and similar organizations. He wrote various pamphlets and articles on the condition of the Jews of Russia and Rumania.

Bibliography: *Jüdische Presse*, 1903, pp. 441-442; *Oesterreichische Wochenschrift*, 1903, pp. 648-649; *Jew. Chron.* Oct. 2, 1903, p. 23; *Allg. Zeit. des Jud.* 1903, pp. 484-485.

S. D.

PLOWING: No description of the plow ("maḥareshet") is found in the Bible; but it may be assumed with certainty that the implement resembled, on the whole, the very simple plow which is still used by the fellahs of Palestine. It consists of a long pole with a wooden crosspiece at the lower end, and a handle parallel to the latter at the upper end, by means of which the plow is guided. The wooden foot ends in an iron share, slightly convex above, being 34 cm. long and 18 cm. wide at the back. This point has to be sharpened occasionally (comp. I Sam. xiii. 20). It is uncertain whether the "et" mentioned in the passage just cited is a different kind of plow from that described above; Fr. Delitzsch takes "et" to be the plowshare, which cuts the furrows, while the plow itself casts up the earth. As the fellahs generally do not remove the stones from the fields, thinking that the soil thereby retains the moisture for a longer period, that kind of plow is not wholly impractical, since it may readily be drawn through the stony soil. Moreover, this plow is easily used, being light enough to be lifted out of the furrow with one hand and to be replaced in the same way. Its disadvantage is that it does not plow deeply enough—only about 8 to 10 cm.—the land being therefore neither sufficiently utilized nor properly freed from weeds. As a consequence the latter grow rankly, and the grain requires additional handling before it can be used or brought to market.

The plow was drawn, as it commonly still is to-day, by a yoke of oxen, and on light soil by an ass (Isa. xxx. 24, xxxii. 20); but the yoking together of ox and ass, which is not seldom seen to-day, was forbidden, at least at the time of the Deuteronomist (comp. Deut. xxii. 10). The ox walks in front of the plow, usually in the yoke which is attached to the beam. To-day the yoke is fastened to the neck of the animal in such a way that the two blocks of wood which extend on each side of the neck from the yoke downward may be fastened at the lower end by a rope and the ox's neck be enclosed in a frame. The plower holds in his right hand the plow-handle and the guiding-rope, and in his left the ox-goad ("malmad"; Judges iii. 31; I Sam. xiii. 21). To one end of the latter is attached an iron point, with which the oxen are goaded to quicken their pace, and to the other end is fastened a small iron shovel which is used to remove the earth clinging to the plowshare.

In ancient times, as to-day, it was doubtless hardly sufficient to plow the fallow land once only, but it had to be gone over three times. The first plowing (in the winter) was followed by a second (in the spring), and a third (in the summer); the careful husbandman even plowed a fourth time (late in the summer). After the plow had turned the soil over, the latter was made smooth by a harrow, which perhaps consisted merely of a strong board or a roller (Hos. x. 11; Isa. xxviii. 4).

Bibliography: *Z. D. P. V.* ix. 24 *et seq.*

E. G. H. W. N.

PLUM. See Peach.

PLUNGIAN: Old town in the government of Kovno, district of Telshi, Russia. Among the earlier rabbis of Plungian were Jacob b. Ẓebi, a resident of Grodno, who gave his approbation to his younger brother's work, "Ohole Yehudah" (Jessnitz, 1719), and Dob Bär, who in 1726 addressed a halakic question to R. Ezekiel Katzenellenbogen of Altona (responsa "Keneset Yeḥezḳel," No. 7, Altona, 1732). Its most prominent rabbi in the nineteenth century was Jehiel Heller, who died there in 1861. Hillel Libschitz (b. 1844), formerly of Suwalki and now (1905) rabbi of Lublin, officiated at Plungian from 1878 to 1880. Its rabbi at the beginning of the present century was Zebulon Loeb Barit (see "Ha-Ẓefirah," 1897, Nos. 40, 56), who died in 1903.

Other prominent men who came from or were active in Plungian were: Zechariah Plungian or Simner (d. 1715), author of "Sefer Zekirah" (1st ed. Hamburg, 1709), on religious ethics and folk-medicine, which passed through many editions; Mordecai b. Joseph (great-grandson of Mordecai Jaffe ["Lebush"]), and his son Joseph, "rosh medinah" of Plungian in the eighteenth century (see Jaffe family). Mordecai Plungian (originally Plungianski), also a descendant of the Jaffe family, and one of the most prominent Maskilim of the nineteenth century, was born at Plungian in 1814.

A record of the proceedings before R. Dob Bär Jaffe, dayyan of Plungian, and of the decisions rendered by him, is preserved in the New York Public Library. Its earliest entry is dated 1856, and the latest 1881.

The population of Plungian, which is mostly Jewish, numbered 3,593 in 1873, and 3,583 in 1897.

Bibliography: Brockhaus-Efron, *Entziklopedicheski Slovar*; Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 34, 35, St. Petersburg, 1897–98.

H. R. P. Wi.

PLUNGIAN (PLUNGIANSKI), MORDECAI (MARCUS): Russian Hebraist and author; born at Plungian, in the government of Wilna, 1814; died at Wilna Nov. 28, 1883. He was a descendant of Mordecai Jaffe, author of the "Lebushim." While still young Plungian became a Talmudist of high repute. After a couple of years of an unhappy married life he left his native town and settled at Troki, where he devoted himself entirely to rabbinical studies. Soon, however, he was compelled to leave that place, having displeased the ultra-conservatives by his more or less advanced ideas. He then went to Wilna, where he earned a scanty livelihood by delivering rabbinical lectures, which were greatly appreciated by the Talmudists of that place. In the meanwhile Plungian devoted himself to secular studies also, and acquired, in a relatively short time, a thorough knowledge of several European languages and literatures. This acquisition procured for him first the position of teacher in a high school, and in 1867 that of instructor in Talmud and religious codes in the rabbinical seminary at Wilna.

Plungian was very unhappy in his old age. The rabbinical seminary was closed in 1873, and he had no other position than that of corrector in the printing-office of Romm, which he had held since 1869. In his literary career he had the misfortune to displease both the Orthodox, who accused him of heresy, and the liberals, who regarded him as a conservative; hence he was persecuted by the former and repudiated by the latter.

Plungian was the author of the following works: "Talpiyyot" (Wilna, 1849), on the hermeneutic rule "Gezerah Shawah" in the Babylonian Talmud, explaining the logical principles upon which it is based and criticizing the views expressed on the subject by Rashi and the tosafists; "Kerem li-Shelomoh" (*ib.* 1851), commentary on Ecclesiastes, published together with the text; "Ben Porat" (*ib.* 1858), biography of Manasseh ben Porat, with exegetic and philological dissertations; "Shebeṭ Eloah" (*ib.* 1862), episode of the eighteenth century, with arguments against the blood accusation; "Or Boḳer" (*ib.* 1868), three critical treatises on the Masorah as interpreted in the Talmud; "Kerem li-Shelomoh" (*ib.* 1877), commentary on Canticles, published together with the text.

Plungian left several works in manuscript, among them a treatise on the Hebrew verbs of four letters, partly published in "Kerem Ḥemed" (ix.); and "Ma'amar Mordekai," a commentary on all the haggadot found in "'En Ya'aḳob." In addition Plungian contributed to nearly all the Hebrew periodicals.

Bibliography: *Ha-Shaḥar*, xi. 635; N. Nathanson, *Sefat Emet*, Warsaw, 1887; Zeitlin, *Bibl. Post-Mendels.* p. 272; *Kerem Ḥemed*, ix. 136; *Ha-Meliẓ*, 1883, Nos. 89, 91.

H. R. I. Br.

PLYMOUTH: Seaport in the county of Devon, England; one of the principal ports of that country. A few Jewish families were living there in 1740. Among the synagogue deeds is a lease of a garden, dated 1752, the signature to which is witnessed by one Jac. Myer Sherrenbek; it evidently refers to the old burial-ground near the Citadel. In 1762 the mayor and commonalty leased to Samuel Chapman a plot of ground for ninety-nine years; and one Chapman executed a deed of trust reciting that the lease had been acquired by him at the sole expense "of the said J. J. Sherrenbek and Gumpert Michael

Emdon, elders of the Synagogue of the Jews." In the same year £300 was raised on mortgage "to complete the buildings, edifices, and erections now building thereon, and which is designed for a Jewish synagogue or place of worship for those professing the Jewish religion." In 1786 this lease was surrendered, and a new one was entered into with five leading Protestant citizens, who held the same in trust for one A. Joseph. Eleven years later another lease was granted to the following three Jewish holders: Henry Hart, Joseph Joseph, and Samuel Hart; and in 1834 the freehold of the synagogue was transferred to other trustees. In 1868 a new burial-ground, adjoining the Christian cemetery, was acquired; and in 1873 the congregation purchased the ground on which the synagogue house now stands.

One of the most prominent of Plymouth Jews was the late Jacob Nathan, who left a considerable sum of money to Jewish and Christian local charities. Among his bequests was one of £13,000 ($65,000) to found and maintain a Jewish school for the poor. This school was established in 1869, and has an average attendance of fifteen scholars. Solomon Alexander Hart, R.A., a native of Plymouth, bequeathed £1,000 to the congregation, and one of his masterpieces, "The Execution of Lady Jane Grey," to the corporation. It is one of the chief adornments of the municipal chamber.

The synagogue in Catherine street retains its ancient features—a latticed women's gallery, a beautifully carved wooden Ark, antique silver sets of bells, and old brasswork. It has a membership of 70. There are, besides the Jacob Nathan Day School, two Jewish charities, the Ladies' Hebrew Benevolent Society and the Sick Visiting Society. There are also several Jewish social institutions. The Jews of Plymouth number about 300 in a total population of 107,500. Except for two families, the present (1905) Jewish community comprises recent settlers.

Bibliography: *Jewish Year Book*, 1904.

J. I. H.

POBYEDONOSTZEV. See Russia.

POCHOWITZER (PUCHOWITZER), JUDAH LÖB BEN JOSEPH: Russian rabbi and preacher; flourished at Pinsk in the latter part of the seventeenth century; died in Palestine, whither he went before 1681. He was the author of: "Ḳeneh Ḥokmah" (Frankfort-on-the-Oder, 1681), a work consisting of seventeen "derashot" on penitence; "Derek Ḥokmah" (*ib.* 1683), a treatise in thirty-two sections on morals; "Dibre Ḥakamim" (Hamburg, 1692), a work in two parts: the first, entitled "Da'at Ḥokmah," being a treatise in four sections on morals and asceticism; the second, "Meḳor Ḥokmah," containing notes to the Shulḥan 'Aruk, Oraḥ Ḥayyim, up to No. 240. At the end of this work is a pamphlet entitled "Solet Belulah," containing novellæ on the Talmud. Thirty-two treatises taken from the above-mentioned works were published in one volume by Solomon Pinkerle under the title "Kebod Ḥakamim" (Venice, 1700).

Bibliography: Fürst, *Bibl. Jud.* iii. 108; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 189; Steinschneider, *Cat. Bodl.* cols. 1366-1367.

K. M. Sel.

POCOCK, EDWARD: English Christian Orientalist and theologian; born at Oxford Nov. 8, 1604; died there Sept. 12, 1691. He studied Oriental languages at Oxford and elsewhere; was chaplain of the English "Turkey Merchants" in Aleppo from 1630 to 1636; and became professor of Arabic at Oxford in 1636. He spent the period from 1637 to 1640 in Constantinople, and on returning to England in 1647 resumed his professorship of Arabic at Oxford; he became professor of Hebrew, also, in 1649, which position he held until his death, although frequently attacked for political reasons. During his stay in the East he collected many valuable manuscripts, among them one of the Samaritan Pentateuch.

Among Pocock's works may be mentioned "Porta Mosis" (Oxford, 1655), a translation of six sections of Maimonides' commentary on the Mishnah (Arabic text in Hebrew characters, with Latin translation). This was the first book printed in Hebrew characters in Oxford. In 1657 was published Walton's polyglot edition of the Bible, for which Pocock collated manuscripts of the Arabic Pentateuch and furnished notes explaining the different Arabic versions.

Pocock was the author of the following commentaries: on Micah and Malachi (Oxford, 1677); on Hosea (*ib.* 1685); and on Joel (*ib.* 1691). These commentaries evidence the wide extent of Pocock's knowledge of Hebrew language and science, rabbinical and sacred.

Bibliography: Twells, *The Life of Dr. Edward Pocock*, London, 1740; Allibone, *Dict. of British and American Authors*; McClintock and Strong, *Cyc.*; *Dictionary of National Biography*.

T. F. T. H.

PODIEBRAD, DAVID: Austrian writer; born in 1816; died Aug. 2, 1882. He received his education in the yeshibah of Prague and by private tuition. He was especially interested in the history of the Jews in Prague, where for thirty years he occupied the position of secretary of the ḥebra ḳaddisha. He collected many manuscripts and memorials concerning the Jews of Prague. He published Benedict Foges' work, "Altertümer der Prager Josefstadt," Prague, 1870, which was based mainly on documents collected by Podiebrad.

S. A. Ki.

PODIVIN. See Kostel.

PODOLIA: Government in southwestern Russia, on the Austrian frontier (Galicia). It is a center of many important events in the history of the Russian Jews. Polish and Russian documents of 1550 mention Jewish communities in Podolia, but from tombstones discovered in some towns of the government it is evident that Jews had lived there much earlier. (For the earlier history see Lithuania and Russia; for the sufferings of the Jews in the middle of the seventeenth century see Cossacks' Uprising; for the revolt of the Ukrainians against the Jews of Podolia in the eighteenth century see Haidamacks.) Ruined by persecutions lasting for centuries, Podolia became the breeding-place of superstition and religious intolerance, which flourished there more than in any other place within the Pale. Owing to the extremely impoverished condition of its Jews, Shabbethai Ẓebi, the Frankists, and the Ḥasidim found in Podolia a most fertile soil for the spread of their doctrines (see BA'AL SHEM-ṬOB; FRANK, JACOB; ḤASIDIM). Podolia was annexed to Russia at the end of the eighteenth century. The Jewish population of Podolia in 1887 was 325,907—about 12 per cent of the general population; the Jews still live mostly in small towns and villages. The capital of Podolia is KAMENETZ-PODOLSK.

BIBLIOGRAPHY: Orshanski, *Yevrei v Rossii*; Bershadski, *Litovskiye Yevrei*; Litinski, *Ḳorot ha-Yehudim be-Podolia* (unreliable); *Voskhod*, 1897; Hannover, *Yewen Meẓulah*.

H. R. S. HU.

PODOLIA: POPULATION (CENSUS OF 1897).

District.	Total Population.	Jewish Population.	Percentage.
Balta	390,976	53,075	13.57
Bratzlav (Braslavl)	241,949	28,547	11.80
Gaisin	248,380	22,048	8.88
Kamenetz	266,506	37,486	14.06
Letichev	184,551	24,365	13.20
Litin	210,350	24,018	11.47
Moghilef	227,651	33,119	14.55
Ol'gopol	284,523	32,630	11.47
Prokurov	225,590	27,401	12.15
Ushitza	223,478	25,346	11.34
Vinnitza	248,344	30,670	12.35
Yampol	266,247	27,792	10.44
Total in Government.	3,018,551	306,597	10.12

H. R. V. R.

POETRY.—Biblical: The question whether the literature of the ancient Hebrews includes portions that may be called poetry is answered by the ancient Hebrews themselves. A distinction between different classes of writings is evident in such a fact as that the section II Sam. xxiii. 1-7 is designated in the (later) heading as "the last words of David," although other utterances of this king are reported as late as I Kings ii. 9; it is not known, however, whether the words of David cited in II Sam. *l.c.* are called his "last words" on account of their substance or of their form. Again, the author of Ps. xlv. has designated it as a "ma'aseh," *i.e.*, "a product"; and this expression corresponds in a remarkable degree with the Greek ποίησις, although he may have applied that term to the psalm only on account of its contents. But that the ancient Hebrews perceived there were poetical portions in their literature is shown by their entitling songs or chants such passages as Ex. xv. 1 *et seq.* and Num. xxi. 17 *et seq.*; and a song or chant ("shir") is, according to the primary meaning of the term, poetry. In the first place, therefore, these songs of the Old Testament must be considered if the qualities that distinguish the poetical products of the ancient Hebrews from their ordinary mode of literary presentation are to be determined.

Characteristics of Ancient Hebrew Poetry: (1) Ancient Hebrew poetry contains no rime. Although the first song mentioned above (Ex. xv. 1 *et seq.*) contains assonance at the ends of the lines, as in "anwehu" and "aromemenhu" (*ib.* verse 2), such consonance of "hu" (= "him") can not well be avoided in Hebrew, because many pronouns are affixed to words. Furthermore, rime occurs only as sporadically in Hebrew poems as in Shakespeare; *e.g.*, in "thing" and "king" at the end of the second act of "Hamlet." There is no poem in the Old Testament with a final rime in every line; although Bellermann ("Versuch über die Metrik der Hebräer," 1813, p. 210) alludes to an exception, meaning probably Ps. cxxxvi., the rime throughout which poem consists only in the frequent repetition of the word "ḥasdo." H. Grimme has stated in his article "Durchgereimte Gedichte im A. T." (in Bardenhewer's "Bibl. Studien," 1901, vi. 1, 2) that such poems are represented by Ps. xlv., liv., and Sirach (Ecclus.) xliv. 1-14; but he regards the consonance of final consonants as rime, *e.g.*, "ozne*k*" and "abi*k*" (Ps. xlv. 11), while rime proper demands at least the assonance of the preceding vowel.

Unusual Forms.

(2) The employment of unusual forms of language can not be considered as a sign of ancient Hebrew poetry. In the sentences of Noah, *e.g.*, (Gen. ix. 25-27) the form "lamo" occurs. But this form, which represents partly "lahem" and partly "lo," has many counterparts in Hebrew grammar, as, for example, "kemo" instead of "ke" (Ex. xv. 5, 8); or "emo" = "them" (*ib.* verses 9, 15); or "emo" = "their" (Ps. ii. 3); or "elemo" = "to them" (*ib.* verse 5)—forms found in passages for which no claim to poetical expressions is made. Then there are found "ḥayeto" = "beast" (Gen. i. 24), "osri" = "tying" (*ib.* xlix. 11), and "yeshu'atah" = "salvation" (Ps. iii. 3)—three forms that probably retain remnants of the old endings of the nominative, genitive, and accusative: "u(n)," "i(n)," "a(n)." Again, in Lamech's words, "Adah and Zillah, hear my voice; ye wives of Lamech, harken unto my speech" (Gen. iv. 23), the two words "he'ezin" and "imrah" attract attention, because they occur for the first time in this passage, although there had been an earlier opportunity of using them. "He'ezin" = "to harken" could have been used just as well as its synonym "shama'" = "to hear" in Gen. iii. 8, 10 *et seq.*, but its earliest employment is in the above-cited passage Gen. iv. 23. It occurs also in Ex. xv. 26; Num. xxiii. 18 (a sentence of Balaam); Deut. i. 45, xxxii. 1; Judges v. 3; Isa. i. 2, 10; viii. 9; xxviii. 23; xxxii. 9; xlii. 23; li. 4; lxiv. 3; Jer. xiii. 15; Hos. v. 1; Joel i. 2; Neh. ix. 30 (in a prayer); and in II Chron. xxiv. 19 (probably an imitation of Isa. lxiv. 3). Furthermore, "imrah" = "speech" might have been used instead of the essentially identical "dabar" in Gen. xi. 1 *et seq.*, but its earliest use is, as stated above, in Gen. iv. 23. It is found also in Deut. xxxii. 2, xxxiii. 9; II Sam. xxii. 31; Isa. v. 24, xxviii. 23, xxix. 4, xxxii. 9; Ps. xii. 7, etc.; Prov. xxx. 5; and Lam. ii. 17. In place of "adam" = "man" (Gen. i. 26 *et seq.*) "enosh" is employed in Deut. xxxii. 26; Isa. viii. 1; xiii. 7, 12; xxiv. 6; xxxiii. 8; li. 7, 12; lvi. 2; Jer. xx. 10; Ps. viii. 5, ix. 20, x. 18, lv. 14, lvi. 2, lxvi. 12, lxxiii. 5, xc. 3, ciii. 15, civ. 15, cxliv. 3; Job iv. 17; v. 17; vii. 1, 17; ix. 2; x. 4; xiii. 9; xiv. 19; xv. 14; xxv. 4, 6; xxviii. 4, 13; xxxii. 8; xxxiii. 12, 26; xxxvi. 25; II Chron. xiv. 10 (comp. the Aramaic "enash" in Dan. ii. 10; Ezra iv. 11, vi. 11). For a systematic review of similar unusual forms of Hebrew grammar and Hebrew words occurring in certain portions of the Old Testament see E. König, "Stilis-

tik," etc., pp. 277–283. Such forms have been called "dialectus poetica" since the publication of Robert Lowth's "Prælectiones de Sacra Poesi Hebræorum," iii. (1753); but this designation is ambiguous and can be accepted only in agreement with the rule "a parte potiori fit denominatio"; for some of these unusual forms and words are found elsewhere than in the "songs" of the Old Testament, as, *e.g.*, the "ḥayeto" of Gen. i. 24 mentioned above, which was probably preferred as an archaic form in the solemn utterance of God, while in the following sentences of the narrator (verse 25) the ordinary form "ḥayyat" is used.

Again, these unusual forms and expressions do not occur in all songs (comp. Num. xxi. 17 *et seq.* and II Sam. iii. 33 *et seq.*), and there are several of the Psalms that have none of these peculiarities, as, for instance, Ps. cxlix., although the opportunity to use them existed. The present writer is of opinion that the use of these peculiar forms of expression is connected more with the tastes of a certain (earlier) period, when unusual, archaic, and dialectic forms were chosen to embellish the diction. The fact that "he'ezin" occurs also in II Chron. xxiv. 19 is explainable likewise on the theory that poetico-rhetorical expressions later became component parts of common speech, as, for example, "ḥammah" = "glowing one," a rare expression in Biblical Hebrew for the sun (Isa. xxiv. 23, etc.), but one which is frequently used in this sense in the Mishnah (Ber. i. 2; iii. 5, etc.).

Parallelism.

(3) Not even the "parallelismus membrorum" is an absolutely certain indication of ancient Hebrew poetry. This "parallelism" is a phenomenon noticed in the portions of the Old Testament that are at the same time marked frequently by the so-called "dialectus poetica"; it consists in a remarkable correspondence in the ideas expressed in two successive verses; for example, the above-cited words of Lamech, "Adah and Zillah, hear my voice; ye wives of Lamech, harken unto my speech" (Gen. iv. 23), in which are found "he'ezin" and "imrah," show a remarkable repetition of the same thought. See Parallelism in Hebrew Poetry.

But this ideal eurythmy is not always present in the songs of the Old Testament or in the Psalter, as the following passages will show: "The Lord is my strength and song, and he is become my salvation" (Ex. xv. 2). "Saul and Jonathan, the beloved and the lovely, in life and in death they were not divided" (H. P. Smith, in "International Commentary," on II Sam. i. 23). "Ye daughters of Israel, weep over Saul, who clothed you in scarlet, and fine linen" (*ib.* 24). "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Ps. i. 3; comp. *ib.* ii. 12); "I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about" (*ib.* iii. 6–7 [A. V. 5–6]; see also *ib.* iv. 7 *et seq.*, ix. 4 *et seq.*). Julius Ley ("Leitfaden der Hebräischen Metrik," 1887, p. 10) says therefore correctly that "the poets did not consider themselves bound by parallelism to such an extent as not to set it aside when the thought required it." This restriction must be made to James Robertson's view ("The Poetry of the Psalms," 1898, p. 160): "The distinguishing feature of the Hebrew poetry . . . is the rhythmical balancing of parts, or parallelism of thought."

Quantitative Rhythm.

(4) The poetry of the ancient Hebrews is not distinguished from the other parts of the Old Testament by rhythm based on quantity, though in view of Greek and Roman poetry it was natural to seek such a rhythm in the songs and Psalms of the Old Testament. William Jones, for example ("Poeseos Asiaticæ Commentarii," ch. ii., London, 1774), attempted to prove that there was a definite sequence of long and short syllables in the ancient Hebrew poems; but he could support this thesis only by changing the punctuation in many ways, and by allowing great license to the Hebrew poets. However, on reading the portions of the Old Testament marked by the so-called "dialectus poetica" or by parallelism (*e.g.*, Gen. iv. 23 *et seq.*) no such sequence of long and short syllables can be discovered; and Sievers ("Metrische Untersuchungen," 1901, § 53) says: "Hebrew prosody is not based on quantity as classical prosody is."

(5) Hebrew poetic form is based on accent. Although Hubert Grimme recognizes this fact, he is in danger of recurring to the view that quantitative meter may be found in ancient Hebrew poetry, having recently formulated his rules in his "Mètres et Strophes" (1901, pp. 3 *et seq.*) and in "Psalmenprobleme" (1902, pp. 4 *et seq.*). Nivard Schloegl ("Ecclesiasticus," 1901, p. xxi.) also adopts this view. Although both admit that the Hebrew poet regarded the accented syllables as the chief syllables of the line, they hold that these syllables contained a certain number of moræ, only a certain number of which could occur between two accented syllables. This view is too mechanical, in the present writer's opinion; and Sievers also says (*l.c.* § 81): "Grimme's moræ are more than questionable."

Bickell's Reconstruction.

Gustav Bickell holds that the poetical rhythm of the Hebrews consisted in the regular succession of accented and unaccented syllables, saying distinctly: "The metrical accent falls regularly upon every alternate syllable" ("Z. D. M. G." 1881, pp. 415, 418 *et seq.*). This statement, however, does not agree with the nature of Hebrew poetry as it actually exists, as has nowhere else been more clearly proved than in Jacob Ecker's "Professor Bickell's 'Carmina Veteris Testamenti Metrice,' das Neueste Denkmal auf dem Kirchhof der Hebräischen Metrik" (1883). Ecker shows in this pamphlet that Bickell removed or added about 2,600 syllables in the Psalms in order to obtain the "regular succession of accented and unaccented syllables." As illustrating the shortcomings of Bickell's view it may be pointed out that he holds that the poetic portions of the Book of Job are composed in catalectic iambic tetrameters; hence he transcribes Job xxxii. 6 as follows: "Ca'ír aní lejámim, V'attém ṣabím jeshíshim; 'Al-kén zachált vaíra', Mecháv-vot dé'i ét'kḥem"—*i.e.*, he adds the word "ẓabim," and suppresses the afformative "i" of "zaḥalti," although the "i" distinguishes this form from that of the second person singular feminine; hence it is not surprising that Sievers says (*l.c.* § 55): "I can do nothing further with Bickell's system."

Accentual Rhythm.

Most scholars now hold that the Hebrew poet considered only the syllables receiving the main accent, and did not count the intervening ones. Examples contrary to this are not found in passages where forms of the so-called "dialectus poetica" are used, as Ley holds in his "Grundzüge des Rhythmus, des Vers- und Strophenbaues in der Hebräischen Poesie," pp. 99, 116; and the present writer has proved (in his "Stilistik," etc., p. 333, for example) that the choice of "lamo" instead of "lahem" favors in only a few passages the opinion that the poet intended to cause an accented syllable to be followed by an unaccented one. Such passages are: Gen. ix. 26; Ps. xliv. 4, lxvi. 7; Job xxiv. 17, xxxix. 4; and Lam. i. 19. Ley has not noted that the choice of "lamo" disturbs the mechanical succession of unaccented and accented syllables in the following passages: Deut. xxxii. 32, 35; xxxiii. 2; Ps. ii. 4; xxviii. 8; xliv. 11; xlix. 14; lv. 20; lvi. 8; lviii. 5, 8; lix. 9; lxiv. 6; lxxiii. 6, 10, 18; lxxviii. 24, 66; lxxx. 7; lxxxviii. 9; xcix. 7; cxix. 165; Prov. xxiii. 20; Job iii. 14; vi. 19; xiv. 21; xv. 28; xxii. 17, 19; xxiv. 16; xxx. 13; Lam. i. 22; iv. 10, 15 (for other examples see König, *l.c.* pp. 333 *et seq.*). Hence most scholars now hold that the rhythm of Hebrew poetry is similar to that of the German "Nibelungenlied"—a view that is strongly supported by the nature of the songs sung to-day by the populace of modern Palestine. These songs have been described by L. Schneller in his "Kennst Du das Land?" (section "Musik") in the following words: "The rhythms are manifold; there may be eight accents in one line, and three syllables are often inserted between two accents, the symmetry and variation being determined by emotion and sentiment." Not less interesting are G. Dalman's recent observations in Palestine. He says: "Lines with two, three, four, and five accented syllables may be distinguished, between which one to three, and even four, unaccented syllables may be inserted, the poet being bound by no definite number in his poem. Occasionally two accented syllables are joined" ("Palästinischer Diwan," 1901, p. xxiii.).

Such free rhythms are, in the present writer's opinion, found also in the poetry of the Old Testament. Under the stress of their thoughts and feelings the poets of Israel sought to achieve merely the material, not the formal symmetry of corresponding lines. This may be observed, for example, in the following lines of Ps. ii.: "Serve the Lord with fear" ("'Ibdu et-YHWH be-yir'ah," verse 11), "rejoice with trembling" ("we-gilu bi-re'adah," *ib.*). This is shown more in detail by König, *l.c.* p. 334; and Cornill has confirmed this view ("Die Metrischen Stücke des Buches Jeremia," 1901, p. viii.) by saying: "Equal length of the several stichoi was not the basic formal law of Jeremiah's metric construction." Sievers is inclined to restrict Hebrew rhythm by various rules, as he attacks (*l.c.* §§ 52, 88) Budde's correct view, that "a foot which is lacking in one half of a verse may find a substitute in the more ample thought of this shorter line" ("Handkommentar zu Hiob," p. xlvii.). Furthermore, the verse of the Old Testament poetry is naturally iambic or anapestic, as the words are accented on one of the final syllables.

The Dirges.

A special kind of rhythm may be observed in the dirges, called by the Hebrews "ḳinot." A whole book of these elegies is contained in the Old Testament, the first of them beginning thus: "How doth the city sit solitary—that was full of people—how is she become as a widow—she that was great among the nations—and princess among the provinces—how is she become tributary!" (Lam. i. 1). The rhythm of such lines lies in the fact that a longer line is always followed by a shorter one. As in the hexameter and pentameter of Latin poetry, this change was intended to symbolize the idea that a strenuous advance in life is followed by fatigue or reaction. This rhythm, which may be designated "elegiac measure," occurs also in Amos v. 2, expressly designated as a ḳinah. The sad import of his prophecies induced Jeremiah also to employ the rhythm of the dirges several times in his utterances (Jer. ix. 20, xiii. 18 *et seq.*). He refers here expressly to the "meḳonenot" (the mourning women) who in the East still chant the death-song to the trembling tone of the pipe (*ib.* xlviii. 36 *et seq.*). "Ḳinot" are found also in Ezek. xix. 1; xxvi. 17; xxvii. 2; xxxii. 2 *et seq.*, 16, 19 *et seq.* This elegiac measure, being naturally a well-known one, was used also elsewhere, as, for example, in Ps. xix. 8–10. The rhythm of the ḳinah has been analyzed especially by Budde (in Stade's "Zeitschrift," 1883, pp. 299 *et seq.*). Similar funeral songs of the modern Arabs are quoted by Wetzstein (in "Zeitschrift für Ethnologie," v. 298 *et seq.*), as, *e.g.*: "O, if he only could be ransomed! truly, I would pay the ransom!" (see König, *l.c.* pp. 315 *et seq.*).

Anadiplosis.

A special kind of rhythm was produced by the frequent employment of the so-called anadiplosis, a mode of speech in which the phrase at the end of one sentence is repeated at the beginning of the next, as, for instance, in the passages "they came not to the help of the Lord [*i.e.*, to protect YHWH's people], to the help of the Lord against the mighty" (Judges v. 23; comp. "ẓidḳot" [*ib.* 11a] and "nilḥamu" [*ib.* 19a–20a, b]), and "From whence shall my help come? My help cometh from the Lord" (Ps. cxxi. 1b–2a, R. V.). Many similar passages occur in fifteen of the Psalms, cxx.–cxxxiv., which also contain an unusual number of epanalepses, or catch-words, for which the present writer has proposed the name "Leittöne." Thus there is the repetition of "shakan" in Ps. cxx. 5, 6; of "shalom" in verses 6 and 7 of the same chapter; and the catchword "yishmor" in Ps. cxxi. 7, 8 (all the cases are enumerated in König, *l.c.* p. 302). As the employment of such repetitions is somewhat suggestive of the mounting of stairs, the superscription "shir ha-ma'alot," found at the beginning of these fifteen psalms, may have a double meaning: it may indicate not only the purpose of these songs, to be sung on the pilgrimages to the festivals at Jerusalem, but also the peculiar construction of the songs, by which the reciter is led from one step of the inner life to the next. Such graduated rhythm may be observed elsewhere; for the peasants in modern Syria accompany their national dance by a song the verses of which are connected like the links of a chain, each verse beginning with the final words of the preceding one (Wetzstein, *l.c.* v. 292).

Acrostics.

Alphabetical acrostics are used as an external embellishment of a few poems. The letters of the alphabet, generally in their ordinary sequence, stand at the beginning of smaller or larger sections of Ps. ix.–x. (probably), xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; Prov. xxxi. 10–31; Lam. i.–iv.; and also of Sirach (Ecclus.) li. 13–29, as the newly discovered Hebrew text of this book has shown (see Acrostics, and, on Ps. xxv. and xxxiv. especially, Hirsch in "Am. Jour. Semit. Lang." 1902, pp. 167–173). Alphabetical and other acrostics occur frequently in Neo-Hebraic poetry (Winter and Wünsche, "Die Jüdische Literatur seit Abschluss des Kanons," 1894–1896, iii. 10). The existence of acrostics in Babylonian literature has been definitely proved (H. Zimmern, in "Zeitschrift für Keilschriftforschung," 1895, p. 15); and alphabetical poems are found also among the Samaritans, Syrians, and Arabs. Cicero says ("De Divinatione," II., liv.) that the verse of the sibyl was in acrostics; and the so-called "Oracula Sibyllina" contain an acrostic in book 8, lines 217–250.

A merely secondary phenomenon, which distinguishes a part of the poems of the Old Testament from the other parts, is the so-called "accentuatio poetica"; yet it calls for some mention, because it has been much slighted recently (Sievers, *l.c.* § 248, p. 375). Although not all the poetical portions of the Old Testament are marked by a special accentuation, it is noteworthy that the Book of Job in iii. 3–xlii. 6 and the books of Psalms and Proverbs throughout have received unusual accents. This point will be further discussed later on.

Survivals of Rhythm.

Correct insight into the rhythm of the poetry of the Old Testament did not die out entirely in Jewish tradition; for Judah ha-Levi says (in his "Cuzari," ed. in Arabic and German by H. Hirschfeld, 1885–87, ii., §§ 69 *et seq.*): "'Hodu le-Yhwh ki-ṭob' [Ps. cxxxvi. 1] may be recited 'empty and full' in the modulation of 'le'oseh nifla'ot gedolot lebaddo'" (verse 4), meaning that an "empty" line of the poem may be modulated in the same way as a "full" line, the rhythm consequently not being dependent on a mechanical correspondence of the number of syllables. It is true that Josephus says that Moses composed the song in Ex. xv. 2 *et seq.* *ἐν ἑξαμέτρῳ τόνῳ* ("Ant." ii. 16, § 4), but he probably found mere superficial resemblances to hexameters in the rhythm of Hebrew poetry. The same holds good of the statements of Jerome and other Christian writers (König, *l.c.* pp. 341 *et seq.*).

Division of the Poetical Portions of the Old Testament According to Their Contents: (*a*) First may be mentioned poems that deal principally with events, being epic-lyric in character: the triumphal song of Israel delivered from Egypt, or the Sea song (Ex. xv. 1–18); the mocking song on the burning of Heshbon (Num. xxi. 27–30); the so-called Swan song of Moses (Deut. xxxii. 1–43); the song of Deborah (Judges v.); the derisive song of victory of the Israelitish women ("Saul hath slain," etc.; I Sam. xviii. 7); Hannah's song of praise (*ib.* ii. 1–10); David's song of praise on being saved from his enemies (II Sam. xxii.); Hezekiah's song of praise on his recovery (Isa. xxxviii. 9–20); Jonah's song of praise (Jonah ii. 3–10); and many of the Psalms, *e.g.*, those on the creation of the world (viii., civ.), and on the election of Israel (xcix., c., cv.). A subdivision is formed by poems that deal more with description and praise: the so-called Well song (Num. xxi. 17 *et seq.*); the song of praise on the uniqueness of the God of Israel (Ps. xcv., xcvii.); and those on His eternity (*ib.* xc.); His omnipresence and omniscience (*ib.* cxxxix.); and His omnipotence (*ib.* cxv.).

Didactic Poems.

(*b*) Poems appealing more to reason, being essentially didactic in character. These include: fables, like that of Jotham (Judges ix. 7–15, although in prose); parables, like those of Nathan and others (II Sam. xii. 1–4, xiv. 4–9; I Kings xx. 39 *et seq.*, all three in prose), or in the form of a song (Isa. v. 1–6); riddles (Judges xiv. 14 *et seq.*; Prov. xxx. 11 *et seq.*); maxims, as, for instance, in I Sam. xv. 22, xxiv. 14, and the greater part of Proverbs; the monologues and dialogues in Job iii. 3 *et seq.*; compare also the reflections in monologue in Ecclesiastes. A number of the Psalms also are didactic in character. A series of them impresses the fact that Yhwh's law teaches one to abhor sin (Ps. v., lviii.), and inculcates a true love for the Temple and the feasts of Yhwh (Ps. xv., lxxxi., xcii.). Another series of Psalms shows that God is just, although it may at times seem different to a short-sighted observer of the world and of history ("theodicies": Ps. xlix., lxxiii.; comp. *ib.* xvi., lvi., lx.).

Lyrics.

(*c*) Poems that portray feelings based on individual experience. Many of these lyrics express joy, as, *e.g.*, Lamech's so-called song of the Sword (Gen. iv. 23 *et seq.*); David's "last words" (II Sam. xxiii. 1–7); the words of praise of liberated Israel (Isa. xii. 1–6); songs of praise like Ps. xviii., xxiv., cxxvi., etc. Other lyrics express mourning. First among these are the dirges proper for the dead, as the ḳinah on the death of Saul and Jonathan (II Sam. i. 19–27); that on Abner's death (*ib.* iii. 33 *et seq.*); and all psalms of mourning, as, *e.g.*, the expressions of sorrow of sufferers (Ps. xvi., xxii., xxvii., xxxix.), and the expressions of penitence of sinners (*ib.* vi., xxxii., xxxviii., li., cvi., cxxx., cxliii.).

(*d*) Finally, a large group of poems of the Old Testament that urge action and are exhortatory. These may be divided into two sections: (1) The poet wishes something for himself, as in the so-called "signal words" (Num. x. 35 *et seq.*, "Arise, Yhwh," etc.); at the beginning of the Well song (*ib.* xxi. 17 *et seq.*, "ali be'er"); in the daring request, "Sun, stand thou still" (Josh. x. 12); in Habakkuk's prayer ("tefillah"; Hab. iii. 1–19); or in psalms of request for help in time of war (xliv., lx., etc.) or for liberation from prison (cxxii., cxxxvii., etc.). (2) The poet pronounces blessings upon others, endeavoring to move God to grant these wishes. To this group belong

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the blessing of Noah (Gen. ix. 25–27), of Isaac (*ib.* xxix. 28 *et seq.*), and of Jacob (*ib.* xlix. 3–27); Jethro's congratulation of Israel (Ex. xviii. 10); the blessing of Aaron (Num. vi. 24–26) and of Balaam (*ib.* xxiii. 7–10, 18–24; xxiv. 5–9, 17–24); Moses' farewell (Deut. xxxiii. 1 *et seq.*); the psalms that begin with "Ashre" = "Blessed is," etc., or contain this phrase, as Ps. i., xli., lxxxiv. 5 *et seq.*, 13, cxii., cxix., cxxviii.

It was natural that in the drama, which is intended to portray a whole series of external and internal events, several of the foregoing kinds of poems should be combined. This combination occurs in Canticles, which, in the present writer's opinion, is most correctly characterized as a kind of drama.

The peculiar sublimity of the poems of the Old Testament is due partly to the high development of monotheism which finds expression therein and partly to the beauty of the moral ideals which they exalt. This subject has been discussed in a masterly way by J. D. Michaelis in the preface to his Arabic grammar, 2d ed., pp. xxix. *et seq.*, and by Kautzsch in "Die Poesie und die Poetischen Bücher des A. T." (1902).

Relative Age of Poetry.

The more recent comparative study of the history of literature has brought out the interesting fact that the poetic portions of the several literatures date from an earlier time than the prose portions. This fact was even recognized by the Romans, as is shown by several sentences by Strabo and Varro that have been collected by E. Norden in his work "Antike Kunstprosa," 1898, p. 32. It therefore corresponds to the general analogy of the history of literature that the poetic narrative of the battle of the Israelites against the northern Canaanites, which is usually called the song of Deborah (Judges v. 1 *et seq.*), is held by modern scholars to be an earlier account of this historic event than the prose narrative of the battle (found *ib.* iv. 14 *et seq.*). Modern scholars generally agree on this point in reference to the relative antiquity of prose and poetry. Wellhausen says expressly: "We know that songs like Josh. x. 12 *et seq.*, Judges v., II Sam. i. 19 *et seq.*, iii. 33 *et seq.*, are the earliest historical monuments" ("Prolegomena zur Geschichte Israels," viii. 2).

But now a new question has arisen as to the relation between prose and poetry in the Old Testament, which calls for brief discussion in the final section of this article.

Extent of Poetry in the Old Testament.

How much of the Old Testament is to be included under poetry? This is the most recent question regarding the Old Testament poetry; and several scholars are inclined to answer that the entire Hebrew Bible is poetry. Hence the following points call for examination: (*a*) Can the prophetic books be considered as poetry? Setting aside the many modern exegetes of the Old Testament who have gone so far as to discuss the meters and verse of the several prophets, it may be noted here merely that Sievers says (*l.c.* p. 374) that the prophecies, aside from a few exceptions to be mentioned, are *eo ipso* poetic, *i.e.*, in verse. But the fact must be noted, which no one has so far brought forward, namely, that every single utterance of Balaam is called a sentence ("mashal"; Num. xxiii. 7, 18; xxiv. 3, 15, 20, 23), while in the prophetic books this term is not applied to the prophecies. There "mashal" is used only in the Book of Ezekiel, and in an entirely different sense, namely, that of figurative speech or allegory (Ezek. xvii. 2, xxi. 5, xxiv. 3). This fact seems to show that in earlier times prophecies were uttered more often in shorter sentences, while subsequently, in keeping with the development of Hebrew literature, they were uttered more in detail, and the sentence was naturally amplified into the discourse. This view is supported by Isa. i., the first prophecy being as follows: "Banim giddalti we-romamti," etc. There is here certainly such a symmetry in the single sentences that the rhythm which has been designated above as the poetic rhythm must be ascribed to them. But in the same chapter there occur also sentences like the following: "Arẓekém shemamáh 'arekém serufot-ésh; admatekém le-negdekém zarím okelím otáh" (verse 7), or this, "When ye come to appear before me, who hath required this at your hand, to tread my courts?" (verse 12). In the last pair of lines even the translation sufficiently shows that each line does not contain three stresses merely, as does each line of the words of God (verses 2b, 3a, b). Hence the present writer concludes as follows: Although the prophets of Israel inserted poems in their prophecies (Isa. v. 1 *et seq.*), or adopted occasionally the rhythm of the dirge, which was well known to their readers (Amos v. 2 *et seq.*; see above), their utterances, aside from the exceptions to be noted, were in the freer rhythm of prose. This view is confirmed by a sentence of Jerome that deserves attention. He says in his preface to his translation of Isaiah: "Let no one think that the prophets among the Hebrews were bound by meter similar to that of the Psalms." Finally, the present writer thinks that he has proved in his pamphlet "Neueste Prinzipien der Alttestamentlichen Kritik," 1902, pp. 31 *et seq.*, that even the latest attempts to find strophes in Amos i. 2 *et seq.* are unsuccessful.

(*b*) Some scholars have endeavored to include in poetry the historical books of the Old Testament also. Sievers includes, besides, the prologue and the epilogue of the Book of Job. The first line is as follows: "There was a man in the land of Uz, whose name was Job," the Hebrew text of which has, according to Sievers, six stresses; the next line, which may be translated "and that man was perfect and upright, and one that feared God and eschewed evil," contains, according to the same writer, eight stresses. The next line has also six stresses, but then follow lines with 4 + 3, 3 + 3, 3, 4, 6, 4 + 3, 4 + 3 stresses. However, the form of these lines is not such as to justify one in removing the barrier that exists by virtue of the differences in the very contents of the prologue, the epilogue, and the dialogues of the book, between i. 1 *et seq.*, xlii. 7 *et seq.*, and iii. 3–xlii. 6. This view is furthermore confirmed by the remarkable circumstance, alluded to above, that not the entire Book of Job, but only the section iii. 3–xlii. 6, has the special accentuation that was given to the entire Book of Psalms and the Proverbs. Furthermore, Jerome, who knew something of Jewish tradition, says explicitly that the Book of Job is written in prose from the beginning to iii. 2, and that prose is again employed in xlii. 7–17.

Sievers' Views.

Sievers, finally, has made the attempt (*l.c.* pp. 382 *et seq.*) to show that other narrative portions of the Old Testament are in poetry. The first object of his experiments is the section Gen. ii. 4b *et seq.*, "In the day that the Lord God made the earth and the heavens," etc. He thinks that the Hebrew text has lines of four stresses each; but, in order to prove this statement, even at the beginning of verse 4b, he is forced to regard the expression "be-yom" as an extra syllable prefixed to "'asot." He is also obliged to strike out the word "ba-areẓ" at the end of verse 5a, although it has just as much meaning as has the word "'al ha-areẓ" at the end of verse 5c. Then he must delete the words "but there went up a mist from the earth, and watered the whole face of the ground" (verse 6), which contains not four, but six stresses. He adds in explanation: "They do not fit into the context, as has long since been recognized." This refers to the view (Holzinger, in "K. H. C." 1898, *ad loc.*) that "ed" in Gen. ii. 6 can not mean "mist," because this "ed" is said to "water," while mist merely dampens the ground. But the metaphorical expression "to water" is used instead of "to dampen" just as "ed" is used in Job xxxvi. 27, and there are no grounds for the assertion that the statement made in verse 6 does "not fit into the context." On the contrary, verses 5a and 6 correspond in the same way as do 5b and 7. Sievers attempts similarly to construct other lines of four stresses each in Gen. ii. 4b *et seq.*; but perhaps enough has been said to show that his experiments do not seem natural, and can not extend the boundaries of poetry beyond those recognized heretofore.

BIBLIOGRAPHY: For the bibliography of the earlier works dealing with the various questions in connection with Old Testament poetry, Ed. König, *Stilistik, Rhetorik, Poetik*, 1900, pp. 305 *et seq.*; E. Sievers, *Metrische Untersuchungen*: I. *Studien zur Hebräischen Metrik*, 1901; Nivard Schloegl, *Ecclesiasticus (xxxix. 12–xlix. 16) Ope Artis Metricæ in Formam Originalem Redactus*, 1901; *Canticum Canticorum Hebraice*, 1902; Hubert Grimme, *Psalmenprobleme*, 1902. pp. 1–19.

E. G. H. E. K.

——**Didactic:** The oldest form of didactic poetry is mnemonic verse, which was often used in post-Biblical Hebrew even after the didactic poem was fully developed. Among the oldest examples of didactic poetry are mnemonic strophes on calendric topics and Masoretic rules. Soon, however, the circle widens and all poetry is absorbed in the didactic poem. In a general view there are first to be considered calendric calculation and everything connected with it.

Calendric Verses.

On conjunction and the leap-year there are works—sometimes mnemonic strophes, sometimes longer poems—by the following authors: Jose al-Naharwani ("Kerem Ḥemed," ix. 41–42; comp. Harkavy, "Studien und Mitteilungen," v. 116), Saadia Gaon (see Steinschneider, "Cat. Bodl." cols. 2170 *et seq.*; Berliner, in supplement to "Mafteaḥ," p. 15), Simson of Sens and Elijah b. Nathan (Steinschneider, "Cat. Berlin," section ii., p. 73), Abraham ibn Ezra (Kobak's "Jeschurun," iv. 222), Profiat Duran ("Ma'aseh Efod," notes, p. 44), Moses b. Shem-Ṭob b. Jeshuah, David Vital (Steinschneider, "Jewish Literature," p. 244), and Eliab b. Mattithiah (Benjacob, "Oẓar ha-Sefarim," p. 578, No. 567). Two anonymous authors (Steinschneider, "Cat. Berlin," section ii., p. 72; Profiat Duran, *l.c.* notes, p. 45) wrote about the quarter-day; and Eliakim ha-Levi wrote verses on the determination of the feast-days (Steinschneider, "Cat. Berlin," section ii., p. 73).

Grammar: Mnemonic Verses.

Philology and the sciences related to it occupy a large space in the history of didactic poetry. Grammar was treated by Solomon ibn Gabirol in a didactic poem of 400 metrical lines, but only a part of it, ninety-eight lines, has been preserved (the latest, critical edition is that of Egers in the "Zunz Jubelschrift"). Ibn Gabirol was followed by many others, as Elijah Levita ("Pirḳe Eliyahu," first printed in 1520), Moses Provençal ("Be-Shem Ḳadmon," Venice, 1597), A. M. Greiding ("Shirah Ḥadashah," first ed., Zolkiev, 1764), Abraham Gemilla Atorgo (date uncertain; see Steinschneider, "Cat. Munich," Nos. 241-242). The collection of words with the "left sin" ("sin semolit"), which perhaps Joseph b. Solomon was the first to make, was worked over by Ḥayyim Caleb (Benjacob, *l.c.* p. 578, No. 569), by Aaron Hamon (in Isaac Tshelebi's "Semol Yisrael," Constantinople, 1723), and by Moses Pisa ("Shirah Ḥadashah" and "Hamẓa'ah Ḥadashah," first printed in "Shir Emunim," Amsterdam, 1793). The enigmatic poem of Abraham ibn Ezra on the letters א, ה, ו, י is well known; around it has collected a whole literature of commentaries in rime and in prose. A didactic poem on prosody by an anonymous writer has been published by Goldblum ("Mi-Ginze Yisrael," i. 51). Of Masoretic didactic poems, the well-known one on the number of letters of the alphabet in the Biblical books is by some attributed to Saadia Gaon; by others, to Saadia b. Joseph Bekor Shor (see Steinschneider, "Cat. Bodl." col. 2225). A didactic poem on the accents was written by Jacob b. Meïr Tam (Kobak's "Jeschurun," vol. v.), and, later, one by Joseph b. Kalonymus, who devoted a special poem to the accents in the books אמ״ת, *i.e.*, Psalms, Proverbs, Job (see "Ṭa'ame Emet," ed. Berliner, Berlin, 1886).

Halakic Poems.

The halakic sciences, religious law, and Talmudic jurisprudence have employed the poets even more than has the linguistic sciences. Hai Gaon treated in metrical verse of property and oaths according to Talmudic law ("Sha'are Dine Mamonot we-Sha'are Shebu'ot," ed. Halberstam, in Kobak's "Ginze Nistarot," iii. 30 *et seq.*). An anonymous writer produced the whole of Ḥoshen Mishpaṭ in verse ("'En Mishpaṭ," 1620); Mordecai b. Hillel ("Hilkot Sheḥiṭah u-Bediḳah," commentated by Johanan Treves, Venice, *c.* 1545–52), Israel Najara ("Shoḥaṭe ha-Yeladin," Constantinople, 1718), David Vital (supplement to "Seder Berakah," Amsterdam, 1687), and many others versified the regulations concerning sheḥiṭah and bediḳah; an anonymous writer (perhaps Mordecai b. Hillel) versified the whole complex system of dietary regulations (Benjacob, *l.c.* p. 45, No. 877); another anonymous author worked over the treatise Ḥullin (Moses Ḥabib, "Darke No'am," Venice, 1546; Steinschneider, "Cat. Bodl." col. 2538, *s.v.* "Shem-Ṭob ibn Falaquera"); and Isaac b. Abraham Ḥayyot, the whole "Yoreh De'ah" ("Pene Yiẓḥaḳ," Cracow, 1591). Saul b. David elaborated the thirty-nine principal kinds of work forbidden on the Sabbath ("Ṭal Orot," Prague, 1615); Elijah b. Moses Loanz, the Sabbath regulations in general (in "Zemirot u-Tushbaḥot," Basel, 1599); and Abraham Samuel, the whole Mishnah treatise on the Sabbath ("Shirat Dodi," Venice, 1719). The Shulḥan 'Aruk in its entirety found a reviser in Isaac b. Noah ha-Kohen ("Sefer ha-Zikkaron," n.d., n.p.).

Here belong also a large portion of the halakic piyyuṭim (see Dukes, "Zur Kenntniss der Neuhebräischen Religiösen Poesie," pp. 42 *et seq.*) and the general and special Azharot. In this connection, too, should be mentioned the didactic poems on the Mishnah treatises of the Talmud. Of these, perhaps the first was composed by Sa'id al-Damrari (Steinschneider, "Cat. Berlin," section ii., p. 8); the same material was treated of by Isaac Samora; while Saadia b. Danan in his didactic poem on this subject brings in the separate sections of the treatises (in Gavison, "'Omer ha-Shikḥah," pp. 123 *et seq.*).

Philosophic Poems.

The philosophical didactic poem is also very well represented. Levi b. Abraham b. Ḥayyim wrote 1,846 lines ("Batte ha-Nefesh weha-Leḥashim"; see Benjacob, *l.c.* p. 90, No. 693) on the "seven kinds of wisdom" ("sheba' ḥakamot"); Solomon b. Immanuel da Piera translated Musa b. Tubi's philosophical didactic poem in metrical verse ("Batte ha-Nefesh," ed. Hirschfeld, Ramsgate, 1894); Abraham b. Meshullam of Modena wrote in rime a commentary on philosophy (see Michael, "Or ha-Ḥayyim," No. 187; "Bi'ur le-Ḥokmat ha-Pilosofia ba-Ḥaruzim"); Anatoli (Seraiah ha-Levi) wrote on the ten categories; another poem on the same subject is printed in "Ḳobeẓ 'al Yad" (ii., "Haggahot," p. 10); Shabbethai b. Malkiel included the four forms of syllogism in four lines (Steinschneider, "Cat. Leyden," p. 218); and the "thirteen articles of faith" exist in countless adaptations. Mattithiah Ḳarṭin versified the "Moreh Nebukim" (Steinschneider, "Hebr. Uebers." p. 428); Mordecai Löwenstamm, the "Beḥinat 'Olam" ("Shire ha-Beḥinah," Breslau, 1832). The Cabala, too, received attention, as witness the adaptations of the ten Sefirot. Of other sciences only medicine need be mentioned. A didactic poem on the controlling power of the twelve months is attributed to Maimonides (Steinschneider, "Cat. Berlin," section i., p. 39); Solomon ibn Ayyub translated Avicenna's didactic poem on medicine in metrical verse (Steinschneider, "Hebr. Uebers." p. 700); Al-Ḥarizi was the author of a metrical dietetic thesis ("Refu'ot ha-Gewiyah," first in "Liḳḳuṭe ha-Pardes," Venice, 1519). Dietetic-ethical mnemonic verses by Shem-Ṭob ibn Falaquera likewise are well known ("Iggeret Hanhagat ha-Guf weha-Nefesh"; see Steinschneider, "Cat. Munich," No. 49).

Poems on History and Medicine.

History also was frequently the subject of didactic poems. The historical piyyuṭim should hardly be mentioned here; at an early date, however, a certain Saadia, about whom nothing definite is known, composed a learned history in rime (Zunz, "Z. G." p. 71); Falaquera was the author of a "Megillat ha-Zikkaron," of which only the title is known; to Simon b. Ẓemaḥ Duran is attributed the authorship of a didactic poem on the chain of tradition (Steinschneider, "Cat. Bodl." col. 2602); and Moses Rieti's masterpiece "Miḳdash Me'aṭ" may also be mentioned, although it is not strictly a didactic poem. Poets wrote about games also, especially on chess, *e.g.*, Abraham ibn Ezra (see Steinschneider, "Schach bei den Juden," Berlin, 1873); and there have not been wanting those who versified all the books of the Bible. This was not done, however, for didactic purposes; and such productions do not belong to the class of poetry of which this article treats.

See, also, Fable; Polemics; Proverbs.

J. H. B.

——**Lyric:** Lyric poetry being essentially the expression of individual emotion, it is natural that in Hebrew literature it should be, in the main, devotional in character. Post-Biblical lyrics are confined within a small scale of human feeling. Love for God and devotion to Zion are the predominant notes. The medieval Hebrew poet sang less frequently of wine, woman, and the pleasures of life, not because the Hebrew language does not lend itself to these topics, but because such ideas were for many centuries incongruous with Jewish life. Yet there is no form of lyric poetry which has been neglected by the Hebrew poet. Ode and sonnet, elegy and song are fairly represented, and there is even an adequate number of wine-songs.

In Spain.

Secular poetry in Hebrew literature may be said to date from the middle of the tenth century. In the time of Samuel ha-Nagid (d. 1055) it had already attained a degree of perfection. Still it is difficult to find, in that early period, lyric poetry which is not devotional, or non-devotional poetry which is not didactic or gnomic in character. Perhaps the earliest secular lyric poem is the wine-song ascribed to Solomon ibn Gabirol (1021–70), said to have been written against a niggardly host who placed water instead of wine before his guests. The first great poet to give prominence to non-devotional lyric poetry was Moses ibn Ezra (1070–1139), who devoted several chapters of his "Tarshish" to the praise of wine and music, friendship and love. The secular lyrics of his more famous contemporary Judah ha-Levi (1086–1142) are mostly occasional poems, such as wedding-songs, panegyrics, and the like. Abraham ibn Ezra (1092–1167) wrote a number of beautiful poems of a personal character, but they belong to the epigrammatic rather than to the lyric class of literature. Judah al-Ḥarizi (1165–1230), though the first poet of note to devote himself entirely to secular poetry, is more of a satirist than a lyrist. Of the fifty chapters of which his "Taḥkemoni" consists the twenty-seventh is the only one which sings the praise of wine. The rest are satires, didactic or gnomic in character.

Immanuel of Rome.

The true ring of non-devotional lyric poetry, however, is not to be found in Hebrew literature until the time of Immanuel of Rome (1265–1330). He united in himself the warm imagination of the Orient and the erotic spirit of Italy. In a style more flexible even than that of Ḥarizi he gives utterance to passionate love with such freedom of expression that the Rabbis thought it justifiable to forbid the reading of his "Maḥberot" on the Sabbath.

From Immanuel there is a stretch of almost three centuries before another great lyric poet is met with. Israel b. Moses Najara is universally acknowledged to be one of the sweetest singers in Israel. He is, however, more of a devotional poet, and his right to be included here comes from the fact that he sings of God and Israel in terms of love and passion. In fact, he is so anthropomorphic in his expressions that Menahem di Lonzano condemned him for it. Nevertheless the latter, though of a serious turn of mind, indulged in lighter compositions when the occasion presented itself. His poem for Purim ("'Abodat Miḳdash," folio 74, Constantinople) is one of the best wine-songs in Hebrew literature.

From Najara two centuries pass before true lyric poetry is again met with. This is a period of transition in Hebrew poetry. The Hebrew bard had just begun to come under the influence of European literature, and as yet had had no time to assimilate what he had absorbed and strike out in a way of his own. The drama is introduced into Hebrew literature in the works of Solomon Usque, Joseph Penso, and Moses Zacuto. Yet, though the form in which these poets threw their compositions is dramatic, the temperament is lyric in all of them. For the same reason Moses Ḥayyim Luzzatto must be regarded as one of the best lyric poets of the eighteenth century.

Wessely.

The success which Wessely's "Songs of Glory" ("Shire Tif'eret") met gave rise to a great number of imitators, and almost every one who could write verse essayed the epic. But soon this German school was overshadowed by the Russian lyric school, of which Abraham Dob Bär Lebensohn and his son Micah were the acknowledged leaders. From that day until now the palm has been held by the Russian poets. With the exception of Joseph Almanzi and Samuel David Luzzatto of Italy, and Meïr Letteris and Naphtali Herz Imber of Galicia, all the more eminent modern Hebrew poets belong to Russia.

Judah Löb Gordon, though decidedly a greater master of Hebrew than his preceptor Micah Lebensohn, can not be assigned to an exalted position as a lyric poet. As a satirist he is supreme; as a lyrist he is not much above the older and is far below the younger Lebensohn. The most fiery of all modern lyrists is undoubtedly Aba K. Schapira. Z. H. Mané is sweeter, M. M. Dolitzky is more melodious, D. Frischman is more brilliant, and N. H. Imber sounds more elemental; but Schapira has that power which, in the language of Heine, makes his poetry "a fiery pyramid of song, leading Israel's caravan of affliction in the wilderness of exile." Of living poets the nearest to approach him is H. N. Bialik and A. Libushitzky, though neither has yet arrived at maturity. See Drama, Hebrew; Epic Poetry; Piyyuṭ; Satire.

Bibliography: Delitzsch, *Zur Gesch. der Jüdischen Poesie*; Steinschneider, *Jewish Literature.*

J. I. D.

POGGETTI, JACOB (JOSEPH) B. MORDECAI (called also **Pavieti**): Italian Talmudist and writer on religious ethics; born at Asti, Piedmont; flourished in the sixteenth and seventeenth centuries. His only known work is "Ḳiẓẓur Reshit Ḥokmah" (Venice, 1600; Cracow, 1667; Amsterdam, 1725; Zolkiev, 1806), an abridgment of the "Reshit Ḥokmah" of Elijah de Vidas. It is intended to teach an ascetic and ethical life.

Bibliography: Fürst, *Bibl. Jud.* ii. 22–23; Benjacob, *Oẓar ha-Sefarim*, p. 542, No. 42.

D. S. O.

POGORELSKY, MESSOLA: Russian physician and writer; born at Bobruisk March 7, 1862; educated at the gymnasium of his native town; studied medicine at the University of St. Vladimir in Kiev, where he was graduated in 1890. In the same year he was appointed government rabbi at Kherson, a position which he held until 1893. Pogorelsky is a prolific writer on medical and on Jewish subjects. Among his treatises of interest to Jewish readers are: "Circumcisio Ritualis Hebræorum" (written in German and published at St. Petersburg, 1888); "Yevreiskiya Imena, Sobstvennyya," on Jewish names in Bible and Talmud, published in the "Voskhod" and in book-form (*ib.* 1893); "O Sifilisye po Biblii" (Ẓara'ath), on syphilis according to the Bible (*ib.* 1900); "Ob Okkultismye," occult science according to Bible and Talmud (*ib.* 1900).

His medical essays have appeared in "St. Petersburger Medicinische Wochenschrift," "Russkaya Meditzina," and other Russian periodicals.

H. R. J. L. La.

POGROMY. See Russia.

POIMANNIKI. See Russia.

POITIERS: French city; capital of the department of Vienne. In 1236 the Jews of Poitiers and the adjacent country were harried by the Crusaders, although Pope Gregory IX., in a letter to the bishop, strongly condemned their excesses. Four years later (1240) Nathan ben Joseph engaged in a debate with the Bishop of Poitiers. Alphonse de Poitiers, yielding to the demands of the Christian inhabitants, ordered the expulsion of the Jews from the city (1249) and the cancelation of all debts due them from the Christians. He was not disdainful of their knowledge of medicine, however; for when he was attacked, in 1252, with a serious affection of the eyes he called in a celebrated Jewish physician of Aragon, named Ibrahim. In 1269 he compelled all Jews remaining in his dominions to wear the badge of the wheel on their garments. In 1273 the council of Poitiers forbade landed proprietors to make any contracts with the Jewish usurers, and ordered Christians generally not to lend money to the Jews or to borrow from them, except in cases of extreme necessity. In 1296 all Jews were expelled from the city by Philip the Fair.

BIBLIOGRAPHY: Boutaric, *St.-Louis et Alphonse de Poitiers*, p. 87; Depping, *Les Juifs dans le Moyen Age*, pp. 128–130; Gross, *Gallia Judaica*, p. 63; Saige, *Les Juifs du Languedoc*, pp. 22, 26; Ibn Verga, *Shebet Yehudah*, p. 114; *R. E. J.* i. 230, iii. 216, vi. 83.

G. S. K.

POITOU: Ancient province of France. Several Jewish communities were founded there in the twelfth century, notably those of Niort, Bressuire, and Thouars (department of Deux-Sèvres), Chatellerault (Vienne), and Mortagne and Tyfauges (La Vendée). About the year 1166 the scholars of the province took part in the synod convened at Troyes under the auspices of R. Tam and RaSHBaM. In 1236 Pope Gregory IX. interfered in behalf of the Jews of Poitou, then persecuted by the Crusaders. Alphonse de Poitiers displayed great severity in all his dealings with the Jews. In 1249 he expelled them from Poitiers, Niort, St.-Jean-d'Angély, Saintes, St.-Maixent, and Rochelle, and five years later he released the Christians from all interest due to Jews. In 1267 Jews were forbidden to take part in public functions or to build new synagogues. A poll-tax was imposed on them in 1268, and they were obliged, under pain of imprisonment, to declare the exact value of their possessions, whether personal property or real estate. Alphonse exacted with the utmost rigor the payment of the taxes he imposed on them, and disregarded the measures taken in their behalf by the Bishop of Toulouse. In 1269 he compelled them to wear the badge; but in 1270 he exempted the Jew Mosset of St.-Jean-d'Angély and his two sons, on the payment of a sum of money, from the obligation of wearing this badge before All Saints' day. In the same year he appointed the Dominican prior of Poitiers and a secular priest chosen by the royal councilors to conduct an investigation of usury in the jurisdiction of Poitiers. He ordered that every Christian should be believed upon oath in regard to any sum less than six sols; the inquisitors were to pronounce upon cases not involving more than one hundred sols, while cases involving greater amounts were to be referred to the decision of the sovereign. In 1296 the Jews were expelled from Poitou, Philip the Fair exacting in return from the Christians, who benefited by the expulsion, a "fuage" (hearth-tax) of 3,300 pounds. In 1307 a question was raised regarding the rent of a house and lands situated at Chatillon-sur-Indre, which had formerly belonged to the Jew Croissant Castellon, called the "Poitovin," the son of Bonfil de Saint-Savin.

The Jews of Poitou were persecuted in 1320 by the Pastoureaux, and in 1321 were accused of having poisoned the springs and wells. Only one scholar of Poitou is known—R. Isaac, mentioned as a commentator on the Bible (Zunz, "Z. G." p. 89).

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G. S. K.

POLA. See ISTRIA.

POLACCO, VITTORIO: Italian jurist of Polish descent; born at Padua May 10, 1859. Since 1884 he has been professor of civil law at the University of Padua. His chief works are: "Della Divisione Operata da Ascendenti Fra Discendenti," Padua, 1884; "Della Dazione in Pagamento," vol. i., *ib.* 1888; "Contro il Divorzio," *ib.* 1892; "La Questione del Divorzio e gli Israeliti in Italia," *ib.* 1894; "Le Obbligazioni nel Diritto Civile Italiano," *ib.* 1898. He has also contributed numerous articles on legal topics to the "Archivio Giuridico," the "Atti della R. Accademia di Scienze, Lettere ed Arti" of Padua, the "Atti del R. Istituto Veneto," and other publications.

S. R. H. K.

POLAK, GABRIEL JACOB: Talmudist and bibliographer; born June 3, 1803; died May 14, 1869, at Amsterdam, where he was principal of a school. He was the author of the following works, all published in Amsterdam: "Bikkure ha-Shanah" (1844), a Dutch and Hebrew almanac for the year 5604; "Dibre Ḳodesh" (1845), a Dutch-Hebrew dictionary; "Halikot Ḳedem" (1847), a collection of Hebrew poems; "Ben Gorni" (1851), a collection of essays; "Sha'ar Ṭa'ame Sifre Emet" (1858), an introduction to a treatise on the accents in the books of Job and the Psalms; a valuable edition of Bedersi's work on Hebrew synonyms, "Ḥotem Toknit" (1865); a biography of the poet David Franco Mendes and his contemporaries, in "Ha-Maggid," xii.; and "Meïr 'Enayim," a descriptive catalogue of the libraries of Jacobsohn and Meïr Rubens, a work of great bibliographical value.

Polak's editions of the rituals are noted for their accuracy.

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S. M. L. B.

POLAK, HENRI: Dutch labor-leader and politician; born at Amsterdam Feb. 22, 1868., Till his thirteenth year he attended the school conducted by Halberstadt, a well-known teacher of Jewish middle-class boys, and afterward learned from his uncle the trade of diamond-cutting. In 1887 and 1888 and again in 1889 and 1890 he lived in London, where he became interested in socialism. Returning to Holland, he became attached to the Sociaal Democratische Bond, which he left in 1893 on account of its anarchistic principles. With Troelstra and Van der Goes he founded the periodical "De Nieuwe Tijd." In 1894 he became one of the twelve founders of the Sociaal Democratische Arbeiders Partij (S. D. A. P.); in 1898 he became a member of its committee; and since 1900 he has been its chairman.

On Nov. 7, 1894, on the occasion of a strike in the Dutch navy-yards, a confederation was formed of different parties, with a central committee of which Polak was chosen chairman. In Jan., 1895, he was appointed chairman of the Algemeene Nederlandsche Diamantbewerkers Bond (A. N. D. B.), which union had its origin in that strike. Since then he has been editor-in-chief of the "Weekblad." Polak gave up his trade of diamond-cutting and devoted himself to the organization of the A. N. D. B., which is considered the greatest and best-organized union in the Netherlands. Besides many minor strikes Polak has directed seven important ones, and has succeeded in obtaining: (1) the abolition of the truck system; (2) an advance of the rate of wages from 50 to 200 per cent; and (3) the shortening of the working-day from twelve to nine hours. The A. N. D. B. strives to raise the moral and intellectual status of its members by arranging lecture courses and by maintaining a library. It includes nine sections of the diamond industry, with a membership of 7,500—4,500 Jews and 3,000 Christians. It is without any political tendency; and since 1900 it has had a building of its own, and its own printing-office with twenty-five employees.

Polak is a member of the committee for statistics (since 1900), chairman of the Kamer van Arbeid (since 1900), member of the municipality (since 1902), and chairman of the Alliance Universelle des Ouvriers Diamantaires (since 1903). He has a great predilection for history. Besides some brochures for socialistic propaganda Polak has translated S. and B. Webb's "History of Trade Union" ("Geschiedenis van het Britsche Vereenigingsleven," Amsterdam, 1900) and "Theorie en Praktijk van het Britsche Vereenigingsleven," *ib.* 1902. He is correspondent of the "Clarion," "Neue Zeit," "Mouvement Socialiste," and other papers.

S. E. Sl.

POLAK, HERMAN JOSEF: Dutch philologist; born Sept. 1, 1844, at Leyden; educated at the university of that city (Ph.D. 1869). From 1866 to 1869 he taught classics at the gymnasium of Leyden; from 1873 he taught history at that of Rotterdam; and from 1882 he was conrector and teacher of classics there. In 1894 he was appointed professor of Greek at Gröningen University.

Polak is a member of the Royal Academy of Sciences and of the Maatschappij voor Letterkunde of Leyden. Besides his doctor's dissertation "Observationes ad Scholia in Homeri Odysseam" (1869), Polak has published the following works: "Bloemlezing van Grieksche Dichters" (1875; 2d ed. 1892); "Ad Odysseam Ejusque Scholiastas Curæ Secundæ" (Briel, 1881–82); and "Studiën" (1888). He has also contributed a great number of essays to "Mnemosyne," "Hermes," "Museum," "Tydspiegel," "Gids," "Elsevier," and other journals.

Bibliography: *Jaarboek Groningsche Universiteit*, 1894–95; *Onze Hoogleeraaren*, p. 110; *En Halve Eeuw*, ii. 27, 270, 275.

S. E. Sl.

POLAK, JAKOB EDUARD: Austrian physician; born 1818 at Gross-Morzin, Bohemia; died Oct. 7, 1891; studied at Prague and Vienna (M.D.). About 1851, when an envoy of the Persian government went to Vienna to engage teachers for the military school at Teheran, then about to be organized, Polak presented himself as a candidate. He arrived in the Persian capital in 1851, much impaired in health by the long voyage; and, pending the organization of the school, studied the language of the country.

In spite of the many obstacles which he encountered—particularly the defective state of medical science, which was not then taught in class, and the Islamic prohibition against the dissection of bodies—Polak soon achieved a reputation in Persia, and enjoyed the especial confidence of Shah Nasir-ed-Din. At first he lectured in French, with the aid of an interpreter; but after a year he was able to lecture in Persian, and later published in Persian a work on anatomy. He compiled also a medical dictionary in Persian, Arabic, and Latin, in order to provide a system of terminology. Finally he founded a state surgical clinic containing sixty beds. A serious illness in 1855 obliged him to give up his professional work; but he continued his literary activity.

As physician to the shah, Polak occupied a high position. About 1861 he returned to Vienna, and whenever the shah visited Austria Polak greeted him at the frontier. His "Persien, das Land und Seine Bewohner; Ethnograpische Schilderungen," appeared at Leipsic in 1865.

Bibliography: Drasche, in *Neue Freie Presse*, Oct. 14, 1891.

S. E. J.

POLAND. See Russia.

POLEMICS AND POLEMICAL LITERATURE: Although pagan nations as a rule were not prone to intolerance in matters of religion, they were so with regard to Judaism. They were highly incensed against the people which treated so contemptuously all pagan divinities and reviled all that was sacred in pagan eyes. Especially embittered against the Jews were the Egyptians when, through the translation of the Bible, they were informed of the pitiful rôle ascribed to their ancestors at the birth of the Jewish nation. In Egypt, therefore, originated the anti-Jewish writings, and the apologetic and polemical works in defense of Judaism against paganism. As early as the middle of the third pre-Christian century a Theban priest named Manetho, in his history of the Egyptian dynasties, written in Greek, violently attacked the Jews, inventing all kinds of fables concerning their sojourn in Egypt and their exodus therefrom. The substance of his fables is that a number of persons suffering from leprosy had been expelled from the country by the Egyptian king Amenophis (or Bocchoris, as he is sometimes called), and sent to the quarries or into the wilderness. It happened that among them was a priest of Heliopolis of the name of Osarsiph (Moses). This priest persuaded his companions to abandon the worship of the gods of Egypt and adopt a new religion which he had elaborated. Under his leadership the lepers left Egypt, and after many vicissitudes and the perpetration of numerous crimes they reached the district of Jerusalem, which they subdued.

First Appearance in Egypt.

These fables, together with those invented by Antiochus Epiphanes in connection with his alleged experiences in the Temple of Jerusalem, were repeated and greatly amplified by Posidonius in his history of Persia. The accusations thus brought against the Jews were that they worshiped an ass in their Temple, that they sacrificed annually on their altar a specially fattened Greek, and that they were filled with hatred toward every other nationality, particularly the Greeks. All these malevolent fictions found embodiment in the polemical treatises against the Jews by Apollonius Molon, Chæremon, Lysimachus, Apion, and others (see Eusebius, "Præparatio Evangelica," x. 19; Josephus, "Contra

Ap." ii. 7, § 15), and were taken up and retailed, with sundry alterations and additions, by the Roman historian Trogus Pompeius, and especially by Tacitus, who, in this respect, displayed such ingenuity as to excite the envy of the greatest casuists among the rabbis.

To the various incidents which, according to Manetho, accompanied the Exodus, Tacitus traces the origin of nearly all the religious customs of the Jews. Abstinence from the use of swine's flesh is explained by the fact that the swine is peculiarly liable to the itch and therefore to that very disease on account of which the Jews were once so severely maltreated. Frequent fasting is alleged by him to have been instituted in commemoration of the starvation from which they had escaped in the wilderness. Their observance of the seventh day of the week is assumed to be due to their finding a resting-place on the seventh day (Tacitus, "Hist." v. 2 *et seq.*). It is not astonishing, therefore, that, thus represented, the Jewish religion was looked upon by the majority of educated people as a "barbara superstitio" (Cicero, "Pro Flacco," xxviii.), and that the Jewish nation was made the butt of the wit of the Roman satirists Horace, Juvenal, and Martial.

The Hellenists.

To defend the Jewish religion and the Jewish race against the slanderous attacks of the heathen there appeared, at various intervals, from about the second pre-Christian century to the middle of the second century C.E., apologetical and polemical works emphasizing the superiority of Judaism over paganism. To works of this kind belong the explanation of the Mosaic law by Aristobulus of Paneas, the Oracula Sibyllina, the Wisdom of Solomon, the apocalpyses, the Jewish-Hellenistic writings of Alexandria (see HELLENISM), especially those of Philo, and lastly Josephus' "Contra Apionem." The aim of all these works was the same, namely, severe criticism of idolatry and vigorous arraignment of the demoralization of the pagan world.

A new polemical element was introduced by Christianity—that of the interpretation of the Biblical text. Having received from Judaism its ethical principles, the new religion, in order to justify its distinctive existence, asserted that it had been founded to fulfil the mission of Judaism, and endeavored to prove the correctness of this allegation from the Bible, the very book upon which Judaism is founded. Aside from the Gospels and the Acts of the Apostles, the first Christian polemical work against the Jews was the account of the dialogue between Justin Martyr and the Jew Tryphon, which took place shortly after the Bar Kokba war against the Romans. The Church father endeavored to demonstrate that the prophecies concerning the Messiah applied to Jesus, while the Jew met his arguments with the traditional interpretation. Justin displayed great bitterness against the Jews, whom he charged with immorality and with having expunged from their Bibles much that was favorable to Christianity ("Dial. cum Tryph." §§ 72, 73, 114). These charges were repeated by the succeeding Christian polemists; while that of having falsified the Scriptures in their own interests was later made against both Christians and Jews by the Mohammedans. A remarkable feature in Justin's dialogue is the politeness with which the disputants speak of each other; at the close of the debate Jew and Christian confess that they have learned much from each other and part with expressions of mutual good-will.

Church Attacks.

More bitter in tone is the dialogue, belonging to the same period, written by the converted Jew Ariston of Pella, and in which a Christian named Jason and a Jew named Papiscus are alleged to have discussed the nature of Jesus. Among other polemical works directed against the Jews the most noteworthy are: "The Canon of the Church," or "Against the Judaizers," by Clement of Alexandria (see Eusebius, "Hist. Eccl." vi. 13); "Contra Celsum," by Origen; Πρὸς Ἰουδαίους, by Claudius Apollinarius; "Adversus Judæos," by Tertullian; "Adversus Judæos" and "Testimonia," by Cyprian; "Demonstratio Evangelica," by Eusebius; "De Incarnatione Dei Verbi," by Athanasius of Alexandria; the "Homilies" of John Chrysostom; the "Hymns" of Ephraem Syrus; "Adversus Hæreses" and "Ancyrotus," by Epiphanius; "Dialogus Christiani et Judæi de St. Trinitate," by Jerome. The main points discussed in these works are the dogma of the Trinity, the abrogation of the Mosaic law, and especially the Messianic mission of Jesus, which Christians endeavored to demonstrate from the Old Testament. Some of the Church Fathers emphasized their arguments with curses and revilings. They reproached the Jews for stiff-neckedness and hatred of Christians; they were especially bitter against them for persisting in their Messianic hopes. The following passage from one of Ephraem Syrus' "hymns" against the Jews may serve as an example of the polemical attitude of the Church Fathers: "Jacob blessed Judah, saying, 'The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come' [Gen. xlix. 10]. In this passage the Jews that perceive not search if there be a scepter or an interpreter between his [Judah's] feet, for the things that are written have not been fulfilled, neither have they so far met with accomplishment. But if the scepter be banished and the prophet silenced, let the people of the Jews be put to shame, however hardened in impudence they be."

The Jews did not remain silent, but answered their antagonists in the same tone. This at least is the assertion of Jerome in the preface to his commentary on the Psalms, where he says that in his time discussions between the Church and the Synagogue were very frequent. He further asserts that it was considered a great undertaking to enter into polemics with the Jews—a proof that contests often ended in favor of the latter. However, in spite of the frequency of discussions, no particular Jewish polemical work of that period has survived; the only source of information concerning the nature of these discussions is a number of dialogues recorded in the Talmud and Midrash. These dialogues, like others between Jews and pagans found in the same sources, were more in the nature of good-humored raillery than of serious debate. The rabbis who excelled in these friendly passages of arms with pagans, Christians, and Christian Gnostics were

Johanan ben Zakkai, Gamaliel II., Joshua ben Hananiah, and Akiba. Johanan ben Zakkai answered several questions of an aggressive nature put by a Roman commander as to the contradictions existing between Num. iii. 22, 28, 34 and the 39th verse of the same chapter (Bek. 5b) and between Ex. xxxviii. 26, 27 and Gen. i. 20, ii. 19 (Ḥul. 27b); also as to the regulation in Ex. xxi. 29 (Yer. Sanh. 19b) and the law concerning the red heifer (Pesiḳ. 40a).

Discussions in the Talmud.

Interesting are the accounts of the debates which Gamaliel, Eleazar, Joshua ben Hananiah, and Akiba held with unbelievers at Rome (see Bacher, "Ag. Tan." i. 85). It is noteworthy that even in the time of Gamaliel the Christians used as an argument against Judaism the misfortunes that had befallen Israel. In discussing with Gamaliel, a "min" quoted Hosea v. 6 to demonstrate that God had completely forsaken Israel (Yeb. 102b; Midr. Teh. to Ps. x.). A similar argument was used, not in words but in gesture, by another min against Joshua ben Hananiah, who answered by a sign that God's protecting hand was still stretched over Israel (Ḥag. 5b). This took place in the palace of Hadrian, who questioned Joshua as to how God created the world (Gen. R. x.); concerning the angels (Gen. R. lxxviii.; Lam. R. iii. 21); as to the resurrection of the body (Gen. R. xxviii.; Eccl. R. xii. 5); and in regard to the Decalogue (Pesiḳ. R. 21).

But rabbinical polemics assumed a more violent character when the Church, having acquired political power, threw aside all reserve, and invective and abuse became the favorite weapons of the assailants of Judaism. A direct attack upon Christianity was made by the Palestinian amora R. Simlai. His attacks were especially directed against the doctrine of the Trinity (Gen. R. viii.; Yer. Ber. ix. 11d, 12a). A later Palestinian amora, R. Abbahu, refuted all the fundamental dogmas of Christianity (Yalḳ., Gen. 47; Gen. R. xxv.; Shab. 152b). With regard to the doctrine of the Trinity, Abbahu says: "A thing of flesh and blood may have a father, a brother, or a son to share in or dispute his sovereignty, but the Lord said, 'I am the Lord thy God! I am the first'—that is, I have no father—'and besides me there is no God'—that is, I have no son" (see Isa. xliv. 6; Ex. R. xxix.). Commenting upon Num. xxiii. 19, Abbahu says, "God is not a man, that he should repent; if a man say, 'I am God,' he lieth; and if he say, 'I am the son of man' [Messiah], he shall repent; and if he say, 'I shall go up to heaven'—he may say it, but he can not perform it" (Yer. Ta'an. i. 1).

The Church Fathers who lived after Jerome knew less and less of Judaism, and merely repeated the arguments that had been used by their predecessors, supplemented by more or less slanderous attacks borrowed from pagan anti-Jewish writings. Spain became from the sixth century a hotbed of Christian polemics against Judaism. Among the numerous works written there, the oldest and the most important was that of Isidorus Hispalensis. In a book entitled "Contra Judæos," the Archbishop of Seville grouped all the Biblical passages that had been employed by the Fathers to demonstrate the truth of Christianity. Whether learned Spanish Jews took up the controversy and replied to Isidorus' arguments by counter-treatises in Latin, as Grätz believes ("Gesch." v. 75 *et seq.*), is doubtful. In Spain, as everywhere else in that period, the Jews paid little attention to attacks written in Latin or Greek, which languages were not understood by the masses. Moreover, the Christian dogmas of the Trinity, the Incarnation, etc., seemed to them to stand in such direct contradiction to both the letter and the spirit of the Old Testament that they deemed it superfluous to refute them.

Polemics with Christians.

The expansion of Karaism during the ninth and tenth centuries awakened in the Jews the polemical spirit. Alive to the dangers that threatened traditional Judaism through the new sect, which, owing to the inertness of the Geonim of the Babylonian academies, was rapidly growing, several rabbinical scholars took up the study of both Biblical and secular sciences, which enabled them to advance against the Christians as well as the Karaites a systematic defense of Jewish beliefs. The first known polemist of that period was David ibn Merwan al-Muḳammaṣ, who devoted the eighth and tenth chapters of his "'Ishrun al-Maḳalat" to the refutation of Christian dogmas. He was followed by Saadia Gaon, who, both in his commentaries on the Bible and in the second chapter of his philosophical "Emunot we-De'ot," assailed the arguments of the Church. He maintained that the Jewish religious system, which allowed man to approach as nearly as is possible to perfection, would always exist, and would not be replaced by any other, least of all by the Christian, which transmuted mere abstractions into divine personalities.

More aggressive was Saadia's contemporary, the Karaite Al-Ḳirḳisani. In the third treatise of his "Kitab al-Anwar wal-Marakib" (ch. xvi.) he says that "the religion of the Christians, as practised at present, has nothing in common with the teachings of Jesus. It originated with Paul, who ascribed divinity to Jesus and prophetic inspiration to himself. It was Paul that denied the necessity of obeying the commandments and taught that religion consisted in humility; and it was the Nicene Council which adopted precepts that occur neither in the Law nor in the Gospels nor in the Acts of Peter and Paul." Equally violent in their attacks upon Christianity were the Karaite writers Japheth ben Ali and Hadassi—the former in his commentaries on the Bible, and the latter in his "Eshkol ha-Kofer," in which the fundamental dogmas of Christianity are harshly criticized. The assertion of the Christians that God was born of a woman and assumed a human form in the person of Jesus is considered by Hadassi to be blasphemous. Moreover, the reason given by the Church that God willed the incarnation of Jesus in order to free the world from its thraldom to Satan, is declared by him to be absurd; for, he asks, has the world grown any better as a result of this incarnation? are there fewer murderers, adulterers, etc., among the Christians than there were among the pagans?

The first works wholly devoted to the refutation

Petrus Alphonsi and Jacob ben Reuben.

of Christianity appeared in the second half of the twelfth century in Spain—the preeminently fertile source of anti-Jewish writings between the sixth and fifteenth centuries. They were the outgrowth of the restless aggressiveness of the Christian clergy, who, taking advantage of the irruption of fanaticism marking the period of the Crusades, planned the wholesale conversion of the Jews through the medium of polemical works written by converts from Judaism. These converts, instead of confining themselves to the usual arguments drawn from the Old Testament, claimed to demonstrate from the Haggadah that Jesus was the Messiah—from the very part of rabbinical literature which they most derided and abused! This new method of warfare was inaugurated in Spain by Petrus Alphonsi (whose name before baptism was Moses Sephardi) in his series of dialogues against the Jews, the disputants being himself before and himself after conversion (Cologne, 1536; later in "Bibliotheca Patrum," ed. Migne, clvii. 535). To arm themselves against these attacks learned Spanish Jews began to compose manuals of polemics. About a quarter of a century after the composition of Judah ha-Levi's famous apologetical work, the "Cuzari," in which Judaism was defended against the attacks of Christians, Karaites, and philosophers, Jacob ben Reuben wrote the "Sefer Milḥamot Adonai." This is divided into twelve chapters, and contains, besides refutations of the Christian arguments drawn from the Old Testament, a thorough criticism of the Gospels and the Acts of the Apostles, in which he points out many contradictions.

About the same time Joseph Ḳimḥi, also a native of Spain, wrote the "Sefer ha-Berit," a dialogue between a believer and an apostate. The believer maintains that the truth of the religion of the Jews is attested by the morality of its adherents. The Ten Commandments, at least, are observed with the utmost conscientiousness. The Jews concede no divine honors to any besides God; they do not perjure themselves, nor commit murder, nor rob. Jewish girls remain modestly at home, while Christian girls are careless of their self-respect. Even their Christian antagonists admit that the Jew practises hospitality toward his brother Jew, ransoms the prisoner, clothes the naked, and feeds the hungry. The accusation that the Jews exact exorbitant interest from Christians is balanced by Ḳimḥi's statement that Christians also take usurious interest, even from their fellow Christians, while wealthy Jews lend money to their coreligionists without charging any interest whatever.

Great activity in the field of polemics was displayed by both Jews and Christians in Spain in the thirteenth and fourteenth centuries. Among the Christian works of the thirteenth century the most noteworthy are the "Capistrum Judæorum" and the "Pugio Fidei" (Paris, 1651; Leipsic, 1667). In the latter work, Raymund Martin endeavored to demonstrate from the Talmud, Midrash, and other sources that Jesus is announced in rabbinical literature as the Messiah and the son of God; that the Jewish laws, although revealed by God, were abrogated by the advent of the Messiah; that the Talmudists corrupted the text of the Bible, as is indicated in the "Tiḳḳun Soferim." Some of Martin's arguments were used by Pablo Christiani in his disputation with Naḥmanides, who victoriously combated them before King James and many ecclesiastical dignitaries. Both the arguments and their refutation were reproduced in a special work entitled "Wikkuaḥ," written by Naḥmanides himself. The subjects discussed were: (1) Has the Messiah appeared? (2) Should the Messiah announced by the Prophets be considered as a god, or as a man born of human parents? (3) Are the Jews or the Christians the possessors of the true faith? A direct refutation of Raymund Martin's "Pugio Fidei" was written by Solomon Adret, who, in view of the misuse of the Haggadah by converts to Christianity, wrote also a commentary on that part of the Jewish literature.

Raymund Martin and Naḥmanides.

The production of Jewish polemical works in Spain increased with the frequency of the attacks upon Judaism, in the fourteenth and fifteenth centuries, by baptized Jews. Of the latter the most renowned were: Alfonso of Valladolid (Abner of Burgos), author of the anti-Jewish works "Moreh Ẓedeḳ" (Spanish version, "El Mustador") and "Teshubot 'al Milḥamot Adonai" (Spanish, "Los Batallos de Dios"); Astruc Raimuch (Christian name, Dios Carne), who was the author of a letter, in Hebrew, in which he endeavored to verify, from the Old Testament, the doctrines of the Trinity, original sin, redemption, and transubstantiation; Pablo de Santa Maria (Solomon Levi of Burgos), author of a satire on the festival of Purim, addressed to Meïr ben Solomon Alguades; Geronimo de Santa Fé (Joshua ben Joseph al-Lorqui), who wrote the anti-Jewish "Tractatus Contra Perfidiam Judæorum" and "De Judæis Erroribus ex Talmuth" (the latter was published, under the title "Hebræomastic," at Zurich, 1552; Frankfort-on-the-Main, 1602; Hamburg, n.d.; and in Bibliotheca Magna Veterum Patrum, Lyons [vol. xxvi.], and Cologne, 1618).

Pablo de Santa Maria and Joseph ibn Vives.

Against the writings of these converts, the two last-named of whom organized the disputation of Tortosa, held before Benedict XIII. (Pedro de Luna) in 1413, there appeared a series of works which are remarkable for the aggressiveness of their tone. The first of this series was the "'Ezer ha-Dat" of Ibn Pulgar. It is divided into eight chapters ("she'arim"), the last of which is devoted wholly to the work of Alfonso of Valladolid. To the letter of Astruc Raimuch there appeared two answers, the more interesting of which is that of Solomon ben Reuben Bonfed, in rimed prose. Apologizing for discussing the contents of a letter not addressed to him, Bonfed minutely examines the Christian dogmas and proceeds to show how irrational and untenable they are. "You twist and distort the Biblical text to establish the doctrine of the Trinity. Had you a quaternity to prove, you would demonstrate it quite as strikingly and convincingly from the Old Testament." An answer to Pablo's satire was written by Joseph ibn Vives al-Lorqui. The writer expresses his astonishment that Pablo should have changed his faith. Satirically he canvasses the various motives which might have led him to take such a step—desire for wealth and power, the gratification of sensual longings—and naively concludes that probably Pablo had carefully studied Christianity and had come to the conclusion that its dogmas were well founded. He (Joseph), therefore, begged Pablo to enlighten him on eight specific points which seemed to warrant doubts as to the truth of Christianity: (1) The mission of the Messiah announced by the Prophets was to deliver Israel. Was this accomplished by Jesus? (2) It is expressly stated by the Prophets that the Messiah would assemble the Jews, the descendants of Abraham, and lead them out from exile. How, then, can this be applied to Jesus, who came when the Jews still possessed their land? (3) It is predicted that after the arrival of the Messiah, Palestine, peopled by the descendants of Jacob, who would have at their head David for king, would enjoy unbroken prosperity. But is there any country more desolate than that land is now? (4) After the arrival of the Messiah, God, the Prophets foretold, would be recognized by the whole universe. Has this been fulfilled? (5) Where is the universal peace predicted for the Messianic time by the Prophets? (6) Where is the Temple, with its divine service by the priests and Levites, that the Messiah was to restore, according to the predictions of the Prophets? (7) Great miracles are foretold—the worship in Jerusalem of God by all nations; the war between Gog and Magog; etc. Did these take place at the time of Jesus? (8) Did any prophet predict that the Messiah would abrogate the Mosaic law? "These," says Joseph ibn Vives, "are only a few of the numerous doubts that have been suggested to me by the words of the Prophets. Much more difficult to allay are my doubts concerning the birth, death, and resurrection of Jesus, his intercourse with his disciples and others, his miracles; but these I would discuss orally, and not in writing."

Ḥasdai Crescas.

A general work against Christianity was written in Spanish, under the title "Tratado" ("Biṭṭul 'Iḳḳere ha-Noẓerim" in the Hebrew translation of Joseph ibn Shem-Ṭob), by the philosopher Ḥasdai Crescas. In a dispassionate, dignified manner he refutes on philosophical grounds the doctrines of original sin, redemption, the Trinity, the incarnation, the Immaculate Conception, transubstantiation, baptism, and the Messianic mission of Jesus, and attacks the Gospels. Another general anti-Christian work, entitled "Eben Boḥan," and modeled upon the "Milḥamot Adonai" of Jacob ben Reuben, was written at the end of the fourteenth century by Shem-Ṭob ben Isaac ibn Shaprut, who, in 1376, debated in public at Pamplona with Cardinal Pedro de Luna, afterward Benedict XIII., on the dogmas of original sin and redemption. The book is divided into fifteen chapters, the last being devoted to the refutation of the work of Alfonso of Valladolid against the "Milḥamot Adonai" of Jacob ben Reuben.

Of the same character as the "Eben Boḥan," and of about the same date, are the works written by Moses Cohen of Tordesillas and by Ḥayyim ibn Musa, entitled respectively "'Ezer ha-Emunah" and "Magen wa-Romaḥ." A masterpiece of satire upon Christian dogma is the "Iggeret al-Tehi ka-Aboteka," written at the beginning of the fifteenth century by Profiat Duran and addressed to the baptized Jew David Bonet Bongoron. It was so skilfully composed that until the appearance of Joseph ibn Shem-Ṭob's commentary thereon Christian authors believed it to be favorable to Christianity, and frequently quoted it under the corrupted title "Alteca Boteca"; but when they perceived the real character of the epistle they strove to destroy all the copies known. Associated with this letter is Duran's polemic "Kelimat ha-Goyim," a criticism of Christian dogma, written in 1397 at the request of Ḥasdai Crescas, to whom it is dedicated. It was much used by his kinsman Simon ben Ẓemaḥ Duran in his attacks upon Christianity, especially in those which concern the abrogation of the Mosaic law and are made in his commentary on the sayings of the Fathers ("Magen Abot," published separately under the title "Ḳeshet u-Magen," Leghorn, 1785; reedited by M. Steinschneider, Berlin, 1881).

In France.

The earliest anti-Jewish writings in France date from the first half of the ninth century. Between 825 and 840 Agobard, Bishop of Lyons, wrote three anti-Jewish epistles, among which was one entitled "De Insolentia Judæorum," and one "Concerning the Superstitions of the Jews" ("Agobardi Opera," ed. Migne, civ.). The author endeavors, in the latter work, to show from various Biblical passages that the society of Jews should be avoided even more than association with pagans, since Jews are the opponents of Christianity. He recounts the judgments passed by the Church Fathers upon the Jews, the restrictive measures taken against them by different councils, their superstitions, and their persistent refusal to believe in Jesus. Agobard's successor in the diocese of Lyons, Bishop Amolo, also wrote against the Jews, denouncing their superstitions, calling attention to the invidious expressions used by them to designate the Apostles and the Gospels, and exposing the fictitious character of their arguments in defense of their Messianic hopes ("Contra Judæos," ed. Migne, cxvi.).

However, works like those of Agobard and Amolo were very rare in France in the tenth and eleventh centuries; they began to multiply only after the Crusades, when every priest considered himself charged with the duty of saving Jewish souls. The many anti-Jewish works of the twelfth and thirteenth centuries include: "De Incarnatione, Adversus Judæos," by Guilbert; "Annulus seu Dialogus Christiani et Judæi de Fidei Sacramentis," by Rupert; "Tractatus Adversus Judæorum Inveteratam Duritiem," by Pierre le Venerable; "Contra Judæorum" (anonymous); "Liber Contra Perfidiam Judæorum," by Pierre of Blois; "Altercatio Judæi de Fide Christiana," by Gilbert Crepin; "De Messia Ejusque Adventu Præterito," by Nicolas de Lyra. From the thirteenth century polemical works in French began to appear, as, for instance, "De la Disputation de la Synagogue et de la Sainte Eglise" (Jubinal, "Mystères du XV^{e} Siècle," ii. 404-408); "La Disputation du Juyf et du Crestian" ("Histoire Littéraire de France," xxiii. 217).

On the part of the Jews there appeared in northern France a collection of replies made "to infidels and Christians" by several members of the Official family, especially by Joseph the Zealot (who is credited with the redaction of the Hebrew version, entitled "Wikkuaḥ," of the disputation of 1240 between Nicholas Donin and four representatives of the Jews), Jehiel of Paris, Judah ben David of Melun, Samuel ben Solomon, and Moses de Coucy. The characteristic features of these controversies are the absence of fanaticism in the clerical disputants and the freedom of speech of the Jews, who do not content themselves with standing upon the defensive, but often attack their opponents, not with dialectics, but with clever repartee. The following may serve as an example: Nathan ben Meshullam was asked to give a reason for the duration of the present exile, while that of Babylon, which was inflicted upon the Jews as a punishment for the worst of crimes, idolatry, lasted only seventy years. He answered: "Because in the time of the First Temple the Jews made stone images of Astarte and other statues which could not last for long; while in the time of the Second Temple they deified one of themselves, Jesus, to whom they applied many prophecies, thus creating a durable idol which attracted many worshipers. The gravity of the fault, therefore, called for a corresponding severity in the punishment."

In Provence.

Regular treatises in defense of Judaism against the attacks of Christianity began to appear in southern France. The most important of these were: the "Sefer ha-Berit" of Joseph Ḳimḥi (see above); the "Maḥaziḳ ha-Emunah" of Mordecai ben Josiphiah; the "Milḥemet Miẓwah" of Meïr ben Simon of Narbonne; and three works by Isaac ben Nathan—a refutation of the arguments contained in the epistle of the fictitious Samuel of Morocco (who endeavored to demonstrate from the Bible the Messiahship of Jesus); "Tokaḥat Maṭ'eh," against Geronimo de Santa Fé; and "Mibẓar Yiẓḥaḳ," a general attack upon Christianity. An interesting polemical work was written in France at the end of the eighteenth century by Isaac Lopez, under the title "Kur Maẓref ha-Emunot u-Mar'eh ha-Emet." It is divided into twelve chapters or "gates," and contains, besides a refutation of the Christian arguments drawn from the Old Testament, a thorough criticism of the Gospels and the Acts of the Apostles, in which the author points out many contradictions and false statements. He accuses Paul of hypocrisy for prohibiting in one country what he allowed in another. Thus, for instance, to the Christians of Rome, who clung to the Mosaic law, he did not dare to recommend the abrogation of circumcision and other commandments: "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. ii. 25, iii. 31). But to the Galatians he said: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, he is a debtor to do the whole law" (Gal. v. 2, 3). "If this is the case," asks Lopez, "why did not Paul, who was circumcised, observe the Mosaic law? Then, again, why did he cause his disciple Timothy to be circumcised?" To the Hebrews Paul said, "He that despised Moses' law died without mercy under two or three witnesses" (Heb. x. 28); but to his disciple Titus he wrote, "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain" (Titus iii. 9).

In Italy.

Although the "Disputatio Christianorum et Judæorum Olim Romæ Habita Coram Imperatore Constantino" (Mayence, 1544) is founded on a fiction, there is no doubt that religious controversies between Christians and Jews in Italy were held as early as the pontificate of Boniface IV. (608–615). Alcuin (735–804) relates that while he was in Pavia a disputation took place between a Jew named Julius and Peter of Pisa. Yet in spite of the frequency of religious controversies anti-Jewish writings were very rare in Italy before the Crusades; the only work of the kind known to belong to the eleventh century was that of Damiani, entitled "Antilogus Contra Judæos," in which he sought, by means of numerous passages from the Old Testament, such as those relating to the Creation, the building of the tower of Babel, the triple priestly benediction, the thrice-repeated "Holy," and the Messianic passages, to establish the Christian doctrines of the Trinity and the divinity of Jesus (Migne, "Patrologia," 2d series, 1853; comp. Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 26 *et seq.*).

But from the time of the pontificate of Innocent III. anti-Jewish writings in Italy, as elsewhere, began to multiply. To the earlier calumny that the Talmud contained blasphemies against Christianity, there was added, after the twelfth century, the accusation that the Jews used Christian blood for ritual purposes. About the same time also there appeared the charge that the Jews pierce the consecrated host until blood flows. The first Jewish polemical writer in Italy seems to have been Moses of Salerno, who, between 1225 and 1240, composed "Ma'amar ha-Emunah" and "Ṭa'anot," in both of which he attacked the fundamental dogmas of Christianity. They were followed by other polemics, the most important of which are the "Milḥamot Adonai" (or "She'elot u-Teshubot," or "'Edut Adonai Ne'emanah"), by Solomon ben Jekuthiel; the "Magen Abraham" (or "Wikkuaḥ"), by Abraham Farissol; and the "Hassagot 'al Sifre ha-Shilluḥim," by Brieli.

In Germany and Austria.

The shamefully oppressive economic and political conditions under which the Jews labored in Germany and in Austria during the Middle Ages rendered them regardless of the flood of anti-Jewish writings with which those countries became inundated. It was not until the fifteenth century that a polemical work against Christianity appeared in Austria. This was written by Lipmann Mülhausen, under the title "Sefer ha-Niẓẓaḥon," and it consisted of 354 paragraphs, the last eight of which contained a dispute which took place between the author and a convert named Peter. Lipmann quotes in his work 346 passages from the Old Testament, upon which his argument against Christianity is based. Very characteristic is his objection to the divinity of Jesus. "If really God had willed to descend upon the earth in the form of a man, He, in His omnipotence, would have found means to do so without degrading Himself to be born of a woman." The Gospel itself, according to Lipmann, speaks against the assumption that Jesus was born of a virgin, since, with the purpose of showing that he was a descendant of David, it gives the genealogy of Joseph, the husband of Mary.

Among the numerous objections raised by Lipmann to the doctrine of redemption, mention may be made of the following: "Why," asks he, "did God cause Jesus to be born after thousands of generations had lived and died, and thus allow pious men to suffer damnation for a fault which they had not committed? Was it necessary that Christ should be born of Mary only, and were not Sarah, Miriam, Abigail, Hulda, and others equally worthy of this favor? Then, again, if mankind be redeemed through Christ, and the original sin be forgiven through his crucifixion, why is the earth still laboring under the Lord's curse: 'In sorrow thou shalt bring forth children.' 'Thorns also and thistles shall it bring forth to thee' [Gen. iii. 16, 18]? Were there invisible curses which have been removed, while the visible were allowed to remain?" As may be readily surmised, the "Sefer ha-Niẓẓaḥon" called forth a number of replies from Christians. Of these there were published Wilhelm Schickard's "Triumphator Vapulans, sive Refutatio Blasphemi Libri Hebraici" (Tübingen, 1629), Stephen Gerlow's "Disputatio Contra Lipmanni Nizzachon" (Königsberg, 1647), and Christian Schotan's "Anti-Lipmanniana" (Franeker, 1659). In 1615 there appeared also in Germany a polemical work in Judæo-German entitled "Der Jüdische Theriak"; it was composed by Solomon Offenhausen, and was directed against the anti-Jewish "Schlangenbalg" of the convert Samuel Brenz.

Isaac Troki's "Ḥizzuḳ Emunah."

The Jewish work which more than any other aroused the antagonism of Christian writers was the "Ḥizzuḳ Emunah" of the Karaite Isaac Troki, which was written in Poland and translated into Latin, German, Spanish, and English. It occupies two volumes and is subdivided into ninety-nine chapters. The book begins by demonstrating that Jesus was not the Messiah predicted by the Prophets. "This," says the author, "is evident (1) from his pedigree, (2) from his acts, (3) from the period in which he lived, and (4) from the fact that during his existence the promises that related to the advent of the expected Messiah were not fulfilled." His argument on these points is as follows: (1) Jesus' pedigree: Without discussing the question of the relationship of Joseph to David, which is very doubtful, one may ask what has Jesus to do with Joseph, who was not his father? (2) His acts: According to Matt. x. 34, Jesus said, "Think not that I come to make peace on earth; I come not to send peace but the sword, and to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." On the other hand, Holy Writ attributes to the true and expected Messiah actions contrary to those of Jesus. (3) The period of his existence: It is evident that Jesus did not come at the time foretold by the Prophets, for they predicted the advent of Messiah at the latter days (Isa. ii. 2). (4) The fulfilment of the Messianic promises: All the Prophets predicted that at the advent of the Messiah peace and justice would reign in the world, not only among men but even among the animals; yet there is not one sincere Christian who would claim that this has been fulfilled.

Among Isaac Troki's objections to the divinity of Jesus the following may be mentioned: The Christian who opposes Judaism must believe that the Jews tormented and crucified Jesus either with his will or against his will. If with his will, then the Jews had ample sanction for what they did. Besides, if Jesus was really willing to meet such a fate, what cause was there for complaint and affliction? And why did he pray in the manner related in Matt. xxvi. 39? On the other hand, if it be assumed that the crucifixion was against his will, how then can he be regarded as God—he, who was unable to resist the power of those who brought him to the cross? How could one who had not the power to save his own life be held as the Savior of all mankind? (ch. xlvii.).

In the last chapter Isaac quotes Rev. xxii. 18, and asks how Christians could consistently make changes of such a glaring nature; for the change of the Sabbath from the seventh to the first day of the week was not authorized by Jesus or any of his disciples; and the partaking of the blood and flesh of a strangled beast is a palpable infringement of the dictates of the Apostles.

By Maranos.

A series of apologetic and polemical works, written in Spanish and Portuguese by scholarly refugees from Spain and Portugal, appeared in the sixteenth and seventeenth centuries, in Holland and in some places in Italy. Of these the most important are: "Sobre el Capitulo 53 de Ezaya e autros Textos de Sagrada Escritura," by Montalto; "Livro Fayto . . . em Que Mostra a Verdad de Diversos Textos e Cazas, Que Alegão as Gentilidades para Confirmar Suas Seictas," by the same author; "Tractado de la Verdad de la Ley" (Hebrew transl. by Isaac Gomez de Gora, under the title "Torat Mosheh"), by Saul Levi Morteira; "Tratado da Calumnia," by Naḥmios de Castro; "Fuenta Clara, las Excellencias y Calumnias de los Hebreos," by Isaac Cardoso; "Prevenciones Divinas Contra la Vance Idolatria de las Gentes" and "Explicação Paraphrastica Sobre o Capitulo 53 de Propheta Isahias," by Balthazar Orobio de Castro; "Fortalazzo" (Hebrew transl. by Marco Luzzatto), by Abraham Peregrino.

Though much less violent than the Christian anti-Jewish writings, an extensive anti-Jewish polemical literature has been produced by Mohammedan scholars. The subject-matter of this literature is closely connected with the earlier attacks upon Judaism found in the Koran and the tradition ("ḥadith"), the most debated charge being that of having falsified certain portions of the Holy Scriptures and omitted others. Among the examples of falsification is the Biblical account of the sacrifice of Abraham, in which, according to the Mohammedans, the name of Isaac was substituted for that of Ishmael. The passages omitted contained the predictions regarding the advent of Mohammed and his mission to all mankind. A common point for controversy also was the question of the abrogation of the divine laws—the Sabbath law, the dietary laws, and other Biblical commandments.

In Islam.

On the Jewish part very little was written against Islam, and besides occasional attacks scattered through the Biblical commentaries of the Rabbinites and Karaites, and the philosophical works of Saadia, Abraham ibn Daud, Judah ha-Levi, Moses ben Maimon, and others, Jewish literature contains but two productions of any extent that are devoted to an attack upon Islam: the "Ma'amar 'al Yishmael" of Solomon ben Adret, refuting the attacks upon the Bible by Abu Mohammed ibn Ḥazm, and the "Ḳeshet u-Magen" of Simon Duran.

The following is an alphabetical list of printed polemical works in Hebrew and Judæo-German:

אגרת אל תהי כאבותיך, Profiat Duran. Published with the anti-Christian satire of Solomon Bonfed and the disputation of Shem-Ṭob ben Joseph Falaquera. Constantinople, 1570-75; Breslau, 1844, in the collection קובץ ויכוחים, with a German translation by Geiger.
אגרת ר' יהושע הלורקי, Joseph ibn Vives' answer to Pablo Christiani. Published in "Dibre Ḥakamim," Metz, 1849.
אחיה השלוני (Disputatio Leoni Josephi Alfonsi cum Rabbino Judah Mizraḥi), Isaac Baer Levinsohn. Leipsic, 1864.
אמונת חכמים, Ḥayyim Viterbo. Printed in "Ta'an Zeḳenim," Frankfort-on-the-Main, 1855.
ס' אמנה, disputations collected from the Talmud and Midrashim. Isny, 1542.
אפס דמים, Levinsohn. Against the accusation of ritual murder. Odessa, 1864; Warsaw, 1879, 1881.
בוך דער פערצייכנונג, Isaac Jacob ben Saul Ashkenazi. Amsterdam, 1696.
בטול עקרי הנוצרים, Ḥasdai Crescas. Published by Ephraim Deinard, Kearny, N. J., 1894.
בן פורת יוסף, Isaac Onkeneira. Constantinople, 1577.
ס' הברית, Joseph Ḳimḥi. Partly published with the "Milḥemet Ḥobah," Constantinople, 1710.
דאס יודנטהום, M. Rosenschein. London.
דברי ריבות, Isaac ha-Levi Satanow. Berlin, 1800?
הודאת בעל דין, Don David Nasi. Frankfort-on-the-Main, 1866, and by Ephraim Deinard, Kearny, N. J., 1894.
ויכוח ר' יחיאל. In Wagenseil's "Tela Ignea Satanæ," Freiburg, 1681.
ויכוח הרמבן. In Wagenseil's "Tela Ignea Satanæ," Freiburg, 1681, and by Steinschneider, Stettin, 1860.
ויכוח עדותיו נאמנה (מלחמות ה'), Solomon ben Jekuthiel (see Jellinek, "B. H." ii. 43).
זרובבל, Levinsohn. Odessa, 1864; Warsaw, 1878.
חזוק אמונה, Isaac Troki. Published by Wagenseil, and later in Amsterdam, 1705; Jerusalem, 1845; Leipsic, 1857. In Judæo-German, Amsterdam, 1717; in English, by Mocatta, London, 1856.
יודישער טריואק, Solomon Ẓalman Offenhausen. Amsterdam, 1737; under the title "Sefer ha-Niẓẓaḥon," Hanau, 1615; with a Latin translation, Altdorf, 1680.
כור מצרף האמונות, Isaac Lopez. Metz, 1847.
לקוטי אמרים, Kozin. Smyrna, 1855.
מלחמת מצוה, Solomon ben Simon Duran. Published with the "Ḳeshet u-Magen," Leipsic, 1856.
מלחמה בשלום, Rosenberg. Wilna, 1871.
מלחמה בשלום, Benjaminsohn. New York, 1898.
נסתור הכומר. Published by Abraham Berliner, Altona, 1875.
נצח ישראל, W. Shur. Chicago, 1897.
ס' הנצחון, Lipmann Mülhausen. Published by Wagenseil, and at Amsterdam, 1709, 1711, and Königsberg, 1847.
קובץ ויכוחים, various religious disputations. Published by Abraham Geiger, Breslau, 1844.
רעליגיעזע געשפרעכע, Gabriel Isaac Pressburger. Prague, 1825.

For later polemics see ANTI-SEMITISM; CONVERSION; DISPUTATIONS.

BIBLIOGRAPHY: Heathen Polemics: Frankel, in *Monatsschrift*, 1856, pp. 81-91; Grätz, *ib.* 1872, pp. 193-206; Giles, *Heathen Records to the Jewish Scripture History*, London, 1856; idem, *Notice of the Jews and Their Country by the Classic Writers of Antiquity*, London, 1872; L. Geiger, *Quid de Judæorum Moribus Atque Institutis Scriptoribus Romanis Persuasum Fuerit*, Berlin, 1872; Thiancourt, *Ce Qui Tacite Dit des Juifs au Commencement du Livre V. des Histoires*, in *R. E. J.* xix. 189; Théodore Reinach, *Texts d'Auteurs Grecs et Romains Relatifs au Judaïsm*, Paris, 1895; Schürer, *Gesch.* iii. 102 *et seq.*; Friedländer, *Gesch. der Jüdischen Apologetik*, 1903.

Christian Polemics: Wolf, *Bibl. Hebr.* ii. 993 *et seq.*; De Rossi, *Bibliotheca Antichristiana*, Parma, 1800; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 114 *et seq.*; Steinschneider, *Jewish Literature*, p. 314; Winter and Wünsche, *Jüdische Literatur*, iii. 655-670; Hamburger, *R. B. T.* Supplement, 1900, s.v. *Disputation*; Ziegler, *Religiöse Disputationen im Mittelalter*, Frankfort-on-the-Main, 1894; Isidore Loeb, *La Controverse Religieuse Entre les Chrétiens et les Juifs du Moyen Age*, Paris, 1888; Israel Lévi, in *R. E. J.* v. 239 *et seq.*; Geiger, *Proben Jüdischer Vertheidigung Gegen Christenthum*, in Breslauer's *Jahrbuch*, i., ii. (1850-51).

Mohammedan Polemics: Steinschneider, *Polemische und Apologetische Literatur in Arabischer Sprache Zwischen Muslimen, Christen, und Juden*, in *Abhandlungen für die Kunde des Morgenlandes*, vi., No. 3; Goldziher, *Ueber Muhammedanische Polemik Gegen Ahl al-Kitab*, in *Z. D. M. G.* xxxii. 341-387; Schreiner, *Zur Gesch. der Polemik Zwischen Juden und Muhammedanern*, ib. xlii. 591-675.

J. I. BR.

POLEMON II.: King, first of the Pontus and the Bosporus, then of the Pontus and Cilicia, and lastly of Cilicia alone; died in 74 C.E. Together with other neighboring kings and princes, Polemon once visited King Agrippa I. in Tiberias (Josephus, "Ant." xix. 8, § 1). The Herodian princess Berenice, of whom it was reported that she held forbidden relations with her brother, chose Polemon for a husband, in order to mend her reputation, she being at the time the widow of Herod of Chalcis. Polemon married her not so much for her beauty as for her riches; and he adopted Judaism, undergoing the rite of circumcision. His wife soon left him, however, and Polemon abandoned his Judaism (*ib.* xx. 7, § 3). According to the Christian Bartholomeus legend, he accepted Christianity, but only to become a pagan again. If there is any truth in the story, the numerous Jews living in the Bosporus kingdom must have taken an interest in his conversion to Christianity and also in its being made known in the mother country.

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G. S. KR.

POLICE LAWS: Laws regulating intercourse among citizens, and embracing the care and preservation of the public peace, health, safety, morality, and welfare. The prevention of crime is the main object of the police laws, although there are many other points not strictly involved in the popular definition of crime, but materially affecting the security and convenience of the public, which are recognized as lying within their province.

It is a moot question whether the cities of Judea

In Biblical Times.

had a regulated police force during Biblical times. There are many terms in the Bible which have been translated to denote magistrates or police officers; but the correctness of the translation is questioned in almost every instance by modern scholars (see Government). The Deuteronomic code (Deut. xvi. 18) enjoins the appointment of "shoṭerim" (A. V. "officers"; LXX. *γραμματοεισαγωγεῖς*; Targum, פרענין; and almost all Jewish commentators, "police officers" whose duty it was to execute the decisions of the court; comp. Rashi and Ibn Ezra, Midr. Tan. and Midr. Leḳaḥ Ṭob *ad loc.*; Pesiḳ. R., ed. Friedmann, p. 149b; Maimonides, "Yad," Sanhedrin, i. 1, and "Leḥem Mishneh" *ad loc.*; comp. Prov. vi. 7) alongside the "shofeṭim" (judges) in every town (comp. Ezra vii. 25, A. V.; LXX. *γραμματεῖς*). As far as can be gleaned from the Biblical records, the duties of the "shoṭerim" were to make proclamations to the people, especially in time of war (Deut. xx. 5, 8, 9; Josh. i. 10, iii. 2), to guard the king's person (I Chron. xxvii. 1), to superintend public works (II Chron. xxxiv. 13; comp. Ex. v. 6, 10, 14, 19, where the same term is applied to Pharaoh's taskmasters), and other similar services. The frequent mention of the shoṭerim together with the judges (Deut. xvi. 18; Josh. viii. 33, xxiii. 2, xxiv. 1; I Chron. xxiii. 4, xxvi. 29), or with the elders of the community (Num. xi. 16; Deut. xxix. 9, xxxi. 28) who acted as judges in earlier times (see Elder; Judge), would seem to indicate that these officials were attached to the courts of justice, and held themselves in readiness to execute the orders of the officiating judge. Josephus relates ("Ant." iv. 8, § 14) that every judge had at his command two such officers, from the tribe of Levi. That Levites were later preferred for this office is evident also from various passages in Chronicles (I Chron. xxiii. 4, xxvi. 29; II Chron. xxxiv. 13). Besides officers of the town there were also officers for every tribe, similar, probably, to the modern district police (Deut. i. 15; Sifre, Deut. 144; Sanh. 16b). The chief of the judicial department established by Jehoshaphat seems to have had also chief jurisdiction over the police (II Chron. xix. 11; comp. *ib.* xxvi. 11). Mention is also made of watchmen who patrolled the city at night and attacked all suspicious persons (Cant. iii. 3, v. 7).

Temple Police.

The Temple had a police force of its own, most of its officers being Levites. These were the gatekeepers ("sho'arim"; I Chron. ix. 17, 24–27; xxvi. 12–18), the watchmen that guarded the entrance to the Temple mount, and those that had charge of the cleaning of its precincts (Philo, ed. Cohn, iii. 210). Levites were stationed at twenty-one points in the Temple court; at three of them priests kept watch during the night. A captain patrolled with a lantern, to see that the watchmen were at their posts; and if one was found sleeping, the captain had the right to beat him and to set fire to his garments (Mid. i. 1, 2). The opening and the closing of the gates, considered to be a very difficult task, and requiring, according to Josephus ("B. J." vi. 5, § 3; "Contra Ap." ii. 10), the services of at least twenty men, was also one of the watchmen's duties; and a special officer was appointed to superintend that work (Sheḳ. v. 1; comp. Schürer, "Gesch." Eng. ed., division ii., i. 264–268; see Temple).

The Mishnah (Ket. xiii. 1) mentions two judges of "gezerot" (lit. "prohibitions," "decrees"; see Gezerah), Admon ben Gaddai and Hanan ben Abishalom (Hanan the Egyptian), who were in Jerusalem during the latter part of the second commonwealth, and the baraita quoted in the Gemara (Ket. 105a) adds one more, named Nahum the Mede. The meaning of the term "gezerot" in this connection, and the significance and functions of these judges, have been variously explained by modern scholars (see Frankel, "Darke ha-Mishnah," p. 61; *idem*, in "Monatsschrift," 1852, p. 247, note 5; Weiss, "Dor," i. 193; Sidon, "Eine Magistratur in Jerusalem," in Berliner's "Magazin," 1890, pp. 198 *et seq.*; Grünwald, *ib.* 1891, p. 60); but it is safe to assume that the functions of these judges were similar to those of modern police magistrates (comp. Yer. Ket. xiii. 1), although they may have had also some judicial authority in petty cases. These, unlike the judges of courts of justice, received a stipulated salary from the Temple treasury ("Terumat ha-Lishkah," Sheḳ. iv. 2). Each of them was allowed ninety-nine manahs per annum, which sum, if not sufficient for his support, might be increased (Ket. 105a; comp. "Yad," Sheḳalim, iv. 7, where the annual salary is given as ninety manahs).

Local Police Officials.

Mention is made in the Talmud of various police officials that held office in the Jewish communities of Palestine and Babylon. The Greek names by which most of them were known indicate that they were introduced during a later period, after Hellenic influence had become strong among the Jews. Most of these officials received their authority from the local courts, and were appointed by them as adjuncts to the communal organization. Officers were appointed for the following duties: to supervise the correctness of weights and measures (אנרדמים, a corruption of אגרונומים=*ἀγοράνομος*; Sifra, Ḳedoshim, viii. 8; B. B. 89a); to regulate the market price of articles (B. B. 89a; according to another opinion, it was unnecessary to appoint officials for this purpose, since competition would regulate the price; in Yer. B. B. v. 11, Rab is mentioned as having been appointed to this office by the exilarch); to allot land by measurement, and to see that no one overstepped the limits of his field (B. B. 68a and RaSHBaM *ad loc.*; in B. M. 107b, Adda, the surveyor [משוחאה], is mentioned as holding the office; comp. 'Er. 56a). Besides these, mention is made of watchmen who guarded the city (B. B. 68a, according to the interpretation of Maimonides in his Commentary of the Mishnah, and of R. Hananeel, quoted in RaSHBaM *ad loc.*; comp. Giṭ. 80b; Sanh. 98b; Yer. Ḥag. i. 7; Sheb. iv. 2, end) and of mounted and armed watchmen who maintained order in the suburbs (B. B. 8a; comp. Yeb. 121b). There were also officers in charge of the dispensation of charity (B. B. 8b). Permission was given to the authorities of every town to supervise the correctness of weights and measures, to regulate the market price of articles and of labor, and to punish those who did not abide by the regulations (*ib.*). The salaries of all these officers were drawn from the town treasury, to which all the inhabitants had to contribute (see Domicil).

Special Police Laws.

The police laws of the Bible and of the Talmud are very numerous. The Biblical commandment to build a battlement around the roof of a house, "that thou bring not blood upon thine house, if any man fall from thence" (Deut. xxii. 8), was regarded by the Rabbis as a general principle, from which were derived many regulations the object of which was to insure public safety. Thus, it was forbidden to harbor a vicious dog or to keep a broken ladder on one's premises (B. Ḳ. 15b), or to keep a pit or a well uncovered or unfenced (Sifre, Deut. 229; "Yad," Roẓeaḥ, xi. 4). Dogs had to be kept chained; they might be let loose during the night only in places where a sudden attack of an enemy was feared (B. Ḳ. 83a). Untamed animals, especially cats that might injure children, might not be kept; and any one was permitted to kill such an animal found on the premises of a Jew (*ib.* 80b; comp. Ḥul. 7b). A ruined wall or a decayed tree was not allowed to remain in a public place. The owner was given thirty days' notice to remove it; but if the danger was imminent he was compelled to remove it forthwith (B. M. 117b; "Yad," Nizḳe Mamon, xiii. 19; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 416, 1, and Isserles' gloss). No one was permitted to throw stones into the street (B. Ḳ. 50b) or to build a tunnel under the public thoroughfare (B. B. 60a), except by special permission of the city authorities and under their supervision (Ḥoshen Mishpaṭ, 417, 1, Isserles' gloss, and "Pitḥe Teshubah" *ad loc.*). Weapons might not be sold to suspicious persons ('Ab. Zarah 15b; "Yad," Roẓeaḥ, xii. 12, 14; Shulḥan 'Aruk, Yoreh De'ah, 151, 5).

Another set of police regulations was based on the Biblical expression "Neither shalt thou stand against the blood of thy neighbor" (Lev. xix. 16). The Rabbis made it obligatory upon any man who saw one drowning, or in danger of an attack by robbers or by a wild beast, to endeavor to save him (Sifra *ad loc.*; Sanh. 73a). The court was obliged to furnish safe passage to travelers in dangerous places; so that, when a murdered man was found, the elders of the nearest town could conscientiously say, "Our hands have not shed this blood" (Deut. xxi. 7; Sifre *ad loc.*; Soṭah 45b, 46a; "Yad," *l.c.* ix. 3; *ib.* Ebel, xiv. 3). The court was obliged also to provide wide avenues, furnished with posts and directions, leading to the cities of refuge, so that one who had committed murder unwittingly might have easy access to them in his escape from the hands of the go'el (B. B. 90a; Mak. 10a; see Asylum; Avenger of Blood).

Sanitary Laws.

Numerous laws were instituted by the Rabbis with the view of preserving the health of the community (see Health Laws). The laws tending to the preservation of the life of dumb creatures, and to the considerate care of them, also formed a large portion of rabbinic legislation (see Cruelty to Animals). The care of the poor and the proper distribution of charity were also regulated by law (see Charity). Many provisions are found in the Talmud the purpose of which was to guard free commercial intercourse. Roads leading from one town to another had to be at least eight cubits wide; so that two wagons, going in opposite directions, might pass without difficulty. Roads leading to commercial centers were to be at least sixteen cubits wide (B. B. 100a, b; RaSHBaM *ad loc.*). Balconies or other extensions of houses projecting to the public thoroughfare and trees in the public streets whose branches might obstruct the passage of a rider mounted on his camel were also prohibited (B. B. 27b, 60a). Trees growing near the bank of a river, if they impeded freight-laborers in their work, might be cut down with impunity (B. M. 107b). Building-materials might not be prepared in the public street. Stones and bricks brought for immediate use in a building might be deposited in the street; but the owner was held responsible for any injury caused thereby (*ib.* 118b). One who broke a vessel left in the public street was not required to pay any damages; but the owner of the vessel was held responsible for any injury caused by it, or even by its sherds, if he intended to make use of them (B. Ḳ. 28a; see Baba Ḳamma). During the summer months no water might be poured into the street; and even in the rainy season, when this was permitted, the one who poured the water was held responsible for any injury resulting from it (B. Ḳ. 6a, 30a). The pious used to bury their potsherds and broken glass three "ṭefaḥim" (fists) deep in the field in order that they might cause no injury to any one nor impede the plowshare in its course; others burned them; and others, again, threw them into the river (*ib.* 30a). Among the ten ordinances that applied especially to Jerusalem were the prohibitions against any projections from private houses to the street, against the establishment of potteries, against the planting of gardens (except rose-gardens that were supposed to have existed since the times of the early prophets), against keeping chickens, and against dunghills within the city limits (B. Ḳ. 82b).

Laws Relating to Liberty.

Provisions were also made by the Rabbis with the view of guarding the personal liberty and honor of the members of the community. Stealing a person and selling him into slavery was punishable by death, according to the Mosaic law (Ex. xxi. 16). "They are My [God's] servants, but not servants to servants," was a principle often enunciated by the Rabbis (B. M. 10a; Ḳid. 22b, based on Lev. xxv. 42). Imprisonment as a punishment is not mentioned in the Bible, although later it was employed in the case of certain transgressions (see Imprisonment). The payment of damages for the infliction of a personal injury included also a fine for the shame which was caused by such an injury (see Damage). In inflicting the punishment of flagellation no more than the prescribed number of stripes might be given, "lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee" (Deut. xxv. 3; see Corporal Punishment). Posthumous indignities at the public execution of a criminal were prohibited; and when hanging after execution was enjoined, the body was not allowed to remain on the gallows overnight (Deut. xxi. 23; see Capital Punishment).

Public Morality.

The laws of morality and chastity were elaborated by the Rabbis in greatest detail (see Chastity; Ethics). The gambler was regarded as an outcast: his testimony was not admitted in evidence (see Evidence), nor was his oath believed (see Gambling; Perjury). The Rabbis took especial care in interpreting and elaborating the laws touching upon the property rights of individuals. The boundaries of fields were accurately marked; and a curse was pronounced upon him who should remove his neighbor's landmarks (Deut. xix. 14, xxvii. 17; see Boundaries). Special officers were, therefore, appointed, as stated above, to measure the fields and to determine the situation and limits of every one's land. It was forbidden to keep animals that might injure the crops of another (B. Ḳ. 79b). Dove-cots were to be fifty cubits distant from a neighbor's land, in order that the birds might cause no injury to the seeds (B. B. 23a). Wells, pits, and caves might not be dug in the vicinity of a neighbor's property (*ib.* 17a). An oven might not be constructed in one's house, unless it was so built as to guard against any danger from fire (*ib.* 20b). Windows and doors might not be constructed so as to face the windows and doors of a neighbor's house (*ib.* 11a; see Easement; Ḥazaḳah).

It was not permissible to buy stolen goods or such as might be suspected of having been stolen. No milk, wool, lambs, or calves might be bought from a shepherd (B. Ḳ. 118b), nor wood or fruit from a hired gardener (*ib.* 119a). Nothing might be bought from women who had no personal property, nor from minors or slaves, except such objects respecting which there could be no suspicion (*ib.*), nor might anything be taken from them for safe-keeping (B. B. 51b).

Not only was cheating in business forbidden (Lev. xxv. 14, 17), but even dissimulation in speech and misleading statements were prohibited (B. M. 58b), even when a non-Jew was concerned (Ḥul. 94a). Objects might not be "doctored" or ornamented with the intention of deceiving the buyer, nor might the finer parts of an article be prominently displayed in order to attract the eye (B. M. 60a, b). If water was accidentally mixed with wine, the wine might not be sold unless the buyer was notified of the accident (*ib.*). Special officers were appointed to test the quality of wine in order to guard against adulteration (Tosef., Kelim, B. Ḳ. vi. 10; comp. 'Ab. Zarah 58a, and Rashi, *s.v.* "Agardemin"). After an animal had been slaughtered a butcher might not arrest the free flow of the blood in order to make the meat weigh more (Ḥul. 113a).

Weights and Measures.

The prohibition against false weights and measures applied not only to their use (Lev. xix. 35, 36), but also to the mere presence of them in one's house (Deut. xxv. 13–16; B. B. 89b). R. Levi declared that the sin of using false weights and measures was greater than that of the breach of the laws of chastity; for the latter could be atoned for by repentance, while the former could not, unless the transgressor returned to each one whom he had deceived the amount lost by the deception, which was almost impossible (B. B. 88b). Weights might not be made of lead, iron, or any other metal liable to accumulate rust, but only of stone or glass (*ib.* 89b). They might not be left in salt; for this might increase their weight (*ib.*). Ample space was to be allowed to admit of the scales swinging freely (*ib.* 89a). The measures were to be cleaned at least twice every week; the weights, at least once every week; and the scales, after every time that they were used (*ib.* 88a). The measures were to be so graded that each one, whether dry or liquid, should be one-half of that preceding it (*ib.* 89b, 90a). The seller was required to add $\frac{1}{100}$ in liquid and $\frac{1}{400}$ in dry measures to the actual amount required, in order that he might be certain that the measure was correct (*ib.* 88b). In places where the custom was to sell by level measures one was forbidden to sell heaped measures and raise the price accordingly, and vice versa (*ib.*; see Weights and Measures).

Market Laws.

Raising the market price by speculation was regarded with disfavor by the Rabbis; and he who practised it was classed together with the usurer and with him who used false weights and measures, to all of whom they applied the words of Amos viii. 4–8 (B. B. 90b). It was forbidden to export from Palestine, even to the neighboring land of Syria, necessary articles of food (*ib.*). In times of famine one was not permitted to store up necessary articles of food, even the products of his own field, but was required to put them on the market. At other times the storage of foodstuffs was permitted to the farmer, but not to the speculator (*ib.*). Middlemen were not tolerated, unless they improved the product either by grinding the grain into flour or by baking the flour into bread (*ib.* 91a; comp. RaSHBaM, *s.v.* "En"). The retail storekeeper might not derive for himself a gain larger than one-sixth of the cost of the article (*ib.* 90a). The inhabitants of a town had the right to bar outsiders from its market, although much freedom was exercised by the town authorities when the question of allowing a learned man to sell his goods was brought before them (*ib.* 21b, 22a). Pedlers might not be debarred from selling their goods; for there was an ancient tradition that Ezra had permitted pedlers to sell cosmetics to women in all places (B. Ḳ. 82a, b); they might, however, be prevented from settling in a town (B. B. 22a; see Hawkers and Pedlers).

The property of a person unable to defend himself was protected in the following ways: (1) In the case of minors, the court appointed a guardian (Ket. 18b, 20a); (2) in the case of the insane, the government took charge of their property (Ḥag. 3b; Yoreh De'ah, i. 5); (3) in the case of an absent defendant, the court appointed a curator, provided he had left because his life was imperiled; otherwise, the court intervened only if he had died during his absence and his property was about to be divided among his relations (B. M. 38b, 39a).

The only material permissible for legal documents was material of a kind that would render erasures or changes easily recognizable (Giṭ. 23a; Ḥoshen Mishpaṭ, 42, 1).

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E. C. J. H. G.

POLIDO, DAVID. See DAVID RAPHAEL BEN ABRAHAM POLIDO.

POLISHER JÜDEL. See PERIODICALS.

POLITZER, ADAM: Austrian aurist; born at Alberti-Irsa, Hungary, Oct. 1, 1835; studied medicine at the University of Vienna, receiving his diploma in 1859 and becoming assistant at the university hospital. Politzer established himself as a physician in the Austrian capital; was admitted to the medical faculty of the university there as privat-docent in aural surgery in 1861; became assistant professor in 1870; was chief of the aural surgical clinic in 1873, and professor in 1895.

Politzer has arranged a well-known anatomical and pathological museum for the aural-surgical clinic. He has written many essays for the medical journals, and is the author of: "Die Beleuchtungsbilder des Trommelfells," Vienna, 1865; "Zehn Wandtafeln zur Anatomie des Gehörorgans," *ib.* 1873; "Atlas der Beleuchtungsbilder des Trommelfells" (containing 14 colored tables and 392 diagrams and illustrations), *ib.* 1876; "Lehrbuch der Ohrenheilkunde," Stuttgart, 1878 (4th ed. 1902); "Die Anatomische Zergliederung des Menschlichen Gehörorgans im Normalen und Kranken Zustande," *ib.* 1889.

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S. F. T. H.

POLKAR, ISAAC B. JOSEPH. See PULGAR, ISAAC B. JOSEPH.

POLL-TAX: The custom of taxing a population at a certain amount per head dates back to very ancient times. The first time such a tax is mentioned is in Ex. xxx. 12–16, where it is stated that every male "from twenty years old and above" shall give, as "a ransom for his soul," half a shekel for an offering unto the Lord. There were three other annual contributions obligatory on males, the amounts being proportioned according to their means (comp. Deut. xvi. 16–17). Although the contribution of half a shekel was required only at the time of the numbering of the children of Israel, the rabbinical law makes it an annual tax. There are, however, in the Bible traces of a regular poll-tax. Ezekiel, remonstrating against exactions, pointed out that the shekel was twenty gerahs (Ezek. xlv. 9–12). This shows that in Ezekiel's time the princes imposed a greater exchange value on the shekel than the prescribed twenty gerahs (comp. Ex. *l.c.*).

Shekel Tax.

Nehemiah reduced the contribution from half a shekel to one-third of a shekel, which was used for the maintenance of the Temple and for the purchase of the sacrifices (Neh. x. 33–34 [A. V. 32–33]). The Rabbis also, probably on the basis of the passage in Nehemiah, declared that the prescribed half-shekel contribution should be employed for the purchase of all the sacrifices necessary in the service of the Temple and for the maintenance of the Temple and the fortifications of Jerusalem (see SHEKEL in Jew. Encyc., vol. xi., pp. 257, 258). Besides this contribution for religious purposes, the Jews were required at various times to pay poll-taxes of unknown amounts to their rulers. An inscription of Sennacherib shows that he imposed a per capita tax on all his subjects; the Jews paid the same tax when they were under Syrian control. In the time of the Second Temple the Greeks, particularly the Seleucidan rulers, apparently exacted a capitation tax from the Jews (Josephus, "Ant." xiii. 2, § 3; comp. I Macc. x. 29); Wilcken ("Griechische Ostraka," i. 245 *et seq.*), however, denies that the capitation tax existed before Augustus. From the reign of the latter the Romans exacted from the Jews among other taxes one known as the "tributum capitis." The Jews rose against this tax, which was both ignominious and burdensome.

The historians do not agree as to the contribution per capita under Herod, against whose oppressive taxations the Jews complained to the Roman emperor ("Ant." xvii. 11, § 2). Josephus does not mention any census which the Romans took in connection with a "tributum capitis" at the time of Herod. Still, Wieseler ("Synopse," pp. 100 *et seq.*) and Zumpt ("Geburtsjahr Christi," pp. 196 *et seq.*) maintain that such a census was taken at that time, and that it was the cause of the sedition stirred up by the scribes Judas, son of Saripheus, and Matthias, son of Margolothus ("Ant." xvii. 6, § 2). According to these two historians, while the other taxes were levied by Herod himself in order to meet the expenses of internal administration of the province the capitation tax was paid into the Roman treasury.

Under the Romans.

In 70 C.E. Titus, being informed that the Jews had paid half a shekel per capita to the Temple, declared that it should thereafter be paid into the imperial treasury. This practise continued up to the reign of Hadrian, when the Jews obtained permission to apply the half-shekel to the maintenance of their patriarch (comp. Basnage, "Histoire des Juifs," iv., ch. iv.). Nevertheless, it appears from Appian ("Syrian War," § 50) that Hadrian imposed on all the Jews of his empire a heavy poll-tax. It is further stated that the contribution of a half-shekel continued to be paid to the Roman emperor, that it was remitted only under Julian the Apostate, and that Theodosius reimposed it. This poll-tax existed during the Middle Ages under the name of "der goldene OPFERPFENNIG." In the Orient the Jews paid the half-shekel for the maintenance of the exilarch, and PETHAHIAH of Regensburg relates that he found at Mosul six thousand Jews, each of whom paid annually a gold piece, one-half of which was used for the maintenance of the two rabbis, while the other half was paid to the emir (Depping, "Juden im Mittelalter," p. 138).

The age at which the Jews became liable to the poll-tax varied in different countries. In Germany every Jew and Jewess over twelve years old paid one gulden. In Spain and England, in 1273, the age was ten years. The amount varied in different epochs. In Anjou the Jews paid ten "sols tournois" as a poll-tax; on certain occasions the poor Jews claimed to be unable to pay this poll-tax; in these cases its collection was left to the community, which was responsible to the government for 1,000 individuals, even when the number of Jews in the city was smaller. In England the tallage for crown revenue occasionally took the form of a poll-tax. In Italy, according to Judah Minz (Responsa, No. 42), a poll-tax was imposed on the community by its chiefs to the amount of half the communal expenses, the other half being raised by assessment. In Turkey, in the fifteenth century, the Jews were subject to a light poll-tax, payable only by males over twelve years of age. To defray congregational expenses, the Jewish communities until recently assessed equally every head of a household ("rosh bayit") in addition to collecting a tax on property (Erach). A similar tax was demanded from every family by the Austrian government (see Familianten Gesetz).

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D. M. Sel.

POLLAK, A. M., RITTER VON RUDIN: Austrian manufacturer and philanthropist; born at Wescheraditz, Bohemia, in 1817; died at Vienna June 1, 1884. Pollak was trained for a technical career. In 1836 he established at Prague a factory for the manufacture of matches, and was so successful that within ten years he was able to export his goods. He established branch offices at London in 1846, at New York in 1847, and at Sydney in 1850, and extended his trade to South America during the years that followed. In 1858 he began to trade with Japan, established a branch at Yokohama in 1859, and the next year received permission to import his goods into Russia. Many of the inventions and improvements used in the manufacture of matches originated in his establishments, and as a consequence he was awarded many prizes in international expositions. His chief factories were at Prague, Budweis, and Vienna, with branches at Christiansberg, Maderhausen, and Wodnitza.

Pollak's philanthropy was directed principally to popular education and the encouragement of scientific studies. His name is most closely associated in this connection with the Rudolphinum at Vienna, founded in commemoration of the birth of the Crown Prince Rudolph of Austria and dedicated Dec. 19, 1868. In this establishment 75 students attending the Polytechnic receive board, lodging, and all aids to study free. It has an endowment of 160,000 florins, while the interest of an additional 5,000 florins is devoted to prizes for proficiency in physics and chemistry. Pollak also founded a large nonsectarian kindergarten at Baden. In 1869 he was ennobled by the emperor with the title "Von Rudin."

s. E. J.

POLLAK, JACOB: Founder of the Polish method of halakic and Talmudic study known as the Pilpul; born about 1460; died at Lublin 1541. He was a pupil of Jacob Margolioth of Nuremberg, with whose son Isaac he officiated in the rabbinate of Prague about 1490; but he first became known during the latter part of the activity of Judah Minz (d. 1508), who opposed him in 1492 regarding a question of divorce. Pollak's widowed mother-in-law, a wealthy and prominent woman, who was even received at the Bohemian court, had married her second daughter, who was still a minor, to the Talmudist David Zehner. Regretting this step, she wished to have the marriage annulled; but the husband refused to permit a divorce, and the mother, on Pollak's advice, sought to have the union dissolved by means of the declaration of refusal ("mi'un") on the part of the wife, permitted by Talmudic law. Menahem of Merseburg, a recognized authority, had decided half a century previously, however, that a formal letter of divorce was indispensable in such a case, although his opinion was not sustained by the Oriental rabbis. When, therefore, Pollak declared the marriage of his sister-in-law null and void, all the rabbis of Germany protested, and even excommunicated him until he should submit to Menahem's decision. Judah Minz of Padua also decided against Pollak, who was sustained by one rabbi only, Meïr Pfefferkorn, whom circumstances compelled to approve this course (Judah Minz, Responsa, No. 13; Grätz, "Gesch." 2d ed., ix. 518).

Pollak had a further bitter controversy, with Minz's son Abraham, regarding a legal decision, in which dispute more than 100 rabbis are said to have taken part (Ibn Yaḥya, "Shalshelet ha-Ḳabbalah," ed. Amsterdam, p. 51a).

Becomes Rabbi of Cracow.

After the accession of Sigismund I., in 1506, many Jews left Bohemia and went to Poland, founding a community of their own at Cracow. Pollak followed them, officiating as rabbi and organizing a school for the study of the Talmud, which, up to that time, had been neglected in Poland. This institution trained young men to introduce the study of the Talmud into other Polish communities. In 1530 Pollak went to the Holy Land, and on his return took up his residence at Lublin, where he died on the same day as his opponent, Abraham Minz. His most famous pupils were Shachna of Lublin and Meïr of Padua.

Introduces Pilpul into Poland.

Pollak, in transferring the study of the Talmud from Germany, where it had been almost entirely neglected in the sixteenth century, to Poland, initiated a movement which in the course of time dominated the Talmudic schools of the latter country. The sophistic treatment of the Talmud, which Pollak had found in its initial stage at Nuremberg, Augsburg, and Ratisbon, was concerned chiefly with the mental gymnastics of tracing relationships between things widely divergent or even contradictory and of propounding questions and solving them in unexpected ways.

Pollak's contemporaries were unanimous in regarding him as one of the great men of his time, although the exaggerations to which his method eventually led were later criticized with severity (comp. Gans, "Ẓemaḥ Dawid," ed. Offenbach, p. 31a). Pollak himself, however, was not responsible for these, since he modestly refrained from publishing the decisions at which he arrived by his system, not wishing to be regarded as a casuist whose decisions were to be implicitly followed. Only a few quotations from him are found in the works of other authors.

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S. E. N.

POLLAK, JOACHIM (ḤAYYIM JOSEPH): Austrian rabbi; born in Hungary in 1798; died at Trebitsch, Moravia, Dec. 16, 1879, where he officiated as rabbi from 1828 until his death. He wrote a commentary, entitled "Meḳor Ḥayyim" (Presburg, 1849; 3d ed. Warsaw, 1885), on R. Isaac Arama's philosophical work "'Aḳedat Yiẓḥaḳ," and a biography of the same scholar. Pollak was also the author of a number of Hebrew songs in the annual "Bikkure ha-'Ittim," and of a scholarly essay on the Talmudic rules of the יש אם למקרא in Stern's "Kebuẓat Ḥakamim," besides being a regular contributor to many Hebrew periodicals.

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S. M. L. B.

POLLAK, KAIM: Hungarian writer; born at Liptó-Szent-Miklós Oct. 6, 1835; educated in the Talmud at his native city, at Presburg, and at Sátoralja Ujhely. In 1858 he went to Prague, where he attended Rapoport's lectures, and then taught successively at the Jewish schools in Szegzárd, Hód Mezö Vásárhely, and Alt-Ofen. When, in 1870, the Jewish school of the last-named community was made a municipal common school, Pollak was retained in his position, which he continued to hold until he was pensioned in 1902.

Pollak has been a prolific writer. Besides several text-books, one of which, a geometry for public schools, has passed through eight editions (1st ed. 1878), he has published the following works: "Héber.-Magyar Teljes Szótár" (Budapest, 1880), a complete Hebrew-Hungarian dictionary; "Válogatott Gyöngyök" (*ib.* 1886), a Hungarian translation of Gabirol's "Mibḥar ha-Peninim"; "Megillat Antiochus" (Drohobicz, 1886), a Hungarian translation with Hebrew notes; Gabirol's "Tiḳḳun Middot ha-Nefesh" (Budapest, 1895); "Izrael Népének Multjából" (*ib.* 1896); Gabriel Schlossberger's "Petaḥ Teshubah" (Presburg, 1898); "Josephinische Aktenstücke über Alt-Ofen" (Vienna, 1902); and "Die Erinnerung an die Vorfahren" (*ib.* 1902), a history of mourning customs. In 1882 and 1883 Pollak edited the religious journal "Jeschurun," directed mainly against Rohling.

S. L. V.

POLLAK, LEOPOLD: Genre- and portrait-painter; born at Lodenitz, Bohemia, Nov. 8, 1806; died at Rome Oct. 16, 1880. He studied under Bergler at the Academy of Prague, and later in Munich and (after 1833) in Rome. He became a naturalized citizen of Italy.

Of Pollak's paintings, several of which were engraved by Mandel and Straucher, the following may be mentioned: "Shepherdess with Lamb" (Hamburger Kunsthalle); "The Shepherd Boy" (Redern Gallery, Berlin); "Zuleika," from Byron's poem; and "Maternal Love." He painted also a portrait of Riedel, which is owned by the Neue Pinakothek in Munich.

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S. F. C.

POLLAK, LUDWIG: Austrian archeologist; born in Prague Sept. 14, 1868 (Ph.D. Vienna, 1893). In 1893 he was sent for a year by the Austrian government to Italy and Greece; and since that time he has lived in Rome. Besides shorter journeys in 1900 he made an extensive scientific tour through Egypt, Syria, and Asia Minor. In 1898 he was elected corresponding member of the German Archeological Institutes.

Pollak has published: "Zwei Vasen aus der Werkstatt Hierons," Leipsic, 1900; and "Klassische Antike Goldschmiedearbeiten im Besitze Seiner Excellenz A. T. von Nelidow, Kaiserlich Russischen Botschafters in Rom," *ib.* 1903. S.

POLLAK, MORIZ, RITTER VON BORKENAU: Austrian financier; born at Vienna Dec. 24, 1827; died there Aug. 20, 1904. After leaving the gymnasium of his native city, at the age of twenty-two, he took charge of his father's wholesale leather business, and soon succeeded in extending his export trade to France and Germany. In 1857 he was elected to the municipal council of Vienna, and took an active part in the relief and construction works in the year of the great flood (1862). Soon afterward he took charge of the budget of the city of Vienna, acting as auditor until his resignation in 1885. In 1867 he was sent by the city of Vienna as one of the delegates on the occasion of the coronation of the King of Hungary at Budapest, and in 1873 he was made chairman of the executive committee of the Vienna Exposition. He entered the Niederösterreichische Escomptebank as examiner, and was director-general and vice-president from 1885 to 1898, also officiating as deputy of the Vienna chamber of commerce, director of the Wiener Kaufmannshalle, and examiner of the Austro-Hungarian bank.

Pollak took a very active part in the affairs of the Jewish community, filling various offices, including finally that of president from May 4, 1884, to Dec. 27, 1885. Besides many other decorations he received the cross of the Legion of Honor, in recognition of his services at the Paris Exposition of 1878; five years before, for his services in connection with the Exposition of Vienna, he had received from the Austrian emperor the patent of nobility with the title "Von Borkenau."

S. E. J.

POLLITZER, ADOLPH: Violinist; born at Budapest July 23, 1832; died in London Nov. 14, 1900. In 1842 he left Budapest for Vienna, where he studied the violin under Böhm; and in his fourteenth year he took the first prize at the Vienna Conservatorium. After a concert tour in Germany, he went to Paris and studied under Alard. In 1850 he crossed the Channel, and in London his remarkable talents as a violinist were speedily recognized. He became leader at Her Majesty's Theatre under

Sir Michael Costa and also led the new Philharmonic Orchestra and the Royal Choral Society.

Pollitzer stood preeminent in his day as an interpreter of classic chamber-music, his playing attaining to what may be called "the great style." As a teacher of his instrument he was regarded as the most eminent of his time in England, and many pupils who attained distinction had studied under him. In 1861, on the establishment of the London Academy of Music, he was appointed professor of the violin. This post he held till 1870, in which year he succeeded Dr. Wylde as principal of the Academy, and retained this position until his death.

BIBLIOGRAPHY: *Jew. Chron.* Nov. 23, 1900.

J. G. L.

POLLONAIS, AMÉLIE: French philanthropist; born at Marseilles in 1835; died at Cap Ferrat July 24, 1898; daughter of Joseph Jonas Cohen, and wife of Désiré Pollonais. In 1868 she published her "Rêveries Maternelles," in which she developed an entire system of education for children, and the next year she followed this with her "Philosophie Enfantine," a method of self-instruction for children. For her devotion to the wounded in the Franco-Prussian war she received the medal of the Red Cross Society; and her subsequent visits to the huts of the peasantry in the canton of Villefranche formed the basis of her most important work, "A Travers les Mansardes et les Ecoles" (1886).

Amélie Pollonais was one of the founders of the "Gazette des Enfants," and after 1887 a contributor to the "Foyer Domestique." In 1898 she founded a society in the interest of prisoners and released convicts, reporting her progress in "La Femme." She was president of the Société des Beaux-Arts of Nice. Shortly after her death the name of the Place de la Marine and the Boulevard de Saint-Jean, at Villefranche, was changed to Amélie Pollonais.

S. J. KA.

POLLONAIS, GASTON: French journalist; born at Paris May 31, 1865; son of Désiré Pollonais, mayor of Villefranche, and of Amélie POLLONAIS. About 1890 he began journalistic work as the local correspondent of the "Indépendance Belge," and contributed at the same time to "Le Voltaire," "Le Figaro," and "Le Gaulois." He then succeeded Fernand Xau as editor of "Le Soir," but, leaving that paper, returned to "Le Gaulois," to which he has now (1905) been a contributor for five years. During the Dreyfus affair Pollonais was an enthusiastic adherent of the nationalist party. In 1902 he became a convert to Catholicism, his godparents being the Marquis de Dion and François Coppée. Pollonais is known also as a dramatist, having produced "Le Jour de Divorce," "Celle Qu'il Faut Aimer," "Eve," and "Le Dégel."

S. J. KA.

POLNA AFFAIR: An accusation of ritual murder in Polna resulting from the murder of Agnes Hruza March 29, 1899. Polna, a city in the district of Deutschbrod, Bohemia, with a population of 5,000, including a small Jewish settlement, was shocked by a cruel murder. Agnes Hruza, a girl nineteen years old, living in Klein Veznic, a village two miles from Polna, and going every day to the city to work as a seamstress, left her place of employment on the afternoon of March 29, 1899, and did not return to her home. Three days later (April 1) her body was found in a forest, her throat having been cut and her garments torn. Near by were a pool of blood, some blood-stained stones, parts of her garments, and a rope with which she had been either strangled to death or dragged, after the murder, to the place where the body was found.

Leopold Hilsner Accused.

The suspicion of the sheriff was first turned against four vagrants who had been seen in the neighborhood of the forest on the afternoon of the day when the murder was supposed to have been committed. Among them was Leopold Hilsner, a Jew, twenty-three years old, who had been a vagrant all his life. Suspicion against him was based on the fact that he had been frequently seen strolling in the forest where the body was found. A search in his house showed nothing suspicious. He claimed to have left the place on the afternoon of the murder long before it could have been committed; but he could not establish a perfect alibi. Hilsner was arrested and tried at Kuttenberg Sept. 12–16, 1899. He denied all knowledge of the crime. The only object which could be used as evidence against him was a pair of trousers on which some stains were found that, according to the testimony of chemical experts, might have been blood, while the garment was wet as if an attempt had been made to wash it. The most important witness against him was Peter Peschak, who claimed to have seen Hilsner, at a distance of 2,000 feet, in company with two strange Jews, on the day on which the murder was supposed to have been committed and on the spot where the body was found. Another witness claimed to have seen him come from that place on the afternoon of March 29 and to have noticed that he was very much agitated. Both the state's attorney and the attorney for the Hruza family made clear suggestions of ritual murder. Testimony had proved that Hilsner was too weak to have committed the crime by himself. Still he was sentenced to death for participation in the murder, while his supposed accomplices were undiscovered and no attempt was made to bring them to justice.

On the ground of technicalities an appeal was made to the supreme court (Cassationshof), which ordered a new trial, to be held at Pisek in order to avoid intimidation of the jury by the mob, and that it might not be influenced by political agitation. On Sept. 20, 1899, a few days after the first trial, Hilsner was frightened by his fellow prisoners, who showed him some carpenters working in the courtyard of the jail and told him that they were constructing a gallows for him. They persuaded him to

The "Confession."

give the names of his accomplices, as by doing so he would obtain a commutation of his sentence. Hilsner, a man of little intelligence, fell into the trap, and implicated Joshua Erbmann and Solomon Wassermann as those who had assisted him. Being brought before the judge on Sept. 29, he declared that this charge was false. On Oct. 7, however, he reiterated the charge, but again recanted on Nov. 20. Fortunately for those he had accused, they were able to prove perfect alibis, one of them having been in jail on the day of the murder, while the other proved, from certificates of poorhouses in Moravia which he had visited as a beggar, that he could not possibly have been in Polna on that day.

Anti-Semitic Agitation.

Meantime anti-Semitic agitators tried their best to arouse a strong sentiment against the Jews in general and against Hilsner in particular. The "Deutsches Volksblatt" of Vienna sent a special reporter to the place to make an investigation. Hilsner's brother was made drunk at a wine-shop and was induced to tell what the anti-Semites wished him to say. The "Vaterland," the leading organ of the clericals, reiterated the blood accusation and produced evidence that the Church had confirmed it. In various places where political tension was very strong, as in Holleschau and in Nachod, sanguinary excesses took place. Neither a public indignation meeting which was called by the Jewish congregation of Vienna (Oct. 7) nor an appeal which was made to the prime minister had any tangible effect.

The sentence of four months in jail imposed upon August Schreiber, one of the editors of the "Deutsches Volksblatt," for libeling the Jews (Dec. 11) only added fuel to the fire. Violent speeches against the Jews were delivered in the Reichsrath (Dec. 12); and Dr. Baxa, the attorney for the Hruza family, in a speech delivered in the Bohemian Diet (Dec. 28), accused the government of partiality to the Jews.

Meantime Hilsner was accused of another murder. Maria Klima, a servant, had disappeared July 17, 1898, and a female body found Oct. 27 following in the same forest where that of Agnes Hruza had been discovered, had, with great probability, been identified as that of the missing girl. Decomposition was, however, so advanced that not even the fact that the girl had been murdered could be established. Hilsner, charged with this crime also, was tried for both murders in Pisek (Oct. 25–Nov. 14, 1900). The witnesses at this trial became more definite in their statements. Those that at the first trial had spoken of a knife which they had seen in Hilsner's possession, now asserted distinctly that it was such a knife as was used in ritual slaughtering. The strange Jews who were supposed to have been seen in company with Hilsner were more and more particularly described. When witnesses were shown that the testimony given by them at the second trial differed from that given at the first trial, they said either that they had been intimidated by the judge or that their statements had not been correctly recorded.

A special sensation was created by Dr. Baxa, who claimed that the garments of Agnes Hruza had been saturated with blood after the first trial in order to refute the supposition that the blood had been used for ritual purposes. The anti-Semites sent agitators to the place of trial, "L'Antijuif" of Paris being represented by a special reporter. A Bohemian journalist, Jaromir Hušek, editor of "Česky Zajmy," constantly interrupted the trial by making remarks which were intended to prejudice the jury against the defendant.

The verdict pronounced Hilsner guilty of having murdered both Agnes Hruza and Maria Klima and of having libeled Joshua Erbmann and Solomon Wassermann. He was sentenced to death (Nov. 14, 1900), but the sentence was commuted by the emperor to imprisonment for life. Owing to the agitation of the anti-Semites, various attempts to prove Hilsner's innocence were futile, especially that made by Professor Masaryk of the Bohemian University in Prague, a Christian who proposed the theory that Agnes Hruza was not killed at the place where her body was found and that she was most likely the victim of a family quarrel, and that made by Dr. Bulowa, a Jewish physician. D.

POLONNOYE: Town in the district of Novograd, Volhynia, Russia. It was a fortified place in the middle of the seventeenth century, when about 12,000 Jews found there a refuge from the neighboring towns at the time of the COSSACKS' UPRISING.

Polonnoye had two well-known rabbis in the seventeenth century, Solomon Ḥarif and his son Moses, who later became rabbi of Lemberg (see Buber, "Anshe Shem," p. 160, and D. Maggid, "Zur Geschichte und Genealogie der Günzburge," p. 221, St. Petersburg, 1899); but the best-known occupant of the rabbinate was undoubtedly Jacob Joseph ha-Kohen (d. 1769), whose principal work, "Toledot Ya'akob Yosef" (Miedzyboz and Koretz, 1780, and numerous other editions), in which the teachings of R. Israel Ba'al Shem were first set forth in literary form, was burned in the synagogue-yard of Wilna when the war against Ḥasidism was commenced there.

Polonnoye had a Hebrew printing-office at the end of the eighteenth century and at the beginning of the nineteenth. The earliest work which is known to bear the imprint of that town is the responsa collection "Me'ir Netibim" (1791), by R. Meïr b. Ẓebi Margoliot; and the latest is Ḥayyim ibn 'Aṭṭar's "Rishon le-Ẓiyyon" (1809), on a part of the Bible.

At present (1905) the population of Polonnoye exceeds 10,000, about 50 per cent of whom are Jews.

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H. R. P. Wi.

POLOTSK (POLOTZK): District town in the government of Vitebsk, Russia. The first mention of its Jewish community occurs in 1551, when, at the Polish Diet held at Wilna, Polotsk is expressly named in a list of towns whose Jews were to be exempt from the special tax known as "Serebeshchizna" ("Akty Yuzhnoi i Zapadnoi Rossii," i. 133). There are indications, however, of the existence of Jews at Polotsk as early as 1490 ("Sbornik Imperatorskavo Istoricheskavo Obshchestva," xxxv. 41–43). In 1509 the baptized Jew Abraham Ezefovich, a non-resident of Polotsk, is spoken of as farmer of its revenues and customs ("Aktovya Knigi Metriki Litovskoi Zapisei," No. 8), similar positions being held about 1525 by his brother Michael (*ib.* No. 14, p. 235), and about the middle of the same century by another Jew, Felix (*ib.* No. 37, p. 242).

In 1563, in the war between the Russians and the

Poles over Smolensk, the Muscovite grand duke Ivan the Terrible, having captured Polotsk, ordered, according to the testimony of an eye-witness, that all the Jews who refused to adopt Christianity—about 300 in number—should be thrown into the Düna (Sapunov, "Vitebskaya Starina," iv. 119, 189, 232). In 1580, however, a Jewish community is again found in the town; but the letters patent of the so-called "Magdeburg Rights" of that year contain an edict against the Jews of Polotsk, depriving them of the right to trade and to build or buy houses ("Akty Yuzhnoi i Zapadnoi Rossii," iii. 255). About seventy-five years later (1655), the Russians, with whom the Cossacks under Chmielnicki were allied, again overran Lithuania, and the Jewish community at Polotsk met the fate of its fellow communities in Poland in the bloody years of 1648 and 1649. The estates of the slaughtered Jews seem to have been distributed among the army officers and the nobility ("Vitebskaya Starina," iv., part 2, p. 77).

In the sixteenth century Polotsk was more prosperous than Wilna. It had a total population of 100,000, and presumably its Jewish community was well-to-do, although the fact that its taxes were farmed to two Jews of Wilna (see R. Solomon Luria, Responsa, No. 4) might be adduced as evidence to the contrary.

Under the Russians.

Before Polotsk was finally annexed to Russia (1772) it had lost its former importance, and a majority of its inhabitants were Jews. The town was at first incorporated in the government of Pskov. In 1777 it was made a government city, and is mentioned as such in the letter against Ḥasidism which was sent out by Elijah Gaon of Wilna in 1796 (see Yaẓḳan, "Rabbenu Eliyahu me-Wilna," p. 73, Warsaw, 1900, where "Gubernia Plock" is a misprint for "Polotsk"). In 1780 the town had 360 wooden houses, of which 100 belonged to Jews; but the number of Jewish families amounted to 478, as against 437 Christian families. In the same year Russia, in the flush of exultation over the lion's share in the division of Poland which had fallen to her, gave the Jewish merchants of the government of Polotsk equal rights with other merchants ("Polnoye Sobraniye Zakonov," xx., No. 14,962). Fourteen years later, however, this policy was changed, and a double tax was imposed in Polotsk and in several other governments upon the Jews who wished to avail themselves of the privilege to become recognized burghers or merchants. In case a Jew desired to leave Russia he could do so only after having paid in advance the double tax for three years (*ib.* xxiii., No. 17,224). In 1796 Polotsk became part of the government of White Russia; since 1802 it has been a part of the government of Vitebsk. The policy of discriminating against the Jews was manifested again in 1839, when all the merchants of Polotsk except Jewish ones were granted immunity from gild- and poll-taxes for ten years ("Polnoye Sobraniye Zakonov II." xii., No. 10, 851).

Rabbis and Scholars.

Polotsk has been one of the strongest centers of Ḥasidism in Lithuania, and has been also the seat of a ẓaddiḳ. On the whole, however, Polotsk has never been distinguished as a center of Jewish learning, and the names of but very few of its earlier rabbis or scholars have been preserved in Jewish literature. Among them were Ẓebi Hirsch b. Isaac Zack, rabbi of Polotsk and Shkud (1778), who was probably succeeded by Judah Löb b. Asher Margolioth; Israel Polotsker, one of the early Ḥasidic rabbis (at first their opponent), who went to Palestine in 1777, returned, and died in Poland; and R. Phinehas b. Judah Polotsk, "maggid" of Polotsk for eighteen years in the latter part of the eighteenth century and author of numerous works. R. Phinehas b. Judah afterward settled in Wilna; he became a pupil of Elijah Gaon, and died there Jan. 15, 1823. Among the later rabbis of Polotsk were Senior Solomon Fradkin, Jacob David Wilowsky, Judah Meshel ha-Kohen Zirkel, and Solomon Akselrod (b. Nov. 1, 1855; became rabbi of Polotsk in 1901). Senior Solomon Fradkin was known later as Reb Zalmen Lubliner (b. Liadi, government of Moghilef, 1830; d. Jerusalem April 11, 1902); he was rabbi of Polotsk from 1856 to 1868. Jacob David Wilowsky, later rabbi of Slutsk and chief rabbi of the Orthodox congregations of Chicago (1903–4), was rabbi from 1883 to 1887. Judah Meshel ha-Kohen Zirkel (b. 1838) assumed the rabbinate in 1895, and occupied it until his death, May 26, 1899.

The Ḥasidim of Polotsk usually maintain their own rabbinate; in the latter part of the nineteenth century it was held by Eliezer Birkhan (see Efrati, "Dor we-Dorshaw," p. 58, Wilna, 1889). The engraver and author Yom-Ṭob, who became well known in England under the name of Solomon Bennett, was born in Polotsk about 1757, and lived there until about 1792 (see "Ha-Meliẓ," 1868, pp. 85, 161–162).

The population of Polotsk in 1897 was over 20,000, of which more than half are Jews. It has most of the institutions usually found in a Russian Jewish community, including a government school for boys. It is an Orthodox community, and the sale, by a Jew, of anything on a Sabbath is almost an unheard-of occurrence there ("Ha-Meliẓ," 1897, No. 89). The district of Polotsk, exclusive of the city, has only 3 Jewish landowners in a total of 567.

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H. R. A. S. W.—P. Wi.

POLOTSK, PHINEHAS B. JUDAH: Polish commentator on the Bible; lived at Polotsk, Poland, in the eighteenth century. He wrote commentaries on four books of the Old Testament, as follows: "Shebeṭ mi-Yehudah" (Wilna, 1803), on Proverbs; "Derek ha-Melek" (Grodno, 1804), on Canticles; a commentary on Ecclesiastes (*ib.* 1804); and "Gibe'at Pinḥas" (Wilna, 1808), on the Book of Job. Other works by him are: an extract, which he entitled "Ḳiẓẓur Eben Boḥan" (*ib.* 1799), from the great work of Kalonymus b. Kalonymus; "Rosh ha-Gibe'ah" (*ib.* 1820), in two sections, the first treating of morals and asceticism, and the second containing sermons on the Four Parashiyyot; and "Maggid Ẓedeḳ," on the 613 commandments, which work is still unpublished.

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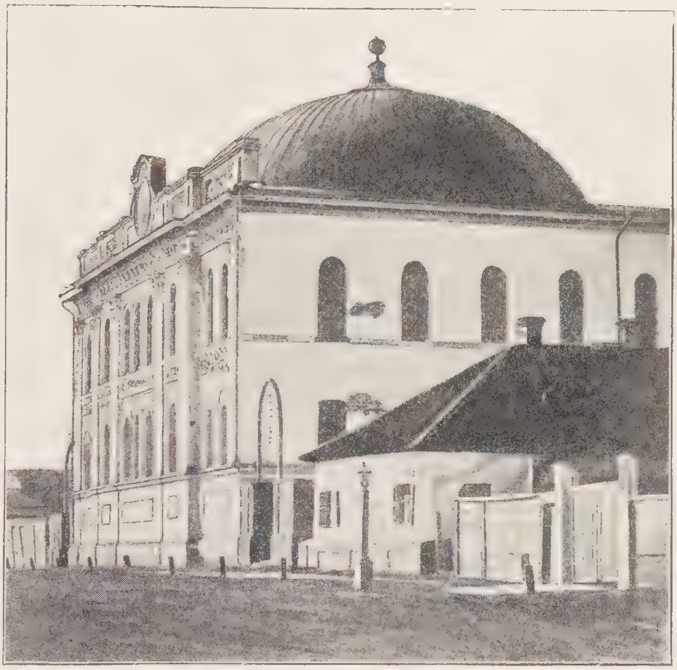
E. C. S. O.

POLTAVA: Government of Little Russia, which came under Russian domination in 1764, and whose present organization was established in 1802. It has a Jewish population of 111,417, the total population being 2,780,427 (census of 1897). See table at end of article.

Poltava: Capital of the above-named government. It had a small Jewish community, almost entirely Ḥasidic, before Jews from Lithuania, Poland, and other parts of Russia began to arrive there in larger numbers after the great "Ilyinskaya" fair had been transferred to that city from Romny in 1852. A Sabbath- and Sunday-school for Jewish apprentices was established there in 1861 ("Ha-Karmel," Russian Supplement, 1861, Nos. 46–47). Aaron Zeitlin then held the position of "learned Jew" under the governor of Poltava.



Synagogue at Poltava, Russia.
(From a photograph.)

The anti-Ḥasidim, or Mitnaggedim, soon increased in numbers, and erected a synagogue for themselves about 1870. In 1863 Aryeh Löb Seidener (b. 1838; d. in Poltava Feb. 24, 1886) became the government rabbi, and during the twenty-three years in which he held the position he was instrumental in establishing various educational and benevolent institutions and in infusing the modern spirit into the community. He was assisted in his efforts by the teachers Michael Zerikower, Eliezer Ḥayyim Rosenberg, Abraham Nathansohn, and other progressive men. In 1890 Aaron Gleizer, son-in-law of Lazar Zweifel, was chosen to succeed Seidener. Eliezer Akibah Rabinovich (b. Shilel, government of Kovno, May 13, 1862), whose project of holding a rabbinical conference in Grodno in 1903 aroused intense opposition, has been rabbi of Poltava since 1893. One of the assistant rabbis, Jacob Mordecai Bezpalov, founded a yeshibah there. Poltava has a Talmud Torah for boys (250 pupils), with a trade-school connected with it, and a corresponding institution for girls. It has a Jewish home for the aged (16 inmates in 1897), a Hebrew literary society, and several charitable and Zionist organizations. The most prominent among the Maskilim or progressive Hebrew scholars who have resided in Poltava was Ezekiel b. Joseph Mandelstamm (born in Zhagory, government of Kovno, in 1812; died in Poltava April 13, 1891), author of the Biblical onomasticon "Oẓar ha-Shemot" (Warsaw, 1889), with a "Sefer ha-Millu'im," or supplement, which was printed posthumously in 1894. He was the father of Dr. Max MANDELSTAMM of Kiev. Michel Gordon's well-known Yiddish song beginning "Ihr seit doch, Reb Yud, in Poltava gewen" is a humorous allusion to the moral pitfalls in the way of pious Jews of the older Polish communities who settled in the liberal-minded Poltava. The writer Alexander Süsskind Rabinovich, A. M. Boruchov (contributor to "Ha-Shiloaḥ"), and Benzion Mirkin (journalist) are residents of Poltava. Among the prominent Jews of Poltava in early times were the families of Zelenski, Portugalov, and Warshavski. The city has a total population of 53,060, of whom 7,600 are Jews.

Krementchug: City in the government of Poltava, on the left bank of the Dnieper. It now (1905) includes the suburb of Kryukov on the opposite bank, and has the largest Jewish community in the government, 35,179—or about 60 per cent of the total population of the city (1897). It was the first of the important cities of southwestern Russia to which Jews from Lithuania and Poland began to flock about the middle of the nineteenth century. Even in the calamitous years 1881–82, when anti-Jewish riots occurred in the government of Poltava, numerous Jews from other places went to Krementchug, where the local Jewish community raised for them a relief fund of about 40,000 rubles.

R. Isaac of Krementchug, who died there Dec., 1833, was among the earliest Ḥasidim of that city. Next in importance was Abraham Fradkin (to whom Jacob Lapin addressed a letter which appears in his "Ḳeset ha-Sofer," pp. 11–12, Berlin, 1857). Other prominent men in the Jewish community were: Lipavski, Zlatopolski, Michael Ladyzhenski, Sergei (Shmere) Rosenthal, David Sack (son of Ḥayyim Sack of Zhagory), and Solomon, Marcus, and Vasili Rosenthal.

Among those who went to Krementchug in 1864 was Herman Rosenthal, who established a printing-office there in 1869, and organized a circle of Maskilim, among whom were Eliezer Schulmann, J. S. Olschwang, L. and M. Jakobovich, and M. Silberberg (see Zederbaum, "Massa Ereẓ," in "Ha-Meliẓ," 1869, No. 1). Rosenthal published the first work of M. Morgulis on the Jewish question, "Sobraniye Statei" (1869), the first almanac of Krementchug, and many other works. He was for eight years a member of the city council (1870–78), and it was owing to his efforts that the Realnoye Uchilishche (Realgymnasium) was built in 1872. The best-known rabbi of Krementchug was Joseph b. Elijah Tumarkin, who died there in 1875. After his death the Mitnaggedim elected Meïr Löb Malbim as rabbi, but he died while on his way to assume the position (Sept., 1879), and the candidate of the Ḥasidim of Lubavich, Hirsch Tumarkin, the brother and son-in-law of Meïr's predecessor, was elected to the position. The government rabbis were Freidus (1865), Mochan (1867–71), a son-in-law of Seidener of Melitopol, Ch. Berliner, and Freidenberg (who was reelected in 1899). The present (1905) rabbi is Isaac Joel Raphalovich.

Krementchug has numerous synagogues and the usual educational and charitable institutions, including a Talmud Torah, with a trade-school in connection with it, founded by Mendel Seligman; a hospital, with a home for aged persons ("Ha-Meliẓ," 1890, No. 139); the society Maskil el Dal (founded 1898); and several Zionist organizations. It is the most important business and industrial center in the government.

About a dozen other cities and towns in the government of Poltava contain Jewish communities, those of Pereyaslavl and Romny being among the largest.

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Population of Poltava Government in 1897.

District.	Total Population.	Jewish Population.	Percentage.
Gadyach	142,797	3,233	2.26
Khorol	174,729	3,780	2.16
Kobelyaki	217,876	3,448	1.58
Konstantinograd	232,565	1,938	0.84
Krementchug	242,482	35,179	14.51
Lokhvitza	151,218	4,566	3.02
Lubny	136,606	4,527	3.31
Mirgorod	157,727	3,046	1.93
Pereyaslavl	185,389	10,079	5.44
Piryatin	164,127	4,987	3.00
Poltava	227,814	11,895	5.22
Priluki	192,507	8,055	4.18
Romny	186,482	7,145	3.83
Zenkov	140,453	1,839	1.31
Zolotonoshi	227,655	7,700	3.38
Total in government	2,780,427	111,417	4.02

H. R. V. R.

POLYGAMY: The fact or condition of having more than one wife or husband at a time; usually, the practise of having a plurality of wives. While there is no evidence of a polyandrous state in primitive Jewish society, polygamy seems to have been a well-established institution, dating from the most ancient times and extending to comparatively modern days. The Law indeed regulated and limited this usage; and the Prophets and the scribes looked upon it with disfavor. Still all had to recognize its existence, and not until late was it completely abolished. At no time, however, was it practised so much among the Israelites as among other nations; and the tendency in Jewish social life was always toward Monogamy.

That the ideal state of human society, in the mind of the primitive Israelite, was a monogamous one is clearly evinced by the fact that the first man (Adam) was given only one wife, and that the first instance of bigamy occurred in the family of the cursed Cain (Gen. iv. 19). Noah and his sons also are recorded as having only one wife each (*ib.* vi. 7, 13). Abraham had only one wife; and he was persuaded to marry his slave Hagar (*ib.* xvi. 2, 3; see Pilegesh) only at the urgent request of his wife, who deemed herself barren. Isaac had only one wife. Jacob married two sisters, because he was deceived by his father-in-law, Laban (*ib.* xxix. 23–30). He, too, married his wives' slaves at the request of his wives, who wished to have children (*ib.* xxx. 4, 9). The sons of Jacob as well as Moses and Aaron seem to have lived in monogamy. Among the Judges, however, polygamy was practised, as it was also among the rich and the nobility (Judges viii. 30; comp. *ib.* xii. 9, 14; I Chron. ii. 26, iv. 5, viii. 8). Elkanah, the father of Samuel, had two wives, probably because the first (Hannah) was childless (I Sam. i. 2). The tribe of Issachar was noted for its practise of polygamy (I Chron. vii. 4). Caleb had two concubines (*ib.* ii. 46, 48). David and Solomon had many wives (II Sam. v. 13; I Kings xi. 1–3), a custom which was probably followed by all the later kings of Judah and of Israel (comp. I Kings xx. 3; also the fact that the names of the mothers of most of the kings are mentioned). Jehoiada gave to Joash two wives only (II Chron. xxiv. 3).

Prophetic Attitude.

There is no Biblical evidence that any of the Prophets lived in polygamy. Monogamous marriage was used by them as a symbol of the union of God with Israel, while polygamy was compared to polytheism or idolatrous worship (Hos. ii. 18; Isa. l. 1; Jer. ii. 2; Ezek. xvi. 8). The last chapter of Proverbs, which is a description of the purity of home life, points to a state of monogamy. The marriage with one wife thus became the ideal form with the great majority of the people; and in post-exilic times polygamy formed the rare exception (Tobit i. 10; Susanna 63; Matt. xvii. 25, xix. 9; Luke i. 5). Herod, however, is recorded as having had nine wives (Josephus, "Ant." xvii. 1, § 3).

The Mosaic law, while permitting polygamy, introduced many provisions which tended to confine it to narrower limits, and to lessen the abuse that might arise in connection with it. The Israelitish woman slave who was taken as a wife by the son of her master was entitled to all the rights of matrimony (see Husband and Wife), even after he had taken another wife; and if they were withheld from her, she had to be set free (Ex. xxi. 9–11; see Slaves). One who lived in bigamy might not show his preference for the children of the more favored wife by depriving the first-born son of the less favored one of his rights of inheritance (Deut. xxi. 15–17; see Inheritance). The king should not "multiply wives" (*ib.* xvii. 17; comp. Sanh. 21a, where the number is limited to 18, 24, or 48, according to the various interpretations given to II Sam. xii. 8); and the high priest is, according to the rabbinic interpretation of Lev. xxi. 13, commanded to take one wife only (Yeb. 59a; comp. Yoma 2a).

Rabbinic Aversion to Polygamy.

The same feeling against polygamy existed in later Talmudic times. Of all the rabbis named in the Talmud there is not one who is mentioned as having lived in polygamy. The general sentiment against polygamy is illustrated in a story related of the son of R. Judah ha-Nasi (Ket. 62a). A peculiar passage in the Targum (Aramaic paraphrase) to Ruth iv. 6 points to the same state of popular feeling. The kinsman of Elimelech, being requested by Boaz to marry Ruth, said, "I can not redeem; for I have a wife and have no right to take another in addition to her, lest she be a disturbance in my house and destroy my peace. Redeem thou; for thou hast no wife." This is corroborated by R. Isaac, who says that the wife of Boaz died on the day when Ruth entered Palestine (B. B. 91a). Polygamy was, however, sanctioned by Jewish law and gave rise to many rabbinical discussions. While one rabbi says that a man may take as many wives as he can support (Raba, in Yeb. 65a), it was recommended that no one should marry more than four women (*ib.* 44a). R. Ami was of the opinion that a woman had a right to claim a bill of divorce if her husband took another wife (*ib.* 65a). The institution of the Ketubah, which was introduced by the Rabbis, still further discouraged polygamy; and subsequent enactments of the Geonim (see Müller's "Mafteaḥ," p. 282, Berlin, 1891) tended to restrict this usage.

Rabbi Gershom's Decree.

An express prohibition against polygamy was pronounced by R. Gershom b. Judah, "the Light of the Exile" (960–1028), which was soon accepted in all the communities of northern France and of Germany. The Jews of Spain and of Italy as well as those of the Orient continued to practise polygamy for a long period after that time, although the influence of the prohibition was felt even in those countries. Some authorities suggested that R. Gershom's decree was to be enforced for a time only, namely, up to 5000 A.M. (1240 C.E.; Joseph Colon, Responsa, No. 101; see Shulḥan 'Aruk, Eben ha-'Ezer, i. 10, Isserles' gloss), probably believing that the Messiah would appear before that time; but this opinion was overruled by that of the majority of medieval Jewish rabbis. Even in the Orient monogamy soon became the rule and polygamy the exception; for only the wealthy could afford the luxury of many wives. In Africa, where Mohammedan influence was strongest, the custom was to include in the marriage contract the following paragraph: "The said bridegroom . . . hereby promises that he will not take a second wife during the lifetime of the said bride . . . except with her consent; and, if he transgresses this oath and takes a second wife during the lifetime of the said bride and without her consent, he shall give her every tittle of what is written in the marriage settlement, together with all the voluntary additions herein detailed, paying all to her up to the last farthing, and he shall free her by regular divorce instantly and with fitting solemnity." This condition was rigidly enforced by the rabbinic authorities (see Abrahams, "Jewish Life in the Middle Ages," p. 120).

Later Instances.

The Jews of Spain practised polygamy as late as the fourteenth century. The only requirement there was a special permit, for which a certain sum was probably paid into the king's treasury each time a Jew took an additional wife (Jacobs, "Sources," p. xxv., No. 104, London, 1894). Such cases, however, were rare exceptions. The Spanish Jews, as well as their brethren in Italy and in the Orient, soon gave up these practises; and to-day, although the Jews of the East live under Mohammedan rule, but few cases of polygamy are found among them.

In some exceptional cases bigamy was permitted (see Bigamy); but this was in very rare cases only, and the consent of 100 learned men of three different states was required (see Insanity). While in the case of the 'Agunah one witness who testifies to the death of her husband is sufficient to permit the woman to remarry, in the case of the woman's disappearance some authorities ("Bet Shemuel" on Eben ha-'Ezer, 158, 1; 15, 20) are of the opinion that the testimony of one witness is not sufficient to permit the husband to remarry (see Fassel, "Mishpeṭe El; Das Mosaisch-Rabbinische Civilrecht," §§ 63, 112, Nagy-Kanizsa, 1852). Later authorities, however, permit him to remarry even when there is only one witness to testify to the death of his wife, and even when that witness did not know her personally, providing that after he had described the deceased woman the husband recognized the description as that of his wife ("Noda' Bihudah," series ii., Eben ha-'Ezer, 7, 8; comp. "Ḥatam Sofer" on Eben ha-'Ezer, responsum 2; "Pitḥe Teshubah" on Eben ha-'Ezer, 1, 10).

Survivals of Polygamy.

In spite of the prohibition against polygamy and of the general acceptance thereof, the Jewish law still retains many provisions which apply only to a state which permits polygamy. The marriage of a married man is legally valid and needs the formality of a bill of divorce for its dissolution, while the marriage of a married woman is void and has no binding force (Eben ha-'Ezer, 1, 10; comp. "Pitḥe Teshubah," § 20, where is quoted the opinion of some authorities that after a man takes a second wife he is not compelled to divorce her). The Reform rabbis in conference assembled (Philadelphia, 1869) decided that "the marriage of a married man to a second woman can neither take place nor claim religious validity, just as little as the marriage of a married woman to another man, but, like this, is null and void from the beginning." Still, with the majority of Jews, this is not even an open question, and the marriage of a married man is considered just as valid as that of an unmarried man; it not only requires the formality of divorce in the case of separation, but also makes him subject to the laws of relationship; so that he can not afterward marry the wife's sister while the wife is living, nor can he or his near relatives, according to the laws of consanguinity, enter into matrimonial relations with any of her near relatives (see MARRIAGE).

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E. C. J. H. G.

POLYGLOT BIBLE. See BIBLE EDITIONS.

POMEGRANATE (רמון: *Punica Granatum*): A tree of the myrtle family. The pomegranate was carried into Egypt in very early historic times (comp. Num. xx. 5), and was also cultivated in Palestine, Assyria, and most of the countries bordering the Mediterranean. The spies brought pomegranates, grapes, and figs as signs of the fertility of Canaan (*ib.* xiii. 23). Several Biblical passages indicate that the pomegranate was among the common fruit-trees of the country (Deut. viii. 8; Joel i. 12; Hag. ii. 19). A famous pomegranate-tree grew at Gibeah in the time of Saul (I Sam. xiv. 2). Pomegranate-groves, as well as the beautiful flower of the tree, are mentioned in the Song of Solomon; and the fruit furnishes similes (Cant. iv. 3, 13; vi. 7, 11; vii. 13). The pomegranate was used in art. The two pillars, Jachin and Boaz, were ornamented with a representation of it (I Kings vii. 18); and pomegranates were embroidered on the garment of the high priest (Ex. xxviii. 33).

Throughout the East the pomegranate is the symbol of luxuriant fertility and of life. Pomegranates are eaten raw, their acid juice being most refreshing (comp. Cant. iv. 3). They are also dried (comp. Ma'as. i. 6). The juice mixed with water is to-day a favorite drink in the East; in former times it was also prepared as a kind of wine (Cant. viii. 2; Pliny, "Hist. Naturalis," xiv. 19).

E. G. H. I. BE.

POMIS, DE (מן התפוחים): An old Italian Jewish family which claimed descent from King David. According to a legend, reproduced by De Pomis in the introduction to his lexicon "Ẓemaḥ Dawid," the Pomeria family was one of the four families brought from Jerusalem to Rome by Titus. The family is a most important one, being related to that of ANAW. Members of the family are said to have lived in Rome until about 1100, when they emigrated, scattering through Italy. Most of them settled at Spoleto in Umbria, where, according to the account of David de Pomis, they and their descendants remained for 420 years; but when Central Italy was sacked by the army of Charles V. of Spain in 1527, the family fell into the hands of the enemy and lost its entire property. In the introduction to his dictionary David de Pomis incorporates his autobiography, and traces his genealogy back to the martyr Elijah de Pomis, as follows: David (b. 1525), Isaac, Eleazar, Isaac, Abraham, Menahem, Isaac, Obadiah, Isaac, and Elijah. This would set the date of Elijah at approximately 1270, which is historically correct. As the last-named lived at Rome, however, the statement that the family left that city about 1100 can not be correct. Moreover, members of the family did not live 420 years, but only 220 years, at Spoleto.

BIBLIOGRAPHY: David de Pomis, *Ẓemaḥ Dawid*, Introduction; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 84; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 257.

G. I. E.

David ben Isaac de Pomis: Italian physician and philosopher; born at Spoleto, Umbria, in 1525; died after 1593. When David was born his father was rich; but soon after, he lost his fortune in the following manner: When the Imperialists plundered Rome, Isaac, fearing that they would attack Spoleto, sent all his possessions to Camerino and Civita. The troops of Colonna surprised the convoy on its way, and confiscated all of Isaac's goods. He then settled at Bevegna, where David received his early education. In 1532 Isaac de Pomis settled at Todi and confided the instruction of his son to his uncles Jehiel Alatino and Moses Alatino, who taught the boy the rudiments of medicine and philosophy.

David was graduated, Nov. 27, 1551, as "Artium et Medicinæ Doctor" at the University of Perugia. Later he settled at Magliano, where he practised medicine, holding at the same time the position of rabbi. The anti-Jewish laws enacted by Paul IV. deprived David of his possessions and likewise of his rabbinate; and he entered the service of Count Nicolo Orsini, and five years later that of the Sforza family.

The condition of the Jews of the Pontifical States having improved on the accession of Pius IV., David went to Rome, and, as the result of a Latin discourse delivered before the pope and cardinals, obtained permission to settle at Chiusi and to practise his profession among Christians. Unfortunately, Pius IV. died seven days later, and the permission was annulled by Pius V. David then went to Venice, where a new permission was granted to him by Pope Sixtus V.

De Pomis was the author of the following works: (1) "Ẓemaḥ Dawid," a Hebrew and Aramaic dictionary dedicated to Pope Sixtus V., the words being explained in Latin and Italian, Venice, 1587. This dictionary, variously estimated by the lexicologists (comp. Richard Simon in the appendix to "De Ceremoniis Judæorum"; David de Lara in the introduction to "'Ir Dawid"), was modeled after Jehiel's lexicographical work, "'Aruk." (2) "Ḳohelet," the Book of Ecclesiastes translated into Italian, with explanatory notes, *ib.* 1571, dedicated to Cardinal Grimani. (3) "Discorso Intorno all' Umana Miseria, e Sopra il Modo di Fuggirla," published as an appendix to "Ḳohelet," *ib.* 1572, and dedicated to Duchess Margarete of Savoy (David also translated the books of Job and Daniel; but these were never published). (4) "Brevi Discorsi et Eficacissimi Ricordi per Liberare Ogni Città Oppressa dal Mal Contagioso," *ib.* 1577. (5) "Enarratio Brevis de Senum Affectibus Præcavendis Atque Curandis" dedicated to the doge and senate of Venice, *ib.* 1588. (6) A work on the divine character of the Venetian republic, which he cites in his "Enarratio Brevis," but which has not been preserved. (7) "De Medico Hebræo Enarratio Apologica," *ib.* 1588. This apologetical work, which defends not only Jewish physicians, but Jews in general (see some extracts translated in Winter and Wünsche, "Die Jüdische Litteratur," iii. 698 *et seq.*), earned much praise from Roman patricians, such as Aldus Manutius the Younger, whose letter of commendation is prefixed to the book.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 311–313; Jost, *Annalen*, 1839, p. 223; Grätz, *Gesch.* ix. 504; *Il Vessillo Israelitico*, 1875, p. 175; 1876, p. 319; Berliner's *Magazin*, 1875, p. 48; Steinschneider, *Jewish Literature*, p. 235; *idem*, in *Monatsschrift*, xliii. 32; Dukes, in *R. E. J.* i. 145–152; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 259–260; Carmoly, *Histoire des Médecins Juifs*, i. 150–153.

G. I. BR.

Elijah de Pomis: Rabbi and director of the community of Rome; died as a martyr Tammuz 20, 5058 (= July 1, 1298). When the Roman community was assailed under Boniface VIII., Elijah was the first to be seized. To save his coreligionists he pleaded guilty to all the charges brought against him, and was sentenced to trial by fire and water, perishing in the former, whereupon the confiscation of his property, the principal object of the trial, was carried out. Two anonymous elegies were composed on his death.

BIBLIOGRAPHY: *Kobeẓ 'al Yad*, iv. 30 *et seq.*; Berliner, *Gesch. der Juden in Rom*, ii. 57; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 257.

Moses de Pomis and Vitale de Pomis were known under the name ALATINO.

G. I. E.

POMPEY THE GREAT (Latin, **Cneius Pompeius Magnus**): Roman general who subjected Judea to Rome. In the year 65 B.C., during his victorious campaign through Asia Minor, he sent to Syria his legate Scaurus, who was soon obliged to interfere in the quarrels of the two brothers Aristobulus II. and Hyrcanus II. When Pompey himself came to Syria, two years later, the rivals, knowing that the Romans were as rapacious as they were brave, hastened to send presents. Pompey gradually approached Judea, however; and in the spring of 63, at the Lebanon, he subdued the petty rulers, including the Jew Silas (Josephus, "Ant." xiv. 3, § 2) and a certain Bacchius Judæus, whose subjugation is represented on a coin (Reinach, "Les Monnaies Juives," p. 28). Pompey then came to Damascus, where the claims of the three parties to the strife were presented for his consideration—those of Hyrcanus and Aristobulus in person, since the haughty Roman thus exacted homage from the Judean princes, while a third claimant represented the people, who desired not a ruler but a theocratic republic (Josephus, § 2; Diodorus, xl. 2). Pompey, however, deferred his decision until he should have subdued the Nabatæans.

The warlike Aristobulus, who suspected the designs of the Romans, retired to the fortress of ALEXANDRIUM and resolved to offer armed resistance; but at the demand of Pompey he surrendered the fortress and went to Jerusalem, intending to continue his opposition there (Josephus, "Ant." xiv. 3, § 4; *idem*, "B. J." i. 6, §§ 4, 5). Pompey followed him by way of Jericho, and as Aristobulus again deemed it advisable to surrender to the Romans, Pompey sent his legate Gabinius to take possession of the city of Jerusalem.

This lieutenant found, however, that there were other defenders there besides Aristobulus, whereupon Pompey declared Aristobulus a prisoner and began to besiege the city. Although the party of Hyrcanus opened the gates to the Romans, the Temple mount, which was garrisoned by the people's party, had to be taken by means of rams brought from Tyre; and it was stormed only after a siege of three months, and then on a Sabbath, when the Jews were not defending the walls. Josephus calls the day of the fall of Jerusalem "the day of the fast" (νηστείας ἡμέρα; "Ant." xiv. 4, § 3); but in this he merely followed the phraseology of his Gentile sources, which regarded the Sabbath as a fast-day, according to the current Greco-Roman view. Dio Cassius says (xxxvii. 16) correctly that it was on a "Cronos day," this term likewise denoting the Sabbath.

The capture of the Temple mount was accompanied by great slaughter. The priests who were officiating despite the battle were massacred by the Roman soldiers, and many committed suicide; while 12,000 people besides were killed. Pompey himself entered the Temple, but he was so awed by its sanctity that he left the treasure and the costly vessels untouched ("Ant." xiv. 4, § 4; "B. J." i. 7, § 6; Cicero, "Pro Flacco," § 67). The leaders of the war party were executed, and the city and country were laid under tribute. A deadly blow was struck at the Jews when Pompey separated from Judea the coast cities from Raphia to Dora, as well as all the Hellenic cities in the east-Jordan country, and the so-called Decapolis, besides Scythopolis and Samaria, all of which were incorporated in the new province of Syria. These cities, without exception, became autonomous, and dated their coins from the era of their "liberation" by Pompey. The small territory of Judea he assigned to Hyrcanus, with the title of "ethnarch" ("Ant." *l.c.*; "B. J." *l.c.*; comp. "Ant." xx. 10, § 4). Aristobulus, together with his two sons Alexander and Antigonus, and his two daughters, was carried captive to Rome to march in Pompey's triumph, while many other Jewish prisoners were taken to the same city, this circumstance probably having much to do with the subsequent prosperity of the Roman community. Pompey's conquest of Jerusalem is generally believed to form the historical background of the Psalms of Solomon.

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G. S. KR.

PONIEWICZ (PONEVYEZH): District city in the government of Kovno, Russia. In 1780 Count

Nikolai Tyszkiewicz by cutting down a forest that lay between New and Old Poniewicz helped materially in enlarging the city to its present size and in founding the suburb Nikolayev. Poniewicz came under Russian dominion after the last partition of Poland, and it became a part of the government of Kovno in 1842. More than half the population of the city consists of Jews, and there is also a small Karaite community. In 1865 the number of inhabitants was 8,071, of whom 3,648 were Jews including 70 Karaites. By 1884 the population had increased to 15,030, including 7,899 Jews, but in 1897 the total population is given as 13,044. Poniewicz has one synagogue built of brick and seven built of wood. The Karaite community also maintains a synagogue. Of other institutions in the city there are a government school for Jewish boys, one for girls, a hospital (opened 1886), and a Talmud Torah. There are in addition numerous other communal institutions and societies.

Rabbis and Scholars.

R. Isaac b. Joseph (d. before 1841), whose name is signed to an approbation in the "'Aṭeret Rosh" (Wilna, 1841), is one of the earliest known rabbis of Poniewicz. R. Moses Isaac, of Libau, Plungian, and Taurogen, was probably his successor, and was himself succeeded by R. Hillel Mileikovski or Salanter. R. Elijah David Rabinovich-Te'omim succeeded R. Hillel. He was born in Pikeln, government of Kovno, June 11, 1845, and now (1904) is rabbi at Jerusalem. Rabinovich occupied the position of rabbi of Poniewicz from 1873 to 1893, when he went to Mir as the successor of R. Yom-Ṭob Lipman Boslanski.

The poet Leon Gordon commenced his career as a teacher in the government school of Poniewicz, where he remained until 1860 and married the granddaughter of one of its former prominent citizens, Tanḥum Ahronstam (died Nov. 10, 1858; see "Ha-Maggid," ii., No. 50, and Gordon's letters, Nos. 1–36). Isaac Lipkin, son of R. Israel Lipkin (Salanter), was also a resident in the city until his death. The earliest known "maggid" or preacher of Poniewicz was Menahem Mendel, author of "Tamim Yaḥdaw" (Wilna, 1808).

The district of Poniewicz, which contains twenty-three small towns and villages, had in 1865 7,410 Jews (including 351 Karaites), of whom 59 were agriculturists. In 1884 it had 34,066 Jews in a total population of 200,687, and in 1897 43,600 Jews in a total population of 210,458.

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H. R. P. Wi.

PONTE, LORENZO DA (JEREMIAH CONEGLIANO): Italian-American man of letters, composer, and teacher; born at Ceneda, Italy, 1749; died 1837. He belonged to a well-known Jewish family, which had produced the distinguished Italian-Turkish diplomatist Dr. Israel Conegliano. With his parents and brothers, Da Ponte, for material reasons, was baptized in his fourteenth year, and the new name which he was destined to make famous was adopted in honor of a Catholic bishop who was his protector.

At an early age he became professor of belles-lettres at Treviso, later at Venice, and published various poems, including a political satire, which led to his exile. Da Ponte went to Austria, where he soon won the favor of the emperor Joseph II., was appointed "poet" to the imperial theaters in Vienna, and in that capacity met Mozart. He composed for the great musician the libretti to his famous operas "Mariage de Figaro" and "Don Juan," and became an important figure in court, literary, and musical circles. On the death of Joseph II. he lost favor, and after various vicissitudes, including several years of service as dramatist and secretary to the Italian Opera Company in London, he emigrated to America early in the nineteenth century. Again unfortunate, he was compelled to earn a subsistence by teaching Italian. He wrote various plays, sonnets, and critical essays, made a translation of the Psalms, and managed Italian operatic performances. From 1826 until his death he was professor of the Italian language and literature at Columbia College. He encouraged the study and developed the appreciation of Dante in America, and won considerable influence over many pupils. He became involved in a controversy with Prescott, the historian, concerning Italian literature, Prescott's rejoinder to him being preserved in the historian's "Miscellaneous and Critical Essays."

Lorenzo da Ponte.

Da Ponte was instrumental in bringing the Garcia Opera Company to the United States, the first to play there. He himself became manager of a similar company in New York in 1833, by which an opera composed by him at the age of eighty was presented, his niece being introduced in it as the prima donna. His best-known work is his extremely interesting "Memoirs," which Tuckerman has compared to Franklin's autobiography, and which appeared in various Italian editions, in a French translation (1860), with an introduction by Lamartine, and also in German form. A noticeable revival of interest in Da Ponte's career, which had been well-nigh forgotten, was called forth recently by the publication in Italy, in 1900, of his works, together with his biography, in an elaborate edition of 500 pages, and of various popular essays dealing with his career. His Jewish antecedents were commented upon in various biographies, and were emphasized by contemporaries for the purpose of injuring his position. His "Memoirs" indicate that even in his youth he was proficient in Hebrew, and the impress of his ancestry and of his early Jewish studies has been discerned by critics of his works and views.

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A. M. J. K.

PONTOISE: French town; capital of an arrondissement in the department of Seine-et-Oise. It contained a Jewish community as early as the eleventh century. In 1179 (according to some authorities, in 1166 or 1171) the Jews of Pontoise were accused of the murder of a Christian child named Richard, whose body was taken to the Church of the Holy Innocents at Paris and there venerated as that of a martyr. A document of 1294 relates that the abbé of Saint Denis bought a house at Pontoise belonging to a Christian heavily indebted to the Jews there, who were paid the purchase-money through the provost Robert de Baan. The Jewish names which appear in this document are those of Magister Sanson, Meuns de Sezana, and Abraham de Novo Castello. In 1296 Philip the Fair made a gift to his brother Charles, Count of Valois, of Joce or Joucet, a Jew of Pontoise, and his children, David, Aroin, Haginot, Beleuce, Hanée, and Sarin. In the same year Joucet of Pontoise was appointed financial agent between the crown and his coreligionists of Amiens, Senlis, and Champagne, and in 1297 Philip the Fair made him arbiter in a litigation which had arisen between himself and his brother Charles regarding forty-three Jews whom the latter claimed as natives either of his county of Alençon or of his lands in Bonmoulins and Chateauneuf-en-Thymerais.

The principal Jewish scholars of Pontoise were: Jacob de Pontoise ("Minḥat Yehudah," pp. 4b, 24b), Moses ben Abraham (Tosef., Pes. 67b; Ḥag. 19b; Yoma 6b, 64a; Yeb. 61a), and Abraham de Pontoise ("Kol Bo," No. 103).

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G. S. K.

PONTREMOLI, BENJAMIN: Turkish rabbinical writer; lived at Smyrna at the end of the eighteenth century. He was the author of a work entitled "Shebeṭ Binyamin" (Salonica, 1824), on drawing up commercial papers. He had two sons, Ḥayyim Isaiah and Ḥiyya.

Bibliography: Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 31, 95; Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 266.

S. M. Fr.

PONTREMOLI, ESDRA: Italian rabbi, poet, and educationist; born at Ivrea 1818; died in 1888; son of **Eliseo Pontremoli**, rabbi of Nizza, where a street was named after him. In 1844 Esdra Pontremoli became professor of Hebrew in the Collegio Foa at Vercelli. He was for fifteen years associate editor of "Educatore Israelita." He translated Luzzatto's "Derek Ereẓ" into verse under the title "Il Falso Progresso" (Padua, 1879).

Bibliography: *Il Vessillo Israelitico*, 1888.

S.

PONTREMOLI, ḤIYYA: Turkish rabbinical author; died at Smyrna in 1832; son of Benjamin Pontremoli. Ḥiyya Pontremoli wrote, among other works, the "Ẓappiḥit bi-Debash," a collection of responsa on Oraḥ Ḥayyim.

Bibliography: Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 31, 85; Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 268.

S. M. Fr.

POOR, RELIEF OF. See Charity.

POOR LAWS. See Charity.

POPES, THE: The Roman Church does not claim any jurisdiction over persons who have not been baptized; therefore the relations of the popes, as the heads of the Church, to the Jews have been limited to rules regarding the political, commercial, and social conditions under which Jews might reside in Christian states. As sovereigns of the Papal States the popes further had the right to legislate on the status of their Jewish subjects. Finally, voluntary action was occasionally taken by the popes on behalf of the Jews who invoked their aid in times of persecution, seeking their mediation as the highest ecclesiastical authorities. The general principles governing the popes in their treatment of the Jews are practically identical with those laid down in the Justinian Code: (1) to separate them from social intercourse with Christians as far as possible; (2) to prevent them from exercising any authority over Christians, either in a public (as officials) or a private capacity (as masters or employers); (3) to arrange that the exercise of the Jewish religion should not assume the character of a public function. On the other hand, however, the popes have always condemned, theoretically at least, (1) acts of violence against the Jews, and (2) forcible baptism.

General Principles.

The history of the relations between the popes and the Jews begins with Gregory I. (590–604), who may be called the first pope, inasmuch as his authority was recognized by the whole Western Church. The fact that from the invasion of the Lombards (568) and the withdrawal of the Byzantine troops the Roman population was without a visible head of government made the Bishop of Rome, the highest ecclesiastical dignitary who happened to be at the same time a Roman noble, the natural protector of the Roman population, to which the Jews also belonged. Still, even before this time, Pope Gelasius is mentioned as having recommended a Jew, Telesinus, to one of his relatives as a very reliable man, and as having given a decision in the case of a Jew against a slave who claimed to have been a Christian and to have been circumcised by his master against his will (Mansi, "Concilia," viii. 131; Migne, "Patrologia Græco Latina," lix. 146; Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 127–128). In the former instance the pope acted merely as a private citizen; in the latter he was most likely called upon as an ecclesiastical expert to give a decision in a local affair. The legend may also be quoted which makes of the apostle Peter an enthusiastic Jew who merely pretended zeal for Christianity in order to assist his persecuted coreligionists (Jellinek, "B. H." v. 60–62, vi. 9–10; Vogelstein and Rieger, *l.c.* i. 165–168; "Allg. Zeit. des Jud." 1903).

Nevertheless, the history proper of the popes in their relation to the Jews begins, as said above, with Gregory I. He often protected the Jews against violence and unjust treatment on the part of officials, and condemned forced baptism, but he advised at the same time the winning of the Jews over to Christianity by offering material advantages. Very often he condemned the holding of Christian slaves by Jews (Grätz, "Gesch." v. 43; Vogelstein and Rieger, *l.c.* i. 132–135). A very obscure order is contained in a letter of Pope Nicholas I. to Bishop Arsenius of Orta, to whom he prohibits the use of Jewish garments. Leo VII. answered the Archbishop of Mayence, who asked whether it was right to force the Jews to accept baptism, that he might give them the alternative of accepting Christianity or of emigrating (Ar‵nius, "Regesten"; comp. Vogelstein and Rieger, *l.c.* i. 139). ANACLETUS II. (antipope), whose claim to the papal throne was always contested, was of Jewish descent, and this fact was used by his opponents in their attacks upon him. Benedict VIII. had a number of Jews put to death on the ground of an alleged blasphemy against Jesus which was supposed to have been the cause of a destructive cyclone and earthquake (*c.* 1020; Vogelstein and Rieger, *l.c.* i. 213).

Gregory the Great.

In the bitter fight between Gregory VII. and the German emperor Henry IV. the pope charged the emperor with favoritism to the Jews, and at a synod held at Rome in 1078 he renewed the canonical laws which prohibited giving Jews power over Christians; this necessarily meant that Jews might not be employed as tax-farmers or mint-masters. Calixtus II. (1119–24) issued a bull in which he strongly condemned forced baptism, acts of violence against the lives and the property of the Jews, and the desecration of their synagogues and cemeteries (*c.* 1120). In spite of the strict canonical prohibition against the employment of Jews in public capacities, some popes engaged their services as financiers and physicians. Thus Pope Alexander III. employed Jehiel, a descendant of Nathan ben Jehiel, as his secretary of treasury (Vogelstein and Rieger, *l.c.* i. 225).

The extreme in the hostile enactments of the popes against the Jews was reached under Innocent III. (1198–1216), who was the most powerful of the medieval popes, and who convened the Fourth Lateran Council (1215); this council renewed the old canonical prohibitions against trusting the Jews with public offices and introduced the law demanding that Jews should wear a distinctive sign on their garments (see BADGE). The theological principle of the pope was that the Jews should, as though so many Cains, be held up as warning examples to Christians. Nevertheless he protected them against the fury of the French Crusaders (Grätz, *l.c.* vii. 5; Vogelstein and Rieger, *l.c.* i. 228–230). Gregory IX., who in various official documents insisted on the strict execution of the canonical laws against the Jews, was humane enough to issue the bull "Etsi Judæorum" (1233; repeated in 1235), in which he demanded that the Jews in Christian countries should be treated with the same humanity as that with which Christians desire to be treated in heathen lands. His successor, Innocent IV., ordered the burning of the Talmud in Paris (1244); but Jewish history preserves a grateful memory of him on account of his bull declaring the Jews innocent of the charge of using Christian blood for ritual purposes (see BLOOD ACCUSATION). This bull was evidently the result of the affair of Fulda (1238), concerning which Emperor Frederick II. also issued a warning. The defense of the Jews against the same charge was undertaken by Gregory X., in his bull "Sicut Judæis" (Oct. 7, 1272; Stern, "Urkundliche Beiträge," i. 5).

Innocent III.

The relations of the popes to the Jews in the subsequent two centuries present a rather monotonous aspect. They issued occasional warnings against violence, threatened the princes who allowed the Jews to disregard the canonical laws concerning badges or concerning the employment of Christian servants, but conferred minor favors on certain Jews. As a typical instance, it may be noted that Boniface VIII., when the Jews did him homage, insulted them by returning behind his back the copy of the Torah presented to him, after making the oft-repeated remark about reverence for the Law but condemnation of its misrepresentation.

The excitement of the Church during the Hussite movement rendered the Jews apprehensive, and through Emperor Sigismund, who was heavily indebted to them, they obtained from Pope Martin V. (1417–31; elected by the Council of Constance after the Great Schism) various bulls (1418 and 1422) in which their former privileges were confirmed and in which he exhorted the friars to use moderate language. In the last years of his pontificate, however, he repealed several of his ordinances, charging that they had been obtained under false pretenses (Stern, *l.c.* i. 21–43). Eugene IV. and Nicholas V. returned to the policy of moderation, especially in advising the friars against inciting mobs to acts of violence. Sixtus IV., while sanctioning the Spanish INQUISITION, repeatedly endeavored (1482 and 1483) to check its fanatic zeal and prohibited the worship of the child SIMON OF TRENT, whom the Jews of Trent were falsely accused of having murdered (1474). He also employed several Jews as his physicians.

Martin V.

Alexander VI. (Borgia), known in history as the most profligate of all the popes, was rather favorably inclined toward the Jews. It is especially noteworthy that he allowed the exiles from Spain to settle in his states, and that he fined the Jewish community of Rome for its objection to the settlement in its midst of these unfortunates. Occasionally, however, he ordered the imprisonment of Maranos; and on the whole it seems that the pope's leniency was prompted by his greed. Leo X. also, the humanist on the throne of St. Peter, was in general favorably inclined toward the Jews, whom he employed not only as physicians, but also as artists and in other positions at his court. The beginning of the REFORMATION influenced his action in the controversy between REUCHLIN and PFEFFERKORN, which he settled in such a way as not to give any encouragement to those who demanded reforms in the Church.

Clement VII. (1523–34) is known in Jewish history for the interest which he took in the case of the Messianic pretender David Reubeni, and for the protection which he granted to Solomon Molko, who, as an apostate, had forfeited his life to the Inquisition. He also issued an order to protect the Maranos in Portugal against the Inquisition (1533 and 1534).

The Reformation.

The Reformation and the consequent strictness in enforcing the censorship of books reacted on the condition of the Jews in so far as converts from Judaism eagerly displayed their zeal for their new faith by denouncing rabbinical literature, and especially the Talmud, as hostile to Christianity. Consequently Pope Julius III. issued an edict which demanded the burning of the Talmud (1553) and prohibited the printing of it by Christians. In Rome a great many copies were publicly burned (Sept. 9, 1553). The worst was yet to come. Paul IV. (1555–59), in his bull "Cum nimis absurdum" (July 12, 1555), not only renewed all canonical restrictions against the Jews—as those prohibiting their practising medicine among Christians, employing Christian servants, and the like—but he also restricted them in their commercial activity, forbade them to have more than one synagogue in any city, enforced the wearing of the yellow hat, refused to permit a Jew to be addressed as "signor," and finally decreed that they should live in a ghetto. The last measure was carried out in Rome with unrelenting cruelty.

Pius V.

After a short period of respite under Paul IV.'s successor, Pius IV. (1559–66), who introduced some alleviations in his predecessor's legal enactments, Pius V. (1566–72) repealed all the concessions of his predecessor, and not only renewed the laws of Paul IV., but added some new restrictions, as the prohibition to serve Jews by kindling their fires on the Sabbath; he excluded them from a great number of commercial pursuits, and went so far in his display of hatred that he would not permit them to do homage, although that ceremony was rather a humiliation than a distinction (1566). Three years later (Feb. 26, 1569) the pope decreed the expulsion of the Jews from his territory within three months from the date of the promulgation of the edict, and while the Jews of Rome and Ancona were permitted to remain, those of the other cities were expelled. They were permitted to return by the next pope, Gregory XIII. (1572–85), who, while he showed an occasional leniency, introduced a large number of severe restrictions. Thus, the Jews were prohibited from driving through the streets of the city, and they were obliged to send every week at least 150 of their number to listen to the sermons of a conversionist preacher (1584). The terrible custom of keeping Jews in prison for a certain time each year, and of fattening them and forcing them, for the amusement of the mob, to race during the carnival, when mud was thrown at them, is mentioned (1574) as "an old custom" for the first time during Gregory's pontificate.

Sixtus V. (1585–90), again, was more favorable to the Jews. Aside from some measures of relief in individual instances, he allowed the printing of the Talmud after it had been subjected to censorship (1586). The policy of succeeding popes continued to vary. Clement VIII. (1592–1604) again issued an edict of expulsion (1593), which was subsequently repealed, and in the same year prohibited the printing of the Talmud. Under Clement X. (1670–76) a papal order suspended the Inquisition in Portugal (1674); but an attempt to interest the pope in the lot of the Jews of Vienna, who were expelled in 1670, failed. The worst feature of the numerous disabilities of the Jews under papal dominion was the closing of the gates of the Roman ghetto during the night. Severe penalties awaited a Jew leaving the ghetto after dark, or a Christian entering it.

Pius VI.

Pius VI. (1775–1800) issued an edict which renewed all the restrictions enacted from the thirteenth century. The censorship of books was strictly enforced; Jews were not permitted any tombstones in their graveyards; they were forbidden to remodel or enlarge their synagogues; Jews might not have any intercourse with converts to Christianity; they were required to wear the yellow badge on their hats both within and without the ghetto; they were not permitted to have shops outside the ghetto, or engage Christian nurses for their infants; they might not drive through the city of Rome; and their attendance at conversionist sermons was enforced. When under Pius VI.'s successors the pressure of other matters caused the authorities to become negligent in the fulfilment of their duties, these rules were often reenforced with extreme rigor; such was the case under Leo XII. (1826).

Pius IX. (1846–78), during the first two years of his pontificate, was evidently inclined to adopt a liberal attitude, but after his return from exile he adopted with regard to the Jews the same policy as he pursued in general. He condemned as abominable laws all measures which gave political freedom to them, and in the case of the abduction of the child Mortara (1858), whom a servant-girl pretended to have baptized, as well as in the similar case of the boy Fortunato Coën (1864), showed his approval of the medieval laws as enacted by Innocent III. He maintained the ghetto in Rome until it was abolished by the Italian occupation of Rome (1870).

His successor, Leo XIII. (1878–1903), was the first pope who exercised no territorial jurisdiction over the Jews. His influence, nevertheless, was prejudicial to them. He encouraged anti-Semitism by bestowing distinctions on leading anti-Semitic politicians and authors, as Lueger and Drumont; he refused to interfere in behalf of Captain Dreyfus or to issue a statement against the blood accusation. In an official document he denounced Jews, freemasons, and anarchists as the enemies of the Church.

Pius X. (elected 1903) is not sufficiently known to permit a judgment in regard to his attitude toward the Jews. He received Herzl and some other Jews in audience, but in his diocese of Mantua, before he became pope, he had prohibited the celebration of a solemn mass on the king's birthday because the city council which asked for it had attended a celebration in the synagogue.

Bibliography: Berliner, *Gesch. der Juden in Rom*, Frankfort-on-the-Main, 1893; Vogelstein and Rieger, *Gesch. der*

Juden in Rom, Berlin, 1895; Stern, *Urkundliche Beiträge über die Stellung der Päpste zu den Juden*, Kiel, 1893–95; Pastor, *Gesch. der Päpste*; Mansi, *Concilia*, *Bullarium Magnum*.

D.

The following is a partial account of the more important bulls issued by popes with reference to the Jews up to the middle of the eighteenth century:

1120. Calixtus II. issues bull beginning "Sicut Judæis non" and enumerating privileges of the Jews (Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 219 [hereafter cited as V. R.]).

1145. Eugenius III., ordering Jews to remit interest on debts of Crusaders while absent (Baronius, "Annales").

1191. Clement III. confirms the bull "Sicut Judæis non" (Rios, "Hist." ii. 469 [hereafter cited as Rios]).

1199 (Sept. 15). Innocent III. confirms "Sicut Judæis non."

1207 (Jan.). Innocent III., ordering Jews of Spain to pay tithes on possessions obtained from Christians (Rios, i. 360).

1216 (Nov. 6). Honorius III. in favor of German Jews, confirming the "Sicut Judæis non" of Clement III. (V. R. i. 9).

1219. Honorius III., permitting the King of Castile to suspend the wearing of the badge (Aronius, "Regesten," i. 362).

1228 (Oct. 21). Gregory IX., remitting interest on Crusaders' debts to Jews and granting a "moratorium" for repayment (V. R. i. 233).

1233 (April 6). Gregory IX. issues the bull "Etsi Judæorum," demanding same treatment for Jews in Christian lands as Christians receive in heathen lands (V. R. i. 234).

1233. Gregory IX., in bull "Sufficere debuerat," forbids Christians to dispute on matters of faith with Jews ("Bullarium Romanum," iii. 479).

1234 (June 5). Gregory IX. to Thibaut of Navarre, enforcing the badge (Jacobs, "Sources," Nos. 1227, 1388).

1235. Gregory IX. confirms "Sicut Judæis non."

1239 (June 20). Gregory IX., confiscating all copies of Talmud (V. R. i. 237).

1240. Gregory IX., ordering all Jewish books in Castile to be seized on first Saturday in Lent while Jews were in synagogue (Rios, i. 363).

1244 (March 9). Bull "Impia gens" of Innocent IV., ordering Talmud to be burned (Zunz, "S. P." p. 30).

1246 (Oct. 21). Innocent IV. confirms "Sicut Judæis non."

1247 (May 28). Innocent IV. issues the "Divina justitia nequaquam," against blood accusation.

1247 (July 5). Innocent IV. issues the "Lacrymabilem Judæorum Alemaniæ," against blood accusation (Baronius, "Annales," 1247, No. 84; Stobbe, "Die Juden in Deutschland," p. 185; Aronius, "Regesten," No. 243).

1250 (April 15). Innocent IV., refusing permission to Jews of Cordova to build a new synagogue (Aronius, "Regesten," p. 369).

1253 (July 23). Innocent IV., expelling Jews from Vienne (Raynaldus, "Annales"; V. R. i. 239).

1253 (Sept. 25). Innocent IV. confirms "Sicut Judæis non."

1267 (July 26). Clement IV. issues the "Turbato corde" calling upon Inquisition to deal not only with renegades, but also with the Jews who seduce them from the faith ("Bullarium Romanum," iii. 786; V. R. i. 243).

1272. Gregory X. confirms the "Sicut Judæis non" (V. R. i. 245, with edition of a denial of blood accusation; Stern, "Urkundliche Beiträge über die Stellung der Päpste zu den Juden," p. 5).

1272 (July 7). Gregory X., against blood accusation (Scherer, "Rechtsverhältnisse der Juden," p. 431).

1274. Gregory X. confirms "Sicut Judæis non."

1278 (Aug. 4). Nicholas III. issues the "Vineam sorce," ordering conversion sermons to Jews ("Bullarium Romanum," iv. 45).

1286 (Nov. 30). Bull of Honorius IV. to Archbishop of York and of Canterbury, against Talmud (Raynaldus, "Annales"; Scherer, "Rechtsverhältnisse," p. 48).

1291 (Jan. 30). Nicholas IV. issues the "Orat mater ecclesia" to protect the Roman Jews from oppression (Theiner, "Codex Diplomaticus," i. 315; V. R. i. 252).

1299 (June 13). Boniface VIII. issues bull "Exhibita nobis," declaring Jews to be included among powerful persons who might be denounced to the Inquisition without the name of the accuser being revealed (V. R. i. 251).

1317. John XXII. orders Jews to wear badge on breast, and issues bull against ex-Jews (Zunz, "S. P." p. 37).

1320 (June 28). John XXII., ordering that converts shall retain their property ("Bullarium Romanum," III., ii. 181; Ersch and Gruber, "Encyc." section ii., part 27, p. 149; V. R. i. 305).

1320 (Sept. 4). John XXII. issues to French bishops bull against Talmud.

1337 (Aug. 29). Benedict XII. issues the bull "Ex zelo fidei," promising inquiry into host-tragedy of Pulka (Raynaldus, "Annales"; Scherer, "Rechtsverhältnisse," p. 368).

1345 (July 5). Clement VI., against forcible baptism.

1348 (July 4). Clement VI. confirms "Sicut Judæis non."

1348 (Sept. 26). Clement VI., ordering that Jews be not forced into baptism; that their Sabbaths, festivals, synagogues, and cemeteries be respected; that no new exactions be imposed (Aronius, "Regesten," ii. 200; V. R. i. 313; Raynaldus, "Annales," 1348, No. 33; Grätz, "Gesch." viii. 351).

1365 (July 7). Urban V. confirms "Sicut Judæis non."

1389 (July 2). Boniface IX. confirms "Sicut Judæis non."

1390 (July 17). John of Portugal orders bull of Boniface IX. of July 2, 1389, to be published in all Portuguese towns (Kayserling, "Gesch. der Juden in Portugal," p. 39).

1397 (April 6). Boniface IX. confirms by bull grant of Roman citizenship to the Jewish physician Manuele and his son Angelo (V. R. i. 317).

1402 (April 15). Boniface IX., granting special privileges to Roman Jews—reducing their taxes, ordering their Sabbath to be protected, placing them under the jurisdiction of the Curia, protecting them from oppression by officials; all Jews and Jewesses dwelling in the city to be regarded and treated as Roman citizens (V. R. i. 318–319).

1415 (May 11). Benedict XIII., "Etsi doctoribus gentium," against Talmud or any other Jewish book attacking Christianity (Rios, ii. 626–653; see years 1434 and 1442, below).

1417. Bull against Talmud (Jost, "Gesch. der Israeliten," vii. 60).

1418 (Jan. 31). Martin V., forbidding the forcible baptism of Jews or the disturbance of their synagogues (Raynaldus, "Annales"; V. R. i. 4).

1420 (Nov. 25). Martin V. issues to German Jews bull "Concessum Judæis," confirming their privileges (V. R. i. 5). No Jew under twelve to be baptized without his own and his parents' consent (Scherer, "Rechtsverhältnisse," p. 414).

1420 (Dec. 23). Martin V. issues "Licet Judæorum omnium," in favor of Austrian Jews.

1421 (Feb. 23). Martin V., in favor of Jews and against anti-Jewish sermons; permits Jewish physicians to practise (V. R. i. 5).

1422 (Feb. 20). Martin V. confirms "Sicut Judæis non."

1423 (June 3). Martin V. issues bull "Sedes apostolica," renewing the law regarding badge (V. R. i. 8).

1426 (Feb. 14). Martin V. issues bull against Jews (Zunz, "S. P." p. 48).

1429 (Feb. 15). Martin V. issues the "Quamquam Judæi," which places Roman Jews under the general civic law, protects them from forcible baptism, and permits them to teach in the school (Rodocachi, "Il Ghetto Romano," p. 147; V. R. i. 8).

1432 (Feb. 8). Eugenius IV. issues a bull of protection for Jews, renewing ordinances against forcible baptism and disturbance of synagogues and graveyards (V. R. i. 10).

1434 (Feb. 20). Eugenius IV., prohibiting anti-Jewish sermons (V. R. i. 11).

1442. Bull of Benedict XIII. published at Toledo (Rios, iii. 44).

1442 (Aug. 8). Eugenius IV. issues a bull against Talmud (shortly after withdrawn; Zunz, "S. P." p. 49). The Jews were ordered to confine their reading of Scripture to the Pentateuch; handwork was forbidden to them; no Jews were permitted to be judges (Rieger, 11).

1447 (Nov. 2). Nicholas V. confirms "Sicut Judæis non."

1451 (Feb. 25). Bull of Nicholas V. prohibiting social intercourse with Jews and Saracens ("Vita Nicolai," v. 91; V. R. i. 496).

1451 (May 28). Bull of Nicholas V., similar to that of Aug. 8, 1442, to extend to Spain and Italy; the proceeds to be devoted to the Turkish war (V. R. i. 16).

1451 (Sept. 21). Nicholas V. issues the "Romanus pontifex," relieving the dukes of Austria from ecclesiastical censure for permitting Jews to dwell there (Scherer, "Rechtsverhältnisse," pp. 423–425).

1472 (Feb. 21). Sixtus IV., ordering taxation of Roman Jews at a tithe during the Turkish war, a twentieth otherwise (compounded for 1,000 gulden in 1488), and a carnival tax of 1,100 gulden (V. R. i. 126).

1481 (April 3). Sixtus IV., ordering all Christian princes to restore all fugitives to Inquisition of Spain (Rios, iii. 379; V. R. i. 21).

1481 (Oct. 17). Bull of Sixtus IV. appointing Tomas de Torquemada inquisitor-general of Avignon, Valencia, and Catalonia (Rios, iii. 256).

1500 (June 1). Alexander VI., demanding for three years for the Turkish war one-twentieth (see 1472) of Jewish property throughout the world (V. R. i. 28, 126).

1524 (April 7). Clement VII. issues bull in favor of Maranos (V. R. i. 59).

1531 (Dec. 17). Bull introducing Inquisition into Portugal at Evora, Coimbra, and Lisbon (Grätz, "Gesch." ii. 266).

1540. Paul III., granting Neo-Christians family property except that gained by usury, also municipal rights, but must not marry among themselves or be buried among Jews (V. R. i. 63).

1540 (May 12). Paul III. issues "Licet Judæi," against blood accusation.

1554 (Aug. 31). Julius III., in bull "Pastoris æterni vices," imposes tax of ten gold ducats on two out of the 115 synagogues in the Papal States (Rodocachi, "Il Ghetto Romano," p. 228; V. R. i. 145).

1555 (March 23). Paul IV., claiming ten ducats for each synagogue destroyed under bull of July 12, 1555 (V. R. i. 155).

1555 (July 12). Paul IV. issues the "Cum nimis absurdum" for Jews of Rome, which renews most of the Church laws, including the order to wear the yellow hat and veil, not to hold any real property (to be sold within six months), not to trade except in second-hand clothing, not to count fragments of month in reckoning interest; to sell pledges only eighteen months after loan and to repay surplus, to keep business books in Italian in Latin script, to live only in specified quarters with only two gates, not to be called "Signor," to maintain only one synagogue (V. R. i. 152-153).

1555 (Aug. 8). Bull of Paul IV.: Jews may dispense with yellow hat on journeys; dwell outside ghettos when the latter are crowded; acquire property outside ghettos to extent of 1,500 gold ducats; Jews of Rome are released from unpaid taxes on payment of 1,500 scuti; Jews may have shops outside ghetto; rents in ghettos may not be raised (V. R. i. 161-162).

1567 (Jan. 19). Bull of Pius V., "Cum nos nuper," orders Jews to sell all property in Papal States (V. R. i. 164).

1569 (Feb. 26). Bull of Pius V., "Hebræorum gens," expels Jews from the Papal States, except Rome and Ancona, in punishment for their crimes and "magic" (V. R. i. 168).

1581 (March 30). Bull "Multos adhuc ex Christianis" renews Church law against Jewish physicians (V. R. i. 174).

1581 (June 1). Gregory XIII. issues the "Antiqua Judæorum improbitas," giving jurisdiction over Jews of Rome to Inquisition in cases of blasphemy, protection of heretics, possession of forbidden works, employment of Christian servants (V. R. i. 174).

1584 (Sept. 1). Bull "Sancta mater ecclesia" orders 150 Jews (100 Jews, 50 Jewesses) to attend weekly conversionist sermons (Zunz, "S. P." p. 339; Jost, "Gesch. der Israeliten," iii. 210; V. R. i. 173).

1586 (Oct. 22). Bull of Sixtus V., favorable to Jews (Grätz, "Gesch." ix. 482).

1587 (June 4). Sixtus V., granting Magino di Gabriel of Venice the monopoly of silk-manufacture in Papal States for sixty years, and ordering five mulberry-trees to be planted in every rubbio of land (V. R. i. 181).

1592 (Feb. 28). Bull of Clement VIII., "Cum sæpe accidere," forbidding Jews to deal in new commodities (V. R. i. 184).

1593 (March 8). Bull of Clement VIII., in favor of Turkish Jews (Grätz, "Gesch." ix. 486).

1604 (Aug. 23). Bull of Clement VIII., in favor of Portuguese Maranos (Grätz, "Gesch." ix. 500).

1610 (Aug. 7). Paul V., "Exponi nobis nuper fecistis," regulates dowries of Roman Jews (V. R. i. 196).

1658 (Nov. 15). Alexander VII., in bull "Ad ea per quæ," orders Roman Jews to pay rent even for unoccupied houses in ghetto, because Jews would not hire houses from which Jews had been evicted (V. R. i. 215).

1674 (Oct. 3). Clement X., suspending operations of Portuguese Inquisition against Maranos (Grätz, "Gesch." x. 276; V. R. i. 223).

1679 (May 27). Innocent XI. suspends grand inquisitor of Portugal on account of his treatment of Maranos (Grätz, "Gesch." x. 279).

1747 (Feb. 28). Bull "Postremo mense superioris anni" of Benedict XIV. confirms decision of Roman Curia of Oct. 22, 1597, that a Jewish child, once baptized, even against canonical law, must be brought up under Christian influences (V. R. i. 242-245; Jost, "Gesch." xi. 256 n.).

J.

POPPÆA SABINA: Mistress and, after 62 C.E., second wife of the emperor Nero; died 65. She had a certain predilection for Judaism, and is characterized by Josephus ("Ant." xx. 8, § 11; "Vita," § 3) as θεοσεβής ("religious"). Some Jews, such as the actor ALITYROS, were well received at court, and Poppæa was always ready to second Jewish petitions before the emperor. In 64 Josephus went to Rome to obtain the liberation of some priests related to him who had been taken captive to that city for some minor offense. With the help of Alityros, Josephus succeeded in gaining the intercession of the empress, and returned home with his friends, bearing rich gifts with him.

When King Agrippa added a tower to the ancient palace of the Hasmoneans, at Jerusalem, that he might overlook the city and the Temple and watch the ceremonial in the sanctuary, the priests cut off his view by a high wall. He then appealed to the procurator Festus, but a Jewish delegation sent to Rome succeeded through Poppæa's intercession in having the case decided in favor of the priests. The last procurator, Gessius Florus (64-66), owed his appointment to the empress, who was a friend of his wife Cleopatra.

BIBLIOGRAPHY: Grätz, *Gesch.* 2d ed., iii. 331 *et seq.*; Friedländer, *Darstellungen aus der Sittengeschichte Roms*, i. 348; Hertzberg, *Gesch. des Römischen Kaiserreiches*, pp. 237 *et seq.*; Schiller, *Gesch. des Römischen Kaiserreiches Unter Nero*, p. 528; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 21, 74, 101; Schürer, *Gesch.* i. 57, 489, 494 *et seq.*; ii. 510.

K. E. N.

POPPER, DAVID: Austrian violoncellist; born at Prague June 18, 1845; a pupil of Goltermann at the Conservatorium in that city. At the age of eighteen he made a tour through Germany, and was at once acknowledged to be one of the leading cellists of his time. On his return Popper, on the recommendation of Hans von Bülow, was appointed a member of Prince von Hechingen's orchestra at Löwenburg. He made frequent tours through Germany, Holland, Switzerland, and England, everywhere winning enthusiastic applause; and in Vienna he received an appointment as solo violoncellist in the court orchestra. He later became prominently known as one of the principal members of the Hellmesberger Quartet. In 1872 he married Sophie Menter, the pianist, from whom he was divorced in 1886.

Since 1873 Popper has traveled considerably, residing in London, Paris, St. Petersburg, Vienna, and Berlin. He is now (1905) professor at the Landesmusikakademie in Budapest. Among his compositions for the cello, most of which enjoy great popularity, the following may be mentioned as the most noteworthy: "Romance," op. 5; "Sérénade Orientale," op. 18; "Nocturne," op. 22; "Gavotte," op. 23 (arranged for violin by L. Auer); "Second Nocturne," op. 32 (arranged for violin by E. Sauret); "Tarantelle," op. 33; "Elfentanz," op. 39 (arranged for violin by C. Halir); "Spanische Tänze," op. 54;

"Spinnlied," op. 55; "Requiem," op. 66; "Ungarische Rhapsodie," op. 68.

BIBLIOGRAPHY: *Musikalisches Wochenblatt*, Leipsic, vi. 335; Riemann, *Musik-Lexikon*.

S. J. So.

POPPER, JOSEF: Austrian engineer and author; born Feb. 22, 1838, at Kolin, Bohemia. Besides essays on machinery published in the "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," and in several technical journals, he has written: "Das Recht zu Leben und die Pflicht zu Sterben" (1878); "Die Physikalischen Grundsätze der Elektrischen Kraftübertragung" (1884); "Fürst Bismarck und der Antisemitismus" (1886); "Die Technischen Fortschritte nach Ihrer Aesthetischen und Kulturellen Bedeutung" (1889); "Flugtechnik" (1889); "Phantasieen eines Realisten" (1899).

Popper was the first to conceive the idea of the transmission of electrical power; and he explained it in 1862 in a communication to the Imperial Academy of Sciences, Vienna, which published the same in 1882.

S.

POPPER, SIEGFRIED: Austrian naval constructor; born at Prague 1848. Educated at the polytechnic high schools of Prague and Carlsruhe, he worked for two years in machine-shops and then entered (1869) the Austrian navy as assistant constructor. In 1902 he was appointed director of naval construction. In 1904 he was made naval constructor-general with the rank of rear-admiral.

Popper has supervised the building of several Austrian men-of-war, among them the cruisers "Panther," "Leopard," "Tiger," the armored cruisers "Maria Theresia," "Kaiser Karl VI.," "St. Georg," and the armored battleships "Vienna," "Monarch," "Budapest," "Habsburg," "Arpad," "Babenberg," "Erzherzog Karl," and "Erzherzog Friedrich." The nine last named were built after his designs.

S. F. T. H.

POPPER, WILLIAM: American Orientalist; born at St. Louis, Mo., Oct. 29, 1874; educated at the public schools of Brooklyn, N. Y., the College of the City of New York, Columbia College (A.B. 1896), and Columbia University (A.M. 1897; Ph.D. 1899). In 1899 he took postgraduate courses at the universities of Berlin, Strasburg, and Paris. The year 1901–2 he spent in traveling through Egypt, Syria, Palestine, Hauran, the north Syrian desert, and Mesopotamia. Returning in 1902 to New York city, Popper became associate revising editor and chief of the bureau of translation of THE JEWISH ENCYCLOPEDIA. In 1903–04 he was Gustav Gottheil lecturer in Semitic languages at Columbia University. In 1905 he went to California, and is now professor of Semitic languages in the State University at Berkeley. Popper is the author of "The Censorship of Hebrew Books" (New York, 1899).

A. F. T. H.

POPPER, WILMA: Hungarian authoress; born at Raab, Hungary, May 11, 1857; educated in her native town. She commenced to write at an early age. Besides contributing numerous essays to the German periodicals, she has published the following volumes of stories and sketches: "Märchen und Geschichten," Leipsic, 1891; "Altmodische Leute," Dresden and Leipsic, 1894; "Miniaturen," *ib.* 1897; "Neue Märchen und Geschichten," *ib.* 1898; "Sonderlinge," *ib.* 1899; "Nieten," *ib.* 1900; "Gegen den Strom," *ib.* 1902; "Die Fahne Hoch," *ib.* 1902; "Fratres Sumus," *ib.* 1903; "Fünfe aus Einer Hülse," Vienna, 1905.

S. F. T. H.

POPPERS, JACOB BEN BENJAMIN COHEN: German rabbi; born at Prague in the middle of the seventeenth century; died at Frankfort-on-the-Main in 1740. His father, who was a distinguished Talmudist, instructed him in rabbinical literature, in which he acquired great proficiency. He was successively rabbi at Coblenz, Treves, Halberstadt, and in 1718 he was called to the rabbinate of Frankfort-on-the-Main.

Poppers was the author of two works: "Shab Ya'aḳob," containing responsa divided into two volumes (Frankfort-on-the-Main, 1742), and "Ḥiddushim," Talmudical novellæ inserted by Shabbethai ben Moses in his "Minḥat Kohen" (Fürth, 1741).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 92; Carmoly, in *Revue Orientale*, ii. 247; Steinschneider, *Cat. Bodl.* col. 1193.

E. C. I. BR.

POPPERS, MEÏR BEN JUDAH LÖB HA-KOHEN ASHKENAZI: Bohemian rabbi and cabalist; born at Prague; died at Jerusalem in Feb. or March, 1662. He studied the Cabala under Israel Ashkenazi and Jacob Ẓemaḥ, and he wrote a great number of works, all in the spirit of Isaac Luria; thirty-nine of them have "Or" as the beginning of their titles, in reference to his name "Meïr." His works which have been published are: "Or Ẓaddiḳim" (Hamburg, 1690), a mystical methodology, or exhortation to asceticism, based upon Isaac Luria's writings, the Zohar, and other moral works (an enlarged edition of this work was published later under the title "Or ha-Yashar" [Fürth, 1754]); "Or Pene Melek," a treatise on the mysteries of the prayers and commandments, condensed and published under the title "Sefer Kawwanot Tefillot u-Miẓwot" (Hamburg, 1690); "Me'ore Or," an alphabetical arrangement of the cabalistic sacred names found in Isaac Luria's "Sefer ha-Kawwanot," published by Elijah b. Azriel, with the commentary "Ya'ir Natib" of Nathan Mannheimer and Jacob b. Benjamin Wolf, under the title "Me'orot Natan" (Frankfort-on-the-Main, 1709); "Mesillot Ḥokmah" (Shklov, 1785), regulations and rules for the study of the Cabala.

Among his unpublished works the following may be mentioned: "Or Rab," a commentary on the Zohar; "Or ha-Abuḳah," a treatise on the Cabala; "Or Zarua'," a commentary on Ḥayyim Vital's "Derek 'Eẓ ha-Ḥayyim"; "Or Ner," on the transmigration of souls; "Or Ẓaḥ," on the order in which souls are linked together; "Derushim 'al ha-Torah," homilies on the Pentateuch; "Matoḳ ha-Or," a cabalistic commentary on the haggadah of the Talmud and Midrash Rabbah.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 120; Fürst, *Bibl. Jud.* iii. 113-114; Steinschneider, *Cat. Bodl.* col. 1709.

K. M. SEL.

POPULÄR-WISSENSCHAFTLICHE MONATSBLÄTTER. See PERIODICALS.

PORCUPINE: Rendering adopted by many commentators for the Hebrew "ḳippod," for which the English versions have correctly BITTERN. The porcupine (*Hystrix cristata*) is, however, very common in Palestine. It is considered by the natives as a larger species of hedgehog. Thus the Arabic "ḳunfod" (hedgehog) is often applied to the porcupine also.

In the Talmud the porcupine is assumed to be referred to by the terms אנקה (Ḥul. 122a), "ḳippod" or "ḳippor" (Kil. viii. 5), and יילי (B. B. 4a). In the last-cited passage it is related that Herod put out the eyes of Baba b. Zuṭa by binding porcupine skin around them. The skin of the porcupine was also wrapped around the udders of the cow to prevent them from being sucked by animals (Shab. 54b).

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 125; Lewysohn, *Z. T.* p. 100.

E. G. H. I. M. C.

PORGES (PORJES), AARON B. BENJAMIN: Rabbi in Prague in the seventeenth century. Under the title "Zikron Aharon" he wrote an introduction to the "Ḳiẓẓur Ma'abar Yabboḳ," concerning the ancient Jewish customs relating to death and the dead, and containing also counsel for persons suffering from venereal disease. This work, published first at Prague in 1682, has been often reprinted.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 22; Benjacob, *Oẓar ha-Sefarim*, p. 157; Steinschneider, *Cat. Bodl.* col. 718.

E. C. S. O.

PORGES, MOSES BEN ISRAEL NAPHTALI HIRSCH: Rabbinical author; lived at Jerusalem at the beginning of the seventeenth century. He was the author of "Darke Ẓiyyon" (Amsterdam, 1650), written, in Judæo-German, after he had removed to Prague. The work is in four parts and is illustrated. Part 1 deals with the return to Palestine; part 2 with prayer; part 3 with teaching; and part 4 with the commemoration of the dead.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1827; Fürst, *Bibl. Jud.* ii. 398; Wolf, *Bibl. Hebr.* iii. 764; Benjacob, *Oẓar ha-Sefarim*, p. 121, No. 518; Luncz, *Jerusalem*, iii., No. 44.

E. C. S. J. L.

PORGES, NATHAN: German rabbi; born at Prossnitz, Moravia, Dec. 21, 1848. He was educated in his native town, at the gymnasium at Olmütz, and at the University (Ph.D. 1869) and the Jewish Theological Seminary (rabbi 1869) of Breslau. He became successively rabbi at Nakel (1875), Mannheim (1879), Pilsen (1880), Carlsbad (1882), and Leipsic; he has officiated in the last-mentioned city since 1888.

Porges has written many articles, essays, and critiques for the periodicals, especially for the "Revue des Etudes Juives," the "Monatsschrift für Gesch. und Wissenschaft des Judenthums," "Zeitschrift für Hebräische Bibliographie," and the "Centralblatt für Bibliothekswesen," and is the author of "Ueber die Verbalstammbildung in den Semitischen Sprachen," Vienna, 1875; "Bibelkunde und Babelfunde," Leipsic, 1903.

S. F. T. H.

PORGES VON PORTHEIM: Prominent Bohemian family of which the following members won particular distinction:

Joseph Porges, Edler von Portheim: Austrian manufacturer and art patron; born at Prague 1817; died there Sept. 3, 1904; son of Moses PORGES VON PORTHEIM. On completing his studies at the gymnasium he entered his father's cotton-mills; there he occupied various positions until 1873, when the business was converted into a stock company, of whose board of directors he was president for several years. His leisure time was devoted to literature and music, and he was well known as a violoncello virtuoso. Porges founded the Prague Kammermusikvereins, and was also interested in the Deutsches Theater of that city. His philanthropy was extensive, the Josefstädter Kinderbewahranstalt, founded by his father, being an especial object of his benevolence.

Leopold Judah Porges von Portheim: Bohemian manufacturer, alderman, and director of the Jewish community of Prague; born April 4, 1784; died at Prague Jan. 10, 1869.

Moses Porges, Edler von Portheim: Manufacturer and vice-burgomaster of Prague-Smichow; knight of the Order of Francis Joseph; born Dec. 13, 1781; died at Prague May 21, 1870. He was one of the earliest and most prominent of the large manufacturers of Austria, and was very closely associated with his younger brother, Leopold Judah. Moses and Leopold, the sons of the highly respected but poor **Gabriel Porges** of the Spira family, experienced adventures in the camp of the sectarian Joseph Frank at Offenburg which have been described by Grätz in his "Frank und die Frankisten" (Breslau, 1868) and his "Gesch." x. (last note), and in greater detail by Dr. S. Back in "Monatsschrift" (1877, pp. 190 *et seq.*). Disillusioned, they returned to Prague, and began a small linen business, and in 1808 commenced, with a single cotton-printing press and in a dark shop on the Moldau, an industrial activity which was destined later to reach great dimensions.

In 1830 the rapidly growing business was transferred to the suburb of Smichow, where it developed into one of the largest establishments of the Austrian monarchy, and in 1841 the emperor Ferdinand conferred upon the brothers the patent of hereditary nobility with the title "von Portheim," in recognition of the fact that they were the first cotton-manufacturers to employ steam in their works. When this patent had been offered Moses in the previous year, he asked the Oberstburggraf G. v. Chotek for a decree of emancipation of the Jews instead, but this request was not granted. Moses later purchased and operated the porcelain-factory at Chodau together with the mines belonging to it, and after the passage of the laws of 1861 he and his brother entered politics, the latter being elected to the diet, while the former officiated for several years as vice-burgomaster of Prague-Smichow. The most noteworthy among the numerous benefactions of Moses Porges is the still existing crèche, which, without distinction of creed or nationality, for eight months of the year, receives and cares for 150 children daily while their parents are at work.

BIBLIOGRAPHY: H. I. Landau, *Prager Nekrologe*, Prague, 1883; *Bohemia*, May 23, 1870; Grätz, in *Monatsschrift*, 1877, pp. 190 *et seq.*

S. A. KI.

PORGING (Hebrew, ניקור, lit. "incision"; Judæo-German, "treibern"): The cutting away of forbidden fat and veins from kasher meat. The Mosaic law emphatically forbids the eating of the fat and blood of cattle or poultry, the fat and blood of peace-offerings being appropriated as sacrifices to God. The prohibition is "a perpetual statute" in all generations everywhere (Lev. iii. 17, vii. 25–27). What constitutes "ḥeleb" (= "forbidden fat") is deduced from the description of the ḥeleb appropriated for sacrifice, namely, the "fat that covereth the inwards" (intestines) and "the fat on the kidneys by the flanks and the caul [lobe] above the liver" (*ib.* iii. 3, 4). All other fat is regarded by the strict Mosaic law as "shuman" (= "permitted fat"), though the Rabbis have made the prohibition more extensive (see FAT). The Mosaically forbidden blood-vessels in animals comprise the main arteries and the nervus ischiadicus ("gid ha-nasheh"; Gen. xxxii. 32). The Rabbis, however, have extended the prohibition to the principal veins that connect with the arteries and tendons.

To guard against an infringement of the prohibition of eating blood, the kasher meat is salted to extract the blood from the surface of the meat. The salted meat is then placed in a perforated vessel or on a plank in a slanting position to allow the extracted blood to drain off for half an hour, after which the meat is thoroughly cleansed with water; but inasmuch as the salt can not extract the blood from the closed veins, the latter must first be excised or severed by porging.

The responsibility of the porger ("menaḳḳer") is as great as that of the shoḥeṭ. In former times the professional porger was not allowed to be a butcher, as it was apprehended that self-interest might interfere with the proper performance of his duty; but to save the expense of hiring a special porger a butcher who has a reputation for honesty and ability is now permitted to perform the porging.

Preparatory to the porging, twelve ribs of the animal are cut open from the chest downward. The following order of the various operations in porging is arranged according to the opinion of the best authorities:

Successive Operations.

(1) Cutting the head of the animal into two parts and removing the eyes therefrom; cleaving the skull and removing from the brain the upper membrane, as well as the lower membrane adhering to the bone; extracting the red veins from the brain; (2) extracting veins from the back of the ears; (3) incising the lower jaws and extracting a vein on each side close to the tongue; (4) cutting away the root of the tongue and extracting a blood-vessel; (5) extracting two veins, one red and one white, on each side of the neck opposite the "sheḥiṭah" incision; (6) cutting around each side of the breast close to the flesh and extracting two veins, one red and one white, running along each side; (7) severing each shoulder with its fore leg from the body; cutting into the shoulder in the center and extracting a thick white vein; cutting the upper part of the fore leg lengthwise and extracting a vein running from the spine to the hoof (to eradicate this vein requires a deep incision); (8) cutting the leg and extracting one red vein at the lower end and another vein on the side near the bone (the porger then turns to the portion from which he extracted the breast-vein); (9) removing the membrane of the kidneys, and the fat underneath them (the heads of the forbidden fat-veins then become visible; there are to the right [as the porger faces the front of the carcass, which is suspended with the head up] three veins that split in two, and to the left two veins that split in three: when the body is warm these veins may be extracted easily); (10) separating the membrane from the lobe of the liver; (11) separating and removing the fat from the loins (there are on the end of the thigh near the flank two streaks of fat which are exposed within the animal when it is alive, but which after death are covered by the shrunken flesh; this flesh must be cut open and the fat removed); (12) drawing the intestines from their position and removing the upper entrail; extracting the veins from the ileum (כנתא) and stripping the fat from the mesentery (הראדכנתא); the fat from the stomach, belly, reticulum (בית הכוסות), and anus (המסס); also that adhering underneath the diaphragm (סריכה) and that on the small intestines (דקין); removing the fat of the intestines along one arm's length (24 inches) from the root (the intestines through which the food passes do not contain forbidden blood-veins); (13) separating the membrane and fat from the spleen and extracting the main vein, together with three fat-veins; (14) extracting the veins of the lungs and bursting the bronchi (סמפונות) and removing the appendix (וורדא); (15) removing the lobes of the heart because they contain too many blood-vessels for removal; cutting the heart crosswise to extract the blood; removing the membrane and four veins; (16) removing the gall and the fat attached to the liver; cutting the liver to allow the blood to run from it; (17) removing the fat from the flanks with their upper and lower membranes, scraping off the fat underneath, and extracting a vein from each; (18) removing the membrane and extracting the large vein of the testicles, which must be cut apart before salting; (19) removing the lower entrail at the end of the rectum (כרכשתא); taking the fat from the rectum; (20) severing the tail and extracting a vein which divides into two and which is connected with the flanks; cutting away the extra fatty portion of the tail; (21) disjoining the thigh and removing the sex genitals; extracting six veins from the hips and scraping off the fat around them; cutting open the udder and squeezing out the milk (the first vein of the thigh is the nervus ischiadicus, which lies deep near the bone and runs through the whole thigh; the second vein is near the flesh); extracting the sinews in the shape of tubes (קנוקנות), which connect with the nervi ischiadici of the two thighs (see Ḥul. 92b–93b), and scraping off the adjacent fat; (22) making incisions above the hoofs; extracting the cluster of sinews (צומת הגידין) from the lower middle joint of the hind leg.

Some authorities modify this order and omit several items; for instance, they leave the fat underneath the diaphragm, or, on extracting a red vein, leave the white vein which is alongside it.

The porger generally uses a special knife for the fat and a smaller one for the veins. If he uses the same knife for both he must wipe it, before operating on the veins, with a cloth which is suspended for this purpose from the lower part of the animal.

The principal operations of the porger are performed in the lower extremities of the animal, and in consequence of the scarcity of competent porgers many Jewish communities in Europe have since the seventeenth century not used the lower part or sirloin of the animal, the butcher selling that part to non-Jewish customers. But in the Orient and in several cities in Russia, such as Wilna and Kovno, where non-Jewish consumers of meat are few in comparison with the Jewish population, the sirloin is porged and sold to Jews.

The porging of small cattle is performed with a smaller knife or with the hand. Fowl need no extensive porging, beyond the severing of the head and the extracting of one vein opposite the sheḥiṭah incision, the cutting into the wings and the legs, also the lungs and heart, and the removal of two guts, known as "terefah wurst," and the gall.

See BEDIḲAH; BLOOD; FAT; SHEḤIṬAH; ṬEREFAH.

BIBLIOGRAPHY: Maimonides, *Yad*, *Ma'akalot Asurot*, vi.–viii.; *Ṭur* and *Shulḥan 'Aruk*, *Yoreh De'ah*, §§ 65, 66; Lebush, *'Aṭeret Zahab*, order *Niḳḳur*, § 65, end; Isaac ha-Kohen, *Zibeḥe Kohen*, pp. 59–64, Leghorn, 1832; Wiener, *Jüdische Speisegesetze*, §§ 1, 3, 4, Breslau, 1895; Jacob Sorzena, *Seder ha-Niḳḳur*, and abridgment of same by Zebi ben Isaac Jacob, Venice, 1595; Joshua Segre, *Niḳrat Issur* (see Benjacob, *Oẓar ha-Sefarim*, p. 403).

E. C. J. D. E.

PORK. See Swine.

PORTALEONE (שער אריה): Jewish family of northern Italy, which probably derived its name from the quarter of Portaleone, situated in the vicinity of the ghetto of Rome. In 1399 **Elhanan Portaleone** was dayyan in Lombardy. The family included many physicians also among its members, **Guglielmo (Benjamin) Portaleone** acting in this capacity for Ferdinand I. of Naples, and subsequently for Galeazzo Sforza of Milan, after whose death he settled in his native city Mantua, where he practised until 1500. He, as well as his sons, grandsons, and great-grandsons, enjoyed the favor of the Gonzagas in Mantua, many of them being physicians to the members of that house. The following members of the Portaleone family deserve special notice:

Abraham Portaleone: Physician in Mantua; died July 29, 1612; great-grandson of Guglielmo Portaleone (son of **David,** son of **Lazzaro,** son of **Guglielmo**); pupil of Jacob Fano. Dukes Guglielmo and Vincenzo, in whose service he was, granted him privileges in 1577 and 1587 respectively; and Pope Gregory XIV. gave him a dispensation which enabled him to attend Christians. At the request of Duke Guglielmo he wrote two medical treatises in Latin, which he dedicated to his patron, under the titles "Consilia Medica" and "Dialogi Tres de Auro" respectively; the latter treatise was published in 1584.

David Portaleone: Physician in Mantua; died in 1655; son of Abraham Portaleone. He succeeded his father in his position as physician to the dukes of Gonzaga.

Guglielmo (Benjamin) Portaleone: Physician; son of David Portaleone; took his degree at Sienna in 1639, and was licensed in Mantua. After the death of David Portaleone, Duke Charles II. requested Pope Innocent X. to grant Guglielmo the same privilege as had been bestowed upon his father and grandfather.

To a different branch of the family belongs **Leone Ebreo,** or **Leone Sommo (di Sommi,** מסומי), who was otherwise known under the name **Judah b. Isaac Portaleone.** See Judah Leone ben Isaac Sommo.

Bibliography: On the family in general: Wolf, in *Allg. Zeit. des Jud.* 1862, p. 625; Steinschneider, *Hebr. Bibl.* vi. 48 *et seq.*, xx. 47; Mortara, in *R. E. J.* xii. 112 *et seq.*; idem, *Indice*, p. 51. On Abraham Portaleone: Wolf, in *Hebr. Bibl.* i. 18; Mortara, in *R. E. J.* iii. 96, xii. 115; Reifmann, *Ha-Shaḥar*, iii.; Steinschneider, in *Monatsschrift*, xlii. 263. On Leone Ebreo: D'Ancona, *Origini del Teatro in Italia*, ii. 401 *et seq.*; Déjob, in *R. E. J.* xxiii. 378 *et seq.*; Neubauer, in *Isr. Letterbode*, x. 113 *et seq.*; Perreau, in *Vessillo Israelitico*, 1883, pp. 373 *et seq.*; Peyron, in *Atti della R. Accademia*, xix.; Steinschneider, in *Isr. Letterbode*, xii. 73 *et seq.*; idem, in *Monatsschrift*, xlii. 467 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 103; Zunz, in *Kerem Ḥemed*, v. 154; Creizenach, *Gesch. des Neueren Dramas*, 1901, ii. 290, 489.

D. H. V.

PORTALIS, COMTE JOSEPH MARIE. See Sanhedrin.

PORTLAND. See Oregon.

PORTO (OPORTO): Capital of the Portuguese province of Entre-Douro-e-Minho. After Lisbon it possessed in former times the largest Jewish congregation of the country, and it was the seat of the provincial rabbi or chief judge. As everywhere else, the Jews of Porto lived in their "Juderia." By command of King John I., Victoria and S. Miguel streets, near the present location of the Benedictine convent, were assigned to them for residence in 1386. In the latter street was the synagogue, which Immanuel Aboab records that he saw; and the stairs which lead from Belmonte to the old Juderia are still known as the "Escadas de Esnoga" (= "synagogue steps").

Although the Porto city council opposed the admission of Jewish refugees from Spain, apparently on hygienic grounds (1487), Porto was allotted as the place and S. Miguel as the street of residence to thirty Spanish Jewish families which, through the aged Rabbi Isaac Aboab, negotiated with King John II. for permission to settle in Portugal in 1491. The house of each of these immigrants was marked with the letter "P," the initial of the name of the city.

The Porto Jews paid to the city a yearly tax of 200 old maravedis, or 5,400 sueldos, for the square in which the synagogue stood; and even shortly before the expulsion they had to pay an annual tax of 10,000 reis. Many of them left the city after the edict of expulsion; but some remained behind as secret Jews. The tribunal of the Inquisition was introduced into Porto in 1543 (see Jew. Encyc. vi. 599, *s.v.* Inquisition).

Isaac Aboab died at Porto in 1493; and here were born Immanuel Aboab, author of "Nomologia"; Uriel or Gabriel da Costa, the physician Diego Joseph, Abraham Ferrar, etc. At present (1905) Jews are again living in Porto.

Bibliography: Aboab, *Nomologia o Discursos Legales*, p. 299; Kayserling, *Gesch. der Juden in Portugal*, pp. 13, 49, 108 *et seq.*; J. Mendes dos Remedios, *Os Judeos em Portugal*, pp. 261, 360 *et seq.*

S. M. K.

PORTO. See Rome.

PORTO: Italian family of which the following members are noteworthy:

Abraham b. Jehiel ha-Kohen Porto: Italian scholar; flourished about 1600. After living in Cremona and Mantua, he resided in Verona, where in 1594 he edited and printed the "Minḥah Belulah" of his kinsman Abraham Menahem Porto. He himself wrote: "Ḥawwot Ya'ir" (Venice, 1628), an alphabetical collection of Hebrew words, with their cabalistic explanations; "Gat Rimmon," a collection of poems; and commentaries on the Pentateuch ("Shimmush Abraham") and on the Psalms ("Ḥasde Dawid"), none of which has been published.

Bibliography: Fürst, *Bibl. Jud.* iii. 115 *et seq.*; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 35.

Abraham Menahem Porto. See Rapa (Porto), Menahem Abraham ben Jacob ha-Kohen.

Emanuel Porto or **Menahem Zion Porto Cohen**: Italian rabbi; born at Triest toward the end of the sixteenth century; died at Padua about 1660. He was an excellent mathematician and astronomer, and his works were highly praised by Andrea Argoli and extolled in Italian sonnets by Tomaso Ercaloni and Benedetto Luzzatto. In 1641 Gaspard Scüppius, editor of the "Mercurius Quadralinguis," recommended Porto, in terms which were very complimentary to the rabbi, to Johannes Buxtorf, with whom Porto later carried on an active correspondence.

Porto was the author of the following works: (1) "Breve Istituzione della Geographia," Padua, 1640. (2) "Diplomologia, Qua Duo Scripturæ Miracula de Regressu Solis Tempore Hiskiæ et Ejus Immobilitate Tempore Josuæ Declarantur," *ib.* 1643. This work, dedicated to the emperor Ferdinand III. and written originally in Italian, was translated by the author himself into Hebrew, and by Lorenzo Dalnaki of Transylvania into Latin. (3) "Porto Astronomico" (*ib.* 1636), divided into four parts, dedicated to Count Benvenuto Petazzo, Padua. (4) "'Obar le-Soḥer" (Venice, 1627), a treatise on arithmetic in twelve chapters, published by Porto's disciple Gershon Hefez.

Bibliography: De Rossi, *Dizionario*, ii. 93; Fürst, *Bibl. Jud.* iii. 116; Steinschneider, *Cat. Bodl.* col. 723; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 258; *Oẓar Neḥmad*, iii. 132; Kayserling, in *R. E. J.* xiii. 268 *et seq.*
G. I. Br.

Moses b. Abraham Porto: Rabbi in Venice; died in 1624.

Moses b. Jehiel Porto: Rabbi in Rovigo about 1600; born in Venice; brother of the Veronese printer Abraham Porto. He was the protagonist in the controversy regarding the miḳweh in Rovigo, in which no less than seventy rabbis participated. On this subject he wrote a work entitled "Palge Mayim," in which he first states the case and then quotes twenty-eight opinions in favor of his decision. This portion is followed by another entitled "Mish'an Mayim," which is a criticism of the rejoinder of the opposition, the "Mashbit Milḥamot," and by an examination of the responsa contained in it. Porto's work was published in Venice in 1608, and is very rare.

Bibliography: Fürst, *Bibl. Jud.* iii. 116; Mortara, *Indice*, p. 51.

Zechariah ben Ephraim Porto: Italian scholar of the seventeenth century, noted for his learning and still more for his virtues. He was a native of Urbino, and lived at Florence and Rome, where he officiated as rabbi, although he modestly refused to assume that title. He wrote a work entitled "Asaf ha-Mazkir," containing a list of all the explanations and comments found in the "'En Ya'aḳob" and treating of the haggadic passages of the Talmud. He himself would not publish this book; it was printed after his death by the Roman community (Venice, 1688; according to Zedner, 1675). In his will Porto made many communal bequests for Talmud Torahs and for dowries.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 99; Fürst, *Bibl. Jud.* iii. 117; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 788.
G. I. E.

PORTO-RICHE, GEORGE DE: French poet and dramatist; born of Italian parents at Bordeaux in 1849. He entered a banking-house at an early age, but was discharged on account of his poetic tendencies. He then studied law, but soon turned to his true vocation.

Porto-Riche has published the following volumes of poetry: "Prima Verba," 1872; "Tout N'est pas Rose," 1877; "Vanina," 1879; and "Bonheur Manqué," 1889, a little book of melancholy verses in which the author relates the memories of his lonely childhood. His dramatic works are as follows: "Le Vertige," 1873, a play in one act, represented at the Odéon, and marking the commencement of his dramatic success; and "Un Drame sous Philippe II.," 1875.

Estranged from his relatives and without money, Porto-Riche now saw several of his works rejected. The Comédie Française refused "Les Deux Fautes" (which, however, was later presented at the Odéon in 1878), "Le Calice," "Le Comte Marcelli," and "L'Infidèle," 1891; but in 1888 "La Chance de Françoise," a one-act piece in prose, presented at the Théâtre Libre, marked an epoch in the contemporary history of the theater, and through it he now ranks as the leader of a school. He has written also "Amoureuse," 1891; "Le Passé," 1897, a remarkable comedy which was revived at the Comédie Française in 1902; and "Théâtre d'Amour," 1898. Porto-Riche has likewise been the dramatic critic of the "Estafette," succeeding Armand Silvestre, and of "La France" and "La Presse."

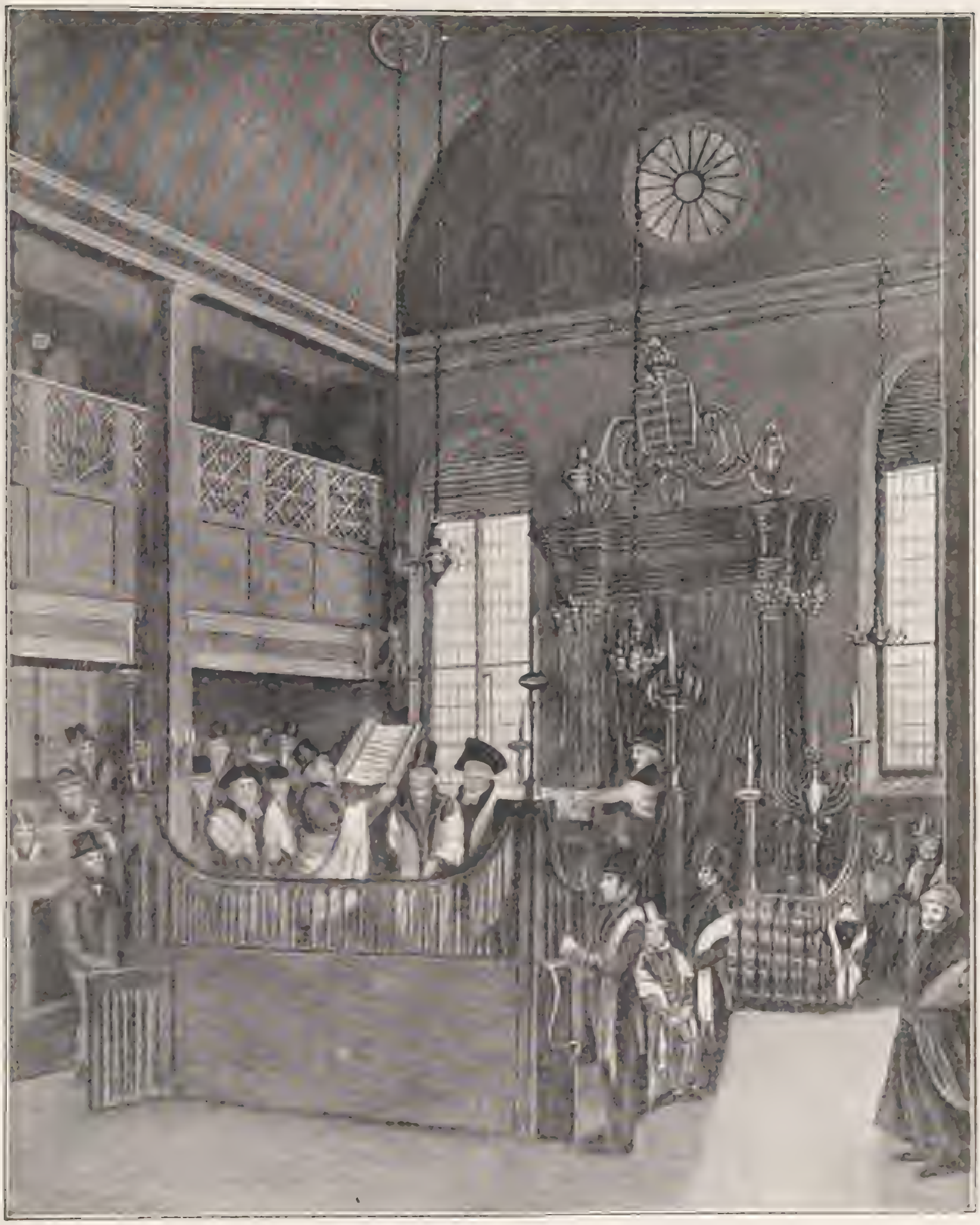
Bibliography: *Nouveau Larousse Illustré*; Lanson, *Histoire de la Littérature Française*, Paris, 1902; Galtier, in *Le Temps*, May 18, 1904.
S. J. Ka.

PORTSEA. See Portsmouth.

PORTSMOUTH: English fortified seaport on the coast of Hampshire. The Portsmouth (Portsea) congregation is one of the oldest in the English provinces, having been founded in 1747 with a rabbinate of its own. During the Napoleonic wars the commercial activity of Portsmouth as a garrison and naval town attracted a large number of Jews; and at that time there were two synagogues. After the peace of 1815, the Jewish inhabitants having diminished in numbers, the newly built edifice ceased to be used, and was finally transferred to a dry-goods dealer. The present synagogue is the earlier building, which was constructed in the style of the Great Synagogue, in Duke's place, London. At one time the entrance to the place of worship was gained through the slums of the town. More than fifty years ago this entrance fell into disuse, and a handsome new approach on the opposite side of the synagogue, in Queen street, was constructed. Following a medieval Jewish custom, the Portsmouth synagogue had at one time its hall and cooking-utensils for the celebration of Jewish weddings.

The social position of the Portsmouth Jews at the commencement of the nineteenth century may be inferred from the unfavorable estimate given in Marryat's novels; and there was formerly an inscription on one of the local places of amusement which read: "Jews and dogs not admitted."

The Portsmouth congregation was one of the first in connection with which religious classes were held for the instruction of the young. The Hebrew Benevolent Institution is one of the oldest Jewish charities, having been founded 100 years ago. Portsmouth has other Hebrew charities, but its most important institution is an educational one. In 1855 the late Lewis Aria, a native of Hampshire, bequeathed a large portion of his property to be applied, in the case of certain eventualities, to the establishment of a college for the support and education of young men desirous of being trained as Jewish ministers. The college was to be established



INTERIOR OF SYNAGOGUE AT PORTSMOUTH, ENGLAND.

(From a painting in the possession of Dr. H. Pereira Mendes, New York.)

at Portsea, and its advantages were to be restricted to natives of Hampshire. Nearly twenty years elapsed before this bequest became available. In 1874 the Aria College was established at Portsea in accordance with the testator's wishes; but the clause restricting its benefits to natives of Hampshire not being found practicable, the institution was thrown open to students for the Jewish ministry irrespective of birthplace. Several occupants of ministerial posts in England and America have graduated at this institution. The college has had two principals, the late A. F. Ornstein and I. S. Meisels. Isaac Phillips has ministered to the Portsmouth community for upward of thirty years.

At one time Portsmouth possessed a large convict prison which contained a number of Jewish prisoners; and Alderman A. L. Emanuel acted as honorary Jewish prison-visitor. Alderman Emanuel has been twice elected mayor of Portsmouth. The Jewish inhabitants of the town are estimated at 500, in a total population of 189,160.

Bibliography: *Jew. World*, Dec. 2, 1887; *Jew. Chron.* March 22, 29, 1872; *Jewish Year Book*, 1903.

J. I. H.

PORTUGAL (ancient **Lusitania**): Kingdom in the southwest of Europe. The condition of its Jews, whose residence in the country is contemporaneous with that of the Jews in Spain, while in general like that of their coreligionists in the neighboring kingdom of Castile, was in some respects different. The influence of the canonical law was felt much later here than in Spain and not so violently. Until the expulsion there were no active hostilities against the Jews in Portugal. Affonso Henriques (1139–85), the conqueror and first king of Portugal, found Jews already settled in Santarem, Lisbon, and Beja; and, according to Herculano, he is said to have found villages and localities which were wholly or to a great extent inhabited by Jews. He pursued the tolerant policy of his grandfather Alfonso VI. of Castile, and issued letters of protection to the Jews, as also to the Moors of Faro. He, moreover, employed Jews in his service, as, for instance, Dom Yaḥya ibn Ya'ish (ancestor of the widely branching Yaḥya family), who was his receiver of customs ("almoxarife"), and to whom he gave two estates (Aldeas dos Negros) which had belonged to the Moors (*c.* 1150). Affonso Henriques' son Sancho I. (1185–1211) also was tolerant; likewise Sancho's son Affonso II. (1211–23), who employed Jews as farmers of the taxes and as tax-collectors, although under him the hostile attitude of the Church began to be felt. Affonso confirmed the resolutions passed by the Cortes at Coimbra in 1211, to the effect that a Jew who had been baptized might not return to Judaism, and that no Jew might prevent his children from embracing Christianity or disinherit them for so doing. On the other hand, he opposed the promulgation of the canons of the Lateran Council (1215) with regard to the Jews. Affonso II. died under a ban, and his son Sancho II. (1223–46) continued the struggle with the Church. In spite of the canonical prohibition, he appointed Jews as tax-farmers. Probably it was he who appointed D. Joseph ibn Yaḥya as almoxarife; he also permitted him to build a magnificent synagogue in Lisbon (Carmoly, "Biographie der Jachiaden," p. 2, where עשר [5010 = 1250] should probably be read instead of עשרים [5020]).

In the Thirteenth Century.

The Rabbi Mór.

His Duties and Staff.

In consequence of this favor shown to the Jews, Pope Gregory IX. sent an order to the bishops of Astorga and Lugo to protest against these infringements of ecclesiastical ordinances. The papal threats had little effect upon Affonso III. (1246–79), son of Sancho II., who had been deposed by the pope. The clergy complained to the latter in 1258 that the king gave to the Jews public offices in which they assumed authority over Christians, and that he did not compel them to wear the Jews' badge or to pay the tithe to the Church. This petition seems not to have had the desired effect on Affonso III. He commanded that Moorish slaves when bought by Jews should not obtain freedom, and that Christians should not evade payment of their debts by selling goods which they had mortgaged to the Jews (J. Mendes dos Remedios, "Os Judeus em Portugal," p. 427). Further, Affonso III. organized the internal affairs of the Jews of his kingdom, to whom Affonso I. had already granted autonomy in civil as well as in criminal cases. Above all he issued a decree regulating the rights and duties of the rabbis, which was revised in 1402 under John I. The "rabbi mór" (chief rabbi) stood at the head of the Portuguese Jews, and, like the "rab de la corte" (court rabbi) in Castile, was an officer of the crown and the most prominent person in the entire Jewry. He had his own seal, which bore the Portuguese coat of arms and the legend "Sello do Arrabbi Mór de Portugal." All his official documents began with the following words: "N. N., Arrabbi Mór, por meu Senhor El-Rey, das Communas dos Judeus de Portugal e do Algarve" (*i.e.*, "N. N., chief rabbi, through my lord the king, of the communities of the Jews in Portugal and Algarves"). On the rabbi mór devolved the duty of visiting all the communities of Portugal every year. He supervised the administration of legacies and funds for orphans, examined all accounts rendered to him by the directors and treasurers concerning the income and expenditure of the communities, and, through his "porteiro" (messenger), compelled tardy taxpayers to pay. He had authority to compel the communities to appoint local rabbis and teachers and to enforce the latter to accept the positions to which they had been elected. The local rabbi might not issue writs of protection except in cases where the royal provincial authorities were permitted to grant them. He might not, moreover, institute a general contribution, nor could he alienate real estate of the community without its assent. The rabbi mór was accompanied on his official tours by an "ouvidor" (chief justice), who was an expert in Jewish law; by a "chanceller" (chancellor), under whose supervision was the office of the seal; by an "escrivão" (secretary), who received and drew up the protocols; and by a "porteiro" (messenger), who was under oath and took charge of the occasional seizures, executed sentences of punishments, etc. The rabbi mór chose the chief justices for the seven provinces of the country, who were stationed at the respective capitals—at Oporto (Porto) for the province Entre-Douro-e-Minho; at Moncorvo for Tras-os-Montes; at Covilhã for Beira-Alta; at Viseu for Beira-Baixa; at Santarem for Estremadura; at Evora for Alemtejo; and at Faro for Algarve. Each provincial judge carried an official seal bearing the Portuguese coat of arms and the legend "Sello do Ouvidor das Communas de . . . ," and had a chancellor and secretary who might be either a Jew or a Christian. The judge decided cases which were brought before him on appeal or on complaint of the local rabbi. Each place in which a certain number of Jews resided had a local rabbi, who was chosen by the community and confirmed in office, in the name of the king, by the rabbi mór, to whom he was subordinate. The local rabbi had civil and capital jurisdiction over the Jews of his district, and to him was responsible the butcher ("degollador") appointed for the community. The butcher had to make a conscientious report to the tax-collector of the number of cattle and fowl killed by him.

Regulation of Jewish Internal Affairs.

The internal affairs of the Jewish communities were regulated by directors ("procuradores"), who were assisted on special occasions by confidential men ("homẽs boõs das communas" or "ṭobe ha-'ir"). In each community was a notary to draw up written contracts. After the edict of John I. all documents had to be written in the language of the country, and not in Hebrew. The oaths of Jews in lawsuits among themselves or against Christians were very simple as compared with those of Jews in Castile, Aragon, and Navarre. The Jew swore in the synagogue with a Torah in his arm and in the presence of a rabbi and of a royal officer of the law. On Sabbath and feast-days Jews might not be summoned to court, nor could any legal proceedings be taken against them. It was strictly forbidden to cite a Jew before a Christian judge. Whoever acted contrary to this law was liable to a fine of 1,000 gold doubloons, and the rabbi mór was required to keep him in custody until the sum should be paid.

Taxation.

In Portugal, as in Spain, the Jews lived in separate "Juderias," or Jew lanes. The capital possessed the largest community, and Jews resided also in Alcaçar, Alcoitim, Aliezur, Alter-do-Chão, Alvito, Alvor, Barcellos, Beja, Bragança, Cacilla, Castro-Marim, Chaves, Coimbra, Couto, Covilhã, Elvas, Estremos, Alanquer, Evora, Faro, Gravão, Guarda, Guimarães, Lamego, Leiria, Loulé (which had its own Jew valley, Val de Judeo), Mejanfrio, Miranda, Moncorvo, Montemor, Oporto, Peñamaçor, Porches, Santarem (where the oldest synagogue was located), Silves, Tavira, Trancoso, Villa-Marim, Villa-Viciosa, and Viseu. The Jews of Portugal had to pay the following taxes: the "Juderega" or "Judenga," a poll-tax of 30 dinheiros, fixed here, as in Castile, in remembrance of the thirty pieces of silver paid to Judas Iscariot; a personal tax of 5 maravedis for every boy from seven to fourteen years of age, and 2½ maravedis for each girl from seven to twelve, 1 maravedi for every unmarried male over fourteen living in the home of his parents, and ½ maravedi for every unmarried female over twelve. Married people paid 20 solidi. The rabbinate tax, known as "Arabiado," fell to the crown. From the reign of King Sancho II., who was interested in the development of the navy, the Jews were obliged to pay a navy tax. For each ship fitted out by the king they had to provide an anchor and a new anchor-tow sixty ells long, or instead to make a money payment of 60 livres. A poll-tax of 1 maravedi was levied on them in several places, also a customs and a road tax, from which Christians were exempt. The Jews paid King Affonso IV. (1325–57) 50,000 livres annually in direct taxes. All that a Jew bought or sold was subject to a special tax—each head of cattle or fowl which he killed, every fish and every measure of wine that he bought. The special taxes, as in other states, were based on the principles then generally recognized with regard to the position of the Jews, but restrictions were first enacted upon recognition of the canonical law and its incorporation into the law of the land.

Favorable Attitude of Diniz.

Under Diniz (1279–1325), the son and successor of Affonso III., the Jews remained in the favorable situation they had enjoyed up to that time. This was due in no small measure to the influence which D. Judah, chief rabbi at that time, and D. Gedaliah, his son and successor, who were also the king's treasurers, had with the king. Gedaliah's representations as to the partiality of the judges was not without effect. The favor and protection, however, granted the Jews by the king increased the hatred of the clergy against them. They complained that Diniz permitted the presence of Jews at his court and entrusted them with official positions, that he did not compel them to wear badges, and that he allowed them the free exercise of their religion. "The Jews are becoming proud and conceited," they reported to Rome; "they adorn their horses with tassels, and indulge in a luxury that has an injurious effect on the inhabitants of the country." But not until the reign of Affonso IV. (1325–57), who was unfavorably disposed to the Jews, did the clergy accomplish anything with their complaints. Immediately after his accession the law was enforced by which Jews were prohibited from appearing in public without a badge—the six-pointed yellow star in the hat or on the upper garment—and were forbidden to wear gold chains. He limited their freedom of emigration, declaring that no one who owned property of the value of 500 livres might leave the country without royal permission, under penalty of forfeiting his property, which, together with that of those who went with him, would fall to the king. They had also to suffer from the growing hatred of the populace, incited by the clergy, who made the Jews responsible for the plague which raged in the year 1350. King Pedro I. (1357–67), however, who was a model of justice, protected them against the violence of the clergy and nobles (see Pedro I.), and under his benevolent rule their prosperity increased. His body-physician was Rabbi Mór D. Moses Navarro, who together with his wife established a large entail near Lisbon.

Under Ferdinand I. (1367–83), who was a spendthrift and who employed his Jewish treasurer D. Judah

Under Ferdinand I.

in his financial operations, and still more under the regency of his wife, the frivolous and highly unpopular Leonora, the Jews were prominent in Portugal. After the death of the king, Leonora deposed D. Judah and the Jewish collector of customs at Lisbon on the representations of the city deputies; but when she wished to have her daughter Beatrix and the latter's husband, John I. of Castile, recognized as regents of the country, and the people rebelled, killed Leonora's favorites, and proclaimed John vice-regent of the kingdom (1385), Leonora fled, accompanied by her confidants, the above-mentioned D. Judah and the wealthy D. David Negro-Yaḥya. Disputes between her and John I. of Castile, who waged war against Portugal, ended in an open breach on the occasion of the nomination to the head rabbinate of Castile. Leonora demanded the place for her favorite D. Judah, but the king, at the desire of his wife, appointed D. David Negro-Yaḥya. Embittered by this, Leonora plotted against the life of her son-in-law; but her plan was frustrated by D. David Negro, and Leonora was banished to a convent in Tordesillas; the life of D. Judah was spared on the plea of D. David Negro. The possessions of D. Judah, D. David, and other Jews who had sided with the banished queen and had fled from Portugal, were confiscated and given to the bravest knights by D. John, who became king after the withdrawal of the King of Castile (1411).

John I. a Friend to the Jews.

John I., in spite of the fact that he favored conversion and granted special privileges to the converted, was a friend and protector of the Jews. Through the efforts of Rabbi Mór D. Moses Navarro, they were shielded from the severe persecutions which their coreligionists in Spain experienced in 1391, and also from the zeal and sermons of conversion of Vicente Ferrer. John protected the Jews who had fled from the persecutions in Spain. On the other hand, he enforced the laws compelling the Jews to wear the badge and prohibiting them from entering Christian taverns or holding official positions; but these were often disregarded. Only a short time before his death (1433) he was accused of having Jewish physicians at the court and of permitting Jewish tax-collectors to exercise executive authority. His son Duarte (1433–1438) tried completely to separate the Jews from the Christian population, in spite of the influence exerted over him by his body-physician and astrologer Mestre Guedelha (Gedaliah) ibn Solomon ibn Yaḥya-Negro. When the latter, as is said, advised the king to postpone the ceremonies of coronation and the king refused to do so, he announced to him that his reign would be short and unfortunate. Duarte was indeed unfortunate in his undertakings. His brother D. Fernando, who borrowed large sums from D. Judah Abravanel and sent the king a Jewish surgeon, Mestre Joseph, from Fez, in 1437, died in a Moorish prison; and Duarte himself, while still in the full vigor of manhood, was carried off by the plague after a short reign. Under Duarte's son, the mild and gentle Affonso V. (1438–81), "who exercised justice and kindness toward his people," the Jews again enjoyed freedom and prosperity. It was their last tranquil period upon the Pyrenean peninsula. They resided outside the Juderias; they were distinguished from the Christians by no external tokens; and they held public offices. Affonso V. appointed D. Isaac Abravanel to be his treasurer and minister of finance, and several members of the Yaḥya family were received at court. Joseph ben David ibn Yaḥya stood in especial favor with the king, who called him his "wise Jew," and who, being himself fond of learning, liked to discuss scientific and religious questions with him (Ibn Verga, "Shebeṭ Yehudah," pp. 61 *et seq.*, 108 *et seq.*).

Revolt of 1449.

The favors shown to the Jews and the luxury displayed by them, which even the king with all his gentleness reproved, increased the hatred of the people more and more. In 1449 for the first time in Portugal this feeling broke out in a revolt against the Jews of Lisbon; the Juderia was stormed, and several Jews were killed. The king intervened, and imposed strict penalties on the ringleaders, but the complaints against the Jews continued. At the assemblies of the Cortes in Santarem (1451), Lisbon (1455), Coimbra (1473), and Evora (1481) restrictions were demanded. "When D. Affonso died," says Isaac Abravanel, "all Israel was filled with grief and mourning; the people fasted and wept."

Under John II.

Affonso was succeeded by his son John II. (1481–1495), a morose, distrustful person, who did away with the powerful lords and the house of Bragança in order to create an absolute kingdom, and seized their possessions for the crown. He showed favor to the Jews, and as often as it was for his advantage employed them in his service. His body-physicians were D. Leão and D. Joseph Vecinho, the latter of whom, together with D. Moses, the king's mathematician, had also made himself useful in the art of navigating; his surgeon was a D. Antonio, whom he induced to accept Christianity, and who then wrote a slanderous book against his former coreligionists. The king employed the Jews Joseph Capateiro of Lamego and Abraham of Beja to transact business for him. He was also friendly toward those Jews who, exiled from Spain, had sought refuge in Portugal; he promised to receive them for eight months in return for a poll-tax of 8 crusados to be paid in four instalments, and to provide enough ships for them to continue their journey. His only purpose in granting them protection was to replenish the state treasury. He appointed Oporto and other cities for their temporary residence, although the inhabitants protested. The number of immigrants amounted to nearly 100,000. From Castile alone more than 3,000 persons embarked at Benevento for Bragança; at Zamora, more than 30,000 for Miranda; from Ciudad-Rodrigo for Villar, more than 35,000; from Alcantara for Marvão, more than 15,000; and from Badajoz for Elvas, more than 10,000—in all more than 93,000 persons (Bernaldez, in A. de Castro, "Historia de los Judios en España," p. 143). John II. did not keep his promise. Not until after a long delay did he provide ships for them. The suffering which the emigrants were obliged to endure was terrible. Women and girls were outraged by the ship captains and sailors in the presence of their husbands and parents, and were then thrown into the water. The Portuguese chroniclers agree with Jewish historians in the description of these fiendish acts. Those who tarried in the country after the prescribed period were made slaves and given away. John went even further in his cruelty. He tore the little children away from the parents who remained behind, and sent them to the newly discovered island of St. Thomas; most of them died on the ships or were devoured on their arrival by wild beasts; those who remained alive populated the island. Often brothers married their own sisters (Usque, "Consolaçam," etc., p. 197a; Abraham b. Solomon, "Sefer ha-Ḳabbalah," in Neubauer, "M. J. C." i. 112). John II. is called "the Wicked" by Jewish historians and once also "the Pious."

Under Manuel the Great.

After John's death his cousin and brother-in-law D. Manuel, called "the Great," ascended the throne of Portugal (1495–1521). At first he was favorably inclined toward the Jews, perhaps through the influence of Abraham Zacuto, his much-esteemed astronomer; he restored to them the freedom which John had taken from them and generously declined a present of money which the Jews offered him in token of their gratitude. Political interests, however, brought about only too soon a change in his attitude. Manuel thought to unite the whole peninsula under his scepter by marrying a Spanish princess, Isabella, the young widow of the Infante of Portugal and daughter of Ferdinand of Aragon and Isabella of Castile. The latter couple, who had driven the Jews out of their own land (1492), made their consent dependent on the condition that Manuel should expel all the Jews from his country. He brought the matter before his state council, some members of which warned him against the expulsion of such a useful and diligent people, who would settle in Africa, where they would add strength to the Mohammedans and become dangerous to Portugal. On the other hand, the party hostile to the Jews referred to Spain and other states in which Jews were not tolerated. The king's course was decided by Isabella herself, who wrote to him to the effect that she would not enter Portugal until the land was cleaned of Jews (G. Heine, in Schmidt's "Zeitschrift für Geschichte," ix. 147). On Nov. 30, 1496, the marriage contract between Manuel and Isabella was signed, and on Dec. 4 of the same year the king issued an order at Muja (Muga), near Santarem, directing that all Jews and Jewesses, irrespective of age, should leave Portugal before the end of Oct., 1497, under penalty of death and confiscation of their property; that any Christian found concealing a Jew after the expiration of the prescribed period should be deprived of all his property; and that no future ruler on any pretext whatever should permit Jews to reside in the kingdom. The king granted the Jews free departure with all their property, and promised to assist them as far as possible (the decree of banishment, which, according to Zacuto, "Yuḥasin," p. 227 [where כ"דלדיזיימבר should be read instead of כ"ו], was issued Dec. 4, is found in the "Ordenaçoōs d' el Rey D. Manuel" [Evora, 1556], ii. 41, and in Rios, "Hist." iii. 614 *et seq.*; see also "R. E. J." iii. 285 *et seq.*).

Forcible Baptism of Children.

In order to retain the Jews in the country as converts Manuel issued the inhuman decree that on a certain day all Jewish children, irrespective of sex, who should have reached their fourth year and should not have passed their twentieth should be torn from their parents and brought up in the Christian faith at the expense of the king. He did this "for reasons which compelled him to it," according to the assertion of Abraham b. Solomon of Torrutiel, on the advice of the converted Levi ben Shem-Ṭob ("Sefer ha-Ḳabbalah," ed. Neubauer, *l.c.* i. 114) and in opposition to the will of his state council assembled at Estremoz, which, with the noble bishop D. Fernando Coutinho at its head, emphatically declared against this enforced baptism. The Jews in Evora, as in the country generally, received the news of the intended deed on Friday, March 17, 1497; and in order that parents might not have time to get the children out of the way, the king had the crime committed on Sunday, the first day of the Passover, March 19 (not early in April, as is usually stated; see Zacuto, *l.c.* p. 227).

Compulsory Conversion of 20,000 Jews.

According to Usque (*l.c.* p. 198), Jews up to the age of twenty-five years ("vintecinco annos"; not fifteen, as Grätz, "Gesch." viii. 392, declares) were taken; according to Herculano (*l.c.* i. 125), the age limit was twenty years (see also Goes, "Chron." xx. 19). Pathetic scenes occurred on this occasion. Out of sympathy and compassion many Christians concealed Jewish children that they might not be separated from their parents. Many parents smothered their children in the last farewell embrace or threw them into wells and rivers and then killed themselves. "I have seen with my own eyes," writes the noble Coutinho, "how a father, his head covered, with pain and grief accompanied his son to the baptismal font and called on the All-knowing as witness that they, father and son, wished to die together as confessors of the Mosaic faith. I have seen many more terrible things that were done to them." Isaac ibn Zachin, the son of an Abraham ibn Zachin, killed himself and his children because he wished to see them die as Jews. As the last date for the departure of the Jews drew near the king announced after long hesitation that they must all go to Lisbon and embark there. About 20,000 persons flocked together to the capital and were driven like sheep into a palace with a seventeen-window front, destined for the temporary reception of foreign ambassadors. On its site to-day stands the Donna Maria Theater. Here they were told that the time allotted for their departure had elapsed, that they were now the king's slaves, and that he would deal with them according to his will. Instead of food and drink they received the visits of the converted Mestre Nicolão (body-physician to the young queen) and Pedro de Castro, who was a churchman and brother of Nicolão. All sorts of promises were made in the attempt to induce the Jews to accept Christianity. When all attempts to shake their faith had failed the king ordered his bailiffs to use force. The strongest and handsomest Jewish young men were dragged into church by the hair and beard to be baptized.

Only seven or eight heroic characters, "somente sete ou vito cafres contumasses," as Herculano reports from a manuscript, offered an obstinate opposition; and these the king caused to be transported across the sea. Among them were probably the physician Abraham Saba, whose two sons were forcibly baptized and thrown into prison; Abraham Zacuto, the mathematician and astrologer of D. Manuel; and the scholar Isaac b. Joseph Caro, who had fled to Portugal from Toledo and had here lost all his sons.

Protection for Maranos.

Even the Portuguese dignitaries, and especially Bishop Osorius, were deeply moved by this cruel compulsory conversion; and perhaps it was due to the latter that Pope Alexander VI. took the Jews under his protection. Manuel, perhaps advised by the pope to do so, adopted a milder policy. On May 30, 1497, he issued a law for the protection of the converted Jews, called "Christãos novos" (Neo-Christians), according to which they were to remain undisturbed for twenty years, the authorities to have during that time no right to impeach them for heresy. At the expiration of this period, if a complaint should arise as to adherence to the old faith only a civil suit was to be brought against them, and in case of conviction the property of the condemned was to pass to his Christian heirs and not into the fiscal treasury. The possession and use of Hebrew books were forbidden except to converted Jewish physicians and surgeons, who were allowed to use Hebrew medical works. Finally, a general amnesty was promised to all Neo-Christians (documents in Kayserling, "Geschichte der Juden in Portugal," pp. 347 *et seq.*).

Those Jews who were living as pretended Christians took the first opportunity to leave the country. Whoever could sold his property and emigrated. Large numbers of secret Jews set sail for Italy, Africa, and Turkey. Thereupon, on April 20 and 21, 1499, Manuel prohibited the transaction of business with Neo-Christians and forbade the latter to leave Portugal without the royal permission. They were thus obliged to remain in a country in which a fanatical clergy was constantly inciting against them a populace that already hated and despised them. In April, 1506, a savage massacre occurred in Lisbon. On April 19 and the following days over 2,000 (according to some over 4,000) secret Jews were killed in a most terrible fashion and burned on pyres. Manuel inflicted a severe penalty on the Dominican friars who were the leaders in the riot; they were garroted and then burned, while the friars who had taken part in the revolt were expelled from the monastery. The king granted new privileges to the secret Jews and permitted them, by an edict of March 1, 1507, to leave the country with their property. To show them his good-will he renewed the law of May 30, 1497, and on April 21, 1512, prolonged it for a further period of twenty years. In 1521, however, he again issued a law forbidding emigration under penalty of confiscation of property and loss of personal freedom.

Introduction of the Inquisition (1531).

So long as Manuel lived the Neo-Christians or Maranos were not disturbed, but under his son and successor, John III. (1521–57), the enmity against them broke out anew. On Dec. 17, 1531, Pope Clement VII. authorized the introduction of the Inquisition into Portugal, after the Maranos of that country had prevented it for fifty years. The number of Maranos who left the country now increased steadily, especially under the reign of King Sebastian (1557–78), who permitted them free departure, in return for the enormous payment of 250,000 ducats, with which sum he carried on his unfortunate war against Africa.

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Resettlement.

The anticlerical movement instituted by Marquis Pombal, the all-powerful minister of King Joseph I. (1750–77), lessened the rigor of the Inquisition. As early as May 2, 1768, the lists containing the names of the Neo-Christians were ordered to be suppressed; a law of May 25, 1773 (the year when the Jesuit order was abolished), decreed that all disabilities based on descent, chiefly directed against the Maranos, should cease; and finally the Inquisition, whose powers had been considerably restricted by a law of Sept. 1, 1774, was altogether abolished on March 31, 1821.

The first Jew to settle in Portugal after the expulsion of 1497 was Moses Levy, an English subject from Gibraltar ("Jew. Chron." Oct. 21, 1904, p. 10), although the treaty of Utrecht (1713), by which Gibraltar had been ceded to England, had expressly stipulated (article x.) that the Jewish subjects of England should not have the right of residence in Portugal. The statement of Thiers ("Histoire du Consulat et de l'Empire," xi. 71, Paris, 1851) that the French troops upon their invasion of Portugal in 1807 were hailed by 20,000 Jews, is certainly a gross exaggeration, as is also the statement ("Revue Orientale," 1841, vi.; reprinted in "Allg. Zeit. des Jud." 1841, p. 681) that there were 2,000 to 2,500 Jews in Portugal in 1825. It has been proved, however, that as early as 1801 the Jews of Lisbon bought a plot in the English cemetery of that city, where the oldest tombstone still extant bears the date of 1804. A formal motion, proposed by Joseph Ferrão in the Cortes, Feb. 26, 1821, to admit the Jews into the country, was defeated; and the constitution of 1826, while declaring Roman Catholicism to be the state religion, allowed foreigners freedom of worship, provided they conducted it in places not bearing the signs of a public house of worship.

Outside of Lisbon there is only one congregation in Portugal possessing a house of worship (erected 1850), namely, that of Faro; it numbers about fifteen families and dates from 1820. A few Jews are living in Evora, Lagos, and Porto; but they are not organized into congregations. A settlement, which has of late been steadily decreasing, exists in S. Miguel on the Azores; but it is so small that its members have to send to Gibraltar every year for some coreligionists in order to secure the required MINYAN for the services of the great holy days.

The Jewish inhabitants of Portugal numbered in 1903 about 500 souls in a total population of 5,428,591. Most of them are merchants and shipowners, while a few are professors, among them being Jacob Bensaudo, who holds the chair of English at Porto and has published various text-books. James Anahory Athias is an officer in the navy ("Jew. Chron." Jan. 31, 1902). Lisbon has a rabbi, and Faro a ḥazzan. The rabbinical office in Lisbon was occupied for a long time by Jacob Toledano of Tangier, who died in 1899; the present (1905) incumbent is Isaac J. Wolfinsohn. Guido Chayes, Portuguese consul in Leghorn, was made a count by King Carlos in 1904 ("Vessillo Israelitico," 1904, p. 196). Sir Isaac Lyon Goldsmid was created Baron of Palmeira in 1845, and Sydney James Stern, now Lord Wandsworth, was created a viscount in 1895.

D.

PORTUGALOV, BENJAMIN OSIPOVICH: Russian physician and author; born at Poltava 1835; died at Samara 1896. After studying medicine at the universities of Kharkov and Kiev, he served for a time as army surgeon. He then settled in the government of Perm, where, however, he was not permitted to practise medicine. Portugalov therefore sought occupation in the field of literature. His first article ("Shadrinsk i Cherdyn") was published in the "Arkhiv Sudebnoi Meditziny"; his next contributions were to the "Dyelo" and "Nedyelya," mainly on hygienic subjects. At last an opportunity came to him to take up the practise of medicine; he was appointed city physician at Krasnoufimsk, in the government of Perm, thereafter becoming successively sanitary supervisor of two mining districts in the Ural Mountains and district physician (1870-1880) of Kamyshlova, Samara, etc. Portugalov devoted much of his time to philanthropic work, maintaining an especially active campaign against drunkenness. In his last years he expressed his sympathy with the New Israel movement then developing in Russia.

Portugalov's works include: "Voprosy Obshchestvennoi Gigiyeny" (1874); "Yevrei Reformatory" (St. Petersburg, 1882); "Znamenatelnyya Dwizheniya v Yevreistvye" (*ib.* 1884).

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POSEḲIM. See PESAḲ.

POSEN: Province of Prussia; formerly a part of the kingdom of Poland, it was annexed by the former country after the partition of the latter in 1772 and 1793. In the first half of the thirteenth century, when the Germans crossed the frontier and began to settle in the territory of Posen, a large number of Jews seem to have come with them. Even before that time, however, Jews were living in Great Poland, which covered a somewhat larger area than the modern province of Posen. Thus they are mentioned as residents of Deutsch-Krone in the eleventh century, of Gnesen in the eleventh and twelfth centuries, and of Meseritz in the fourteenth century. The dates of the first allusions to Jews in the principal cities of Great Poland are as follows: Kalisz, 1354; Posen, 1379; Peisern, 1386; Schmiegel, 1415; Inowrazlaw (Hohensalza), 1447; Schneidemühl, sixteenth century; Lenczyce, 1517; Schwerin-on-the-Warta, 1520; Bromberg, 1525; Fraustadt, 1526; Lowicz, about 1537; Prime, 1553; Brzeaz, 1555; Petrikau, 1555; Exin, 1559; Schrimm, 1573; Lissa, 1580 or shortly afterward; Schwersenz, 1590; Neustadt, 1595; Grätz, 1597; Kempen, seventeenth century, shortly after the founding of the city; Wronke, 1607; Warsaw, 1608; Krotoschin, 1617; Wreschen, 1621; Pakosch, 1624; Samter, 1626; Kolo, 1629; Fordon, 1633; Jarotschin, 1637; Nakel, 1641; Filehne, 1655; Kobylin, 1656; Rogasen, 1656; Lask, 1685; Wollstein, 1690; Rawitsch, 1692; Obornik, 1696; and Goslin, 1698. See POLAND, under RUSSIA.

In a document which was issued by Sigismund I., dated Aug. 6, 1527, R. Samuel Margolioth of Posen was confirmed as chief rabbi of Great Poland, and was vested with important powers over all the Jews of that district. The synod of Great Poland, which had at its disposal a stated clerk ("sofer medinah"), tax-assessors and tax-collectors, is first mentioned in 1597; it sat in that year and in 1609 at Posen, several times between 1635 and 1649 at Gnesen, in 1668 at Kalisz, in 1681 at Neustadt-on-the-Warta, in 1691 at Jarotschin, and in 1733 at Kobylin. Its functions included the election of the chief rabbi of Great Poland, the adoption of measures of protection against common dangers (especially the frequent charge of ritual murder), the collection of the poll-tax and of sums needed for the general welfare, the negotiation of loans for communal purposes, the subvention of works of Jewish literature, and approbations for printing (see APPROBATION).

During the Black Death.

The Jews of Great Poland were not exempt from persecution, which, however, generally occurred in times of war or economic depression. An outbreak against them took place on the German frontier in 1349, the year of the Black Death, when 10,000 Jews were killed, the commercial retrogression of Great Poland in the fourteenth century being ascribed to this persecution. Many Jews were martyred during the war between Sweden and Poland in 1656; and a smaller number died in the Northern war in 1707 and 1716. Social oppressions were frequently caused by the Catholic clergy and by the German merchants for religious and commercial reasons. The clergy first legislated concerning the Jews of Great Poland in 1267 at the

Council of Breslau, in accordance with the canons of the Lateran Council. The right to give permission for the building of new synagogues was reserved to the Archbishop of Gnesen and the Bishop of Posen. In the twelfth century Jews were employed at Gnesen as farmers of the mint and as coiners, a few under Boleslaw IV. (1146–73), and a larger number under Mieczyslav III. (1173–77, 1195–1202). The inscriptions on these coins are partly in pure Hebrew, and partly in Polish in Hebrew letters, as ברכה טובה, ברכות ברכה, משהא קרל פולסקי (*i.e.*, "Mieszko król Polski" [Mieszko, Polish king]), משקא יוסף ("[May God] increase Mieszko"), and אברהם בר יצחק. Similar coins are found in the cabinets of the Polish aristocracy, the Radziwills, Sapiehas, and others, in the Thomson collection at Copenhagen, and in the Pretorius collection at Breslau.

It is noteworthy that in the fourteenth century the "grod" or county courts took up the cases of Jewish creditors against their aristocratic debtors; that Jews were permitted to acquire land, a privilege which was subsequently repealed; that women as well as men engaged in money-lending; and that a case set for a Sabbath was postponed to another day on the Jews' account. It appears that all the Jews of Great Poland carried their cases against the aristocracy to the "grod" of Posen, not to the courts of the other cities. Although their condition was more favorable than in later centuries, as is evidenced by the fact that the epithet "unbelieving Jews," subsequently current, was not applied to them at that time, the general statutes of the archdiocese of Gnesen decreed that they should wear a piece of blood-red cloth on the breast. In general they were not permitted in the cities under the jurisdiction of prelates, and in some instances they were expelled from some of the other towns also.

Privileges and Jurisdiction.

In the following centuries the Jews were subjected to varying treatment, according as the cities or territories were under royal, ecclesiastical, or aristocratic dominion. The words of R. Moses Isserles, uttered with regard to Little Poland, are applicable to his coreligionists of Great Poland as well: "Every city has its special tax and its special governor; and even the king [of Poland] does not rule over them, but only their own lord of the manor." These lords granted privileges to their Jews, acted as their judges, and even sentenced them to death, while from them the numerous Jewish gilds received their statutes. The Jews followed many callings at this time, being tailors, furriers, bakers, braiders, butchers, glaziers, tanners, barbers, goldsmiths, gold-embroiderers, gold-refiners, jewelers, button-makers, capmakers, seal-engravers, silk-dyers, horn-workers, cooks, porters, musicians, etc.

In the course of centuries numbers of German Jews fled to Poland from the hardships which they suffered at home; in 1474, emigrants went from Bamberg to Posen; in 1510, from the electorate of Brandenburg to Meseritz; after 1670, from Vienna to Schwersenz; and in 1700, from Fulda to Schwerin-on-the-Warta.

The ritual of Great Poland differed in various points from that observed elsewhere, containing, for example, its own אל ארך אפים for morning worship on Mondays and Thursdays. Hebrew printing-presses existed at Lissa and Posen in the sixteenth century, although no extant work can with certainty be assigned to those establishments. Between 1772 and 1775 Frederick the Great held the northern part of the country, the so-called district of the Netze, which contained more than 6,000 Jews. It was contrary to the policy of Prussia to tolerate such a large number of Jews within its borders; and since they were not all engaged in profitable employments, Frederick decided to send at least two-thirds of them across the Polish boundary-line, a course from which his officials were unable for some years to dissuade him. Jewish affairs were regulated by the "General-Juden-Reglement" of Aug. 9, 1773, which deprived the Jews of their old privileges, their treatment being dictated by fiscal considerations. When the southern part of the country also came under Prussian rule, in 1793, one-twentieth of the population consisted of Jews. On the day on which homage was paid to the new ruler they recited a prayer in Hebrew and one in German, the latter composed by Hartwig Wessely. The status of the Jews was now determined by the "General-Juden-Reglement" of April 17, 1797, which aimed to make them, as mechanics and tradesmen, useful members of the state. Again they lost their old privileges; nor was there any improvement in their condition when, ten years later, the country was made part of the duchy of Warsaw. The monstrous kasher-meat tax was especially burdensome to the Jews. They rejoiced in their reunion with Prussia in 1815; but they did not obtain their promised political equality until the enactment of the "Jews' Law" of June 1, 1833, which conferred citizenship upon the wealthy and educated classes, and that of July 23, 1847, which put the Jews on a par with their brethren of the older Prussian provinces. The censuses of the Jews in the province are as follows: 43,315 in 1797 and 1804; 9,690 families in 1809; 65,131 Jews in 1825; 77,102 in 1840; 76,757 in 1849; 62,438 in 1875; 44,346 in 1890; and 40,019 in 1900. The decrease is due to emigration to the west of Europe and to foreign countries.

"General-Juden-Reglement."

The ghettos of Posen have produced many prominent men, such as the historians Heinrich Graetz of Xions and Julius Fürst of Zerkowo, the philosopher Moritz Lazarus of Filehne, the politician Eduard Lasker of Jarotschin, and the composer Louis Lewandowski of Wreschen.

The City of Posen: Posen, the capital of the province, containing (1903), among 117,014 inhabitants, 5,810 Jews, was always the principal community of Great Poland, except in the last two-thirds of the eighteenth century, when it temporarily gave place to Lissa; and it took precedence at the Council of Four Lands whenever that body assembled in Great Poland. The earliest Jewish settlement (probably on the right bank of the River Warta) in the city of Posen, was under the jurisdiction of the king, not of the municipality. Subsequently it included the Judenstrasse, the Schumacherstrasse, and a portion of the Wrackerstrasse. Most of the houses were built of wood, so that there were frequent conflagrations, with attendant robbery and murder; and the catastrophes of 1590 are commemorated in the elegies of two liturgical poets. The students of the Jesuit college became troublesome neighbors in 1573; and they were restrained from attacking the Jews only in consideration of a money payment. In the sixteenth century commerce was restricted, although at that time the Jews, who numbered 3,000, formed nearly one-half of the entire population. There were 49 stone houses in the Jews' street in the early part of the sixteenth century; 80 in 1549; 75 in 1590 before the fire of that year; 137 altogether in 1641; 98 in 1710; and 109 in 1714. At the beginning of the seventeenth century the community, in spite of its many sufferings, numbered 2,300 persons; but this number was subsequently reduced to the extent of one-half.

The following is a description of the communal constitution in the seventeenth and eighteenth centuries. At the head of the community were five "parnasim" (directors), assisted by three "ṭubim" and five councilmen, this board of thirteen being called a Ḳahal. Seven "memunnim" acted as a kind of police, and five municipal representatives ("ṭube ha-'ir") decided cases involving real estate, while seven men supervised the morals, etc., of the members, and the "parnase medinah" watched over Jews from other places who merely sojourned in Posen. Each synagogue had its directors; and artisans, working men, and even Jewish servant-girls, were organized in unions presided over by elected officers. There were several civil courts, in which the associate rabbis as well as the chief rabbi sat; and there was, furthermore, a mixed court in which Jewish and Christian judges decided cases between those of the two creeds. All these officials were under oath and, with the exception of the chief rabbi, were elected annually during the intermediate days of Passover by the "kesherim" (trusty men) of the congregation.

Increased Taxation.

In consequence of the Swedish war, political disorders, and accusations of ritual murder, which were especially virulent in 1736, the population diminished, while the debts to the nobility, churches, convents, and Catholic clergy increased rapidly, amounting in 1774 to the enormous sum of 947,546 gulden 19 groschen, which was reduced by a state commission to 686,081 gulden 20 groschen. These debts had not been entirely paid even as late as 1864. The community began to flourish under Prussian rule; and up to about 1850 was the largest in Prussia.

Posen has produced a large number of men prominent in many fields of activity. The first Talmudists of the city are mentioned about the middle of the fifteenth century; and the following rabbis have officiated there:

Pechno (mentioned 1389–93); **Moses Mariel** (*c.* 1455); **Moses b. Isaac Minz** (1474–1508); **Menahem Mendel Frank**; **Moses** (1516); **Samuel Margolioth** (*c.* 1527–51); **Schachno** (1544); **Solomon b. Judah Löbisch Liebermann** (*c.* 1551–57); **Aaron** (1557); **Eliezer Ashkenazi** (1580); **Solomon b. Judah Löbisch II.** (*c.* 1581); **Judah Löw b. Bezaleel** (1585–88, 1592); **Mordecai Jaffe** (*c.* 1599-1612); **Aaron Benjamin b. Ḥayyim Morawczyk** (*c.* 1623–31); **Simon Wolf b. David Tebele Auerbach** (*c.* 1625–29); **Ḥayyim b. Isaac ha-Kohen** (1630–35); **Moses b. Isaiah Menahem**, called **Moses Rabbi Mendels** (1635–41); **Sheftel b. Isaiah Horowitz** (1641–58); **Isaac b. Abraham** (1667–85); **Isaiah b. Sheftel Horowitz** (1688–89); **Naphtali Kohen** (1690–1704); **Jacob b. Isaac** (1714–29); **Jacob Mordecai b. Naphtali Kohen** (1732-1736); **Raphael Kohen** (1774–76); **Joseph Ẓebi Hirsch Janow b. Abraham** (1776–77); **Joseph (ha-Ẓaddiḳ) b. Phinehas** (1780-1801); **Moses Samuel b. Phinehas** (1802–6); **Akiba Eger** (1815–37); **Solomon Eger** (1839–52); **Moritz Goldstein** (preacher, 1848–53); **Joseph Perles** (at the Brüdergemeinde, 1862-71); **Wolf Feilchenfeld** (after 1872); and **Philipp Bloch** (at the Brüdergemeinde from 1871 to the present time, 1905).

Gnesen: According to a legendary account a synagogue existed at Gnesen as early as 905. At the end of the fifteenth and the beginning of the sixteenth century the Jews of Gnesen paid large taxes to the king. In 1499 Cardinal-Archbishop Frederick protected them against the exorbitant demands of the Jewish tax-collector; in 1567 they were given two royal letters of protection, one relating to the woolen trade, and the other regarding taxes unjustly collected from them; and four years later a Jew was placed under the exclusive jurisdiction of the king.

In 1582 the Jews made a contract for the construction of a synagogue, and in 1660, on the oath of one of the elders of the community, the king granted them a copy of their earlier privileges, which had been destroyed in a fire in 1637, as well as a general confirmation of their privileges. In 1654 Jesuit students plundered the Jews' street; and two years later some Jews were slain. The statute concerning tailors dates from 1779, Christian merchants being exempted by their statutes from receiving Jews into their gilds. The community of Posen raised a relief fund for its Gnesen brethren after the fire of 1710. In 1819 the archives were burned. In 1744 there were only 60 Jews in the city; but in 1793, when the Prussians took possession, there were 685, including 53 tailors, 10 butchers, and 6 furriers. By 1800 the Jewish population of Gnesen had increased to 761, and by 1857 to 1,750; but in 1900 it numbered only 1,179. The synagogue was built in 1846.

The following rabbis have officiated at Gnesen:

Benjamin, director of a Talmudic school (1560); **Uri Lipmann Ḥefeẓ b. Israel Seligmann** (1588); **Abraham b. Judah ha-Levi** (1605); **Samuel** (*c.* 1608); **Enoch b. Abraham** (1647, 1656); **Mordecai** (*c.* 1780); **Joel Heilprin** (*c.* 1820); **Gebhardt** (1847–52); **M. S. Zuckermandl** (1867); **M. Horovitz** (1875–78); **N. Ehrenfeld** and **M. Jacobson** (since 1890).

The community has numbered among its members liturgical poets, halakic codifiers, and authors of responsa.

Ḳempen: The Jews of Kempen received their privileges in 1674 and 1780 from the lords of the manor; and in 1689 a further privilege protecting them in the exercise of their worship was granted by the provost under orders from the assistant bishop of Breslau. The musicians had their own gild (this still numbered 26 members in 1864). In 1690 the ḥebra ḳaddisha was founded; and in 1797 the synagogue was built, after a conflagration had destroyed the greater part of the Jews' street. At that time there were 1,500 Jews in the city, constituting one-half of the population. In 1840 there were 3,559 Jews in a total population of 6,181; 3,282 in 1857; and 1,059 in 1900. In 1848 the community was ravaged by cholera.

The following rabbis have officiated at Kempen:

Moses b. Hillel (“**ha-Darshan,**” 1691); **Moses Manes** (*c.* 1770); **Meshullam Zalman Kohen** (*c.* 1784); **Joseph M. M.** (*c.* 1800); **Israel Jonah Landau** (1820, 1823); his son **Joseph Samuel Landau** (d. 1837); Israel's son-in-law **Mordecai Zeeb Ashkenazi**; **Meïr Löbush ben Jehiel Michael Malbim** (1841–56); **Jacob Simḥah Rehfisch**; and **L. Münz**, the present (1905) incumbent.

Among the Jews of Kempen have been translators of prayers, authors of Talmudic novellæ, poets, writers, authors of responsa, and preachers.

Krotoschin: The community of Krotoschin suffered so severely by sword and famine during the Swedish war in 1656 that only fifty families remained out of 400. It quickly revived, however, and after the second half of the seventeenth century the Jews were in close industrial relations with Silesia, and had their own synagogue at Breslau, while their Talmud Torah was one of the foremost of the country. Krotoschin, like Posen, Lissa, and Kalisz, was one of the leading communities of Great Poland, sending representatives to the general synod of Great Poland and to the Council of Four Lands. In a document dated 1773 it is called an “important community, with many sages and men learned in the Law.” In 1710 it suffered from a conflagration, receiving aid from Posen. The mutual rights of Jews and Christians as regards liquor licenses were defined in 1726 and 1728, and the statutes of the lord of the manor were promulgated in the latter year and in 1730. In 1738 a fee for every corpse taken to Krotoschin had to be paid to the pastor of each place through which the cortège passed; and in 1828 the recruits' tax was levied in consequence of a conflagration. The synagogue, which was dedicated in 1845, was at that time the finest in the province. In 1800 there were 1,701 Jews in the city, forming the third largest community of Posen. In 1837 there were 2,213 Jews at Krotoschin; 2,098 in 1857; and 670 in 1900.

The following is the list of rabbis:

Hirsch b. Samson (*c.* 1617); **Menahem Man Ashkenazi** (*c.* 1648); **Israel Heilprin**; **Menahem Mendel b. Meshullam Auerbach** (1673; d. 1689); **Ezekiel b. Meïr ha-Levi** (1691, 1700); **Mordecai** (before 1715); **Löb Munk**; **Menahem Mendel Jankau (Jenikau?)** (1726); **Menahem Mendel Auerbach b. Moses** (1732, 1755); **Meshullam Zalman Kohen** (*c.* 1760–70); **Aryeh Löb Caro** (*c.* 1779); **Benjamin b. Saul Katzenelnbogen** (1785, 1792); **Ẓebi Hirsch b. Raphael ha-Kohen** (1825); **Raphael Ẓebi**; **Israel b. Judah Löb** (1844); **Samuel Mendelsohn,** acting chief rabbi (1853, 1858); **David Joël** (1871, 1880); **Eduard Baneth** (1882–95); and **H. Berger,** the present (1905) incumbent (since 1895).

In 1833 a Hebrew printing-press was founded, which has issued a large number of works. This community has numbered among its members many prominent scholars and writers, authors of sermons and of halakic and haggadic novellæ, commentators on the Bible, patrons of Jewish science, grammarians, bibliographers, and printers.

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D. L. LEW.

PÖSING or **BÖSING** (Hungarian, **Bazin**): Small town in the county of Presburg, where on May 27, 1529 (Friday, Siwan 13), thirty Jews were burned to death on the accusation of having murdered a Christian child for ritual purposes. The charge was invented by the lord of the place, Franz, Count of St. Georgen and Pösing, who wished to rid himself of the debts which he owed to the Jews of Marchegg and Pösing. Isaac Mandel, prefect of the Hungarian Jews, demanded protection and justice at the hand of King Ferdinand I. for the Jews of both these places; but the feudal lord did not heed the king's warning. The memor-book of the Cracow ḥebra ḳaddisha records the names of those who suffered death at this time. In order to witness the martyrdom the inhabitants of Neisse, Olmütz, and Vienna, as well as those of the neighboring cities, poured into Pösing. Among those who suffered was Moses b. Jacob Kohen, who with his children voluntarily cast himself into the flames. The Jews of Marchegg were saved, as in the meantime the missing child was found alive.

For centuries after this event Jews were not permitted to live in Pösing, nor even to spend a night there. When a Pösing senator gave shelter to the Jew Lazar Hirsch, the excited populace besought King Leopold I. (1657–1705) to confirm their old right of prohibiting Jews from sojourning there. The king decided in favor of the town, and Lazar Hirsch was compelled to remove to the estate of the counts of Palffy.

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D. A. Bü.

POSNANSKI, ADOLF: Austrian rabbi; born at Lubraniec, near Warsaw, June 3, 1854; educated at the gymnasium, the university, and the rabbinical seminary at Breslau, where he worked under Heinrich Graetz and Manuel Joël, and at the Sorbonne in Paris, where he was reader to the Orientalist Joseph Derenbourg. While a student at Breslau he gave religious instruction in the secondary schools of that city, and officiated as rabbi at Reichenberg, Bohemia, from 1888 to 1891, when he was called to Pilsen. Posnanski is a member of the board of directors of the Gesellschaft zur Förderung der Wissenschaft des Judenthums at Berlin.

His publications are as follows: "Ueber die Religionsphilosophischen Anschauungen des Flavius Josephus," Breslau, 1887; "Shiloh: Ein Beitrag zur Geschichte der Messiaslehre; i. Theil, Die Auslegung von Genesis c. 49, v. 10 im Altertum bis zu Ende des Mittelalters," Leipsic, 1904, containing also quotations from Hebrew and Arabic manuscripts together with rare prints.

S. A. Ki.

POSNER, CARL: German physician and medical writer; born at Berlin Dec. 16, 1854; son of Louis Posner; educated at the universities of Berlin, Bonn, Strasburg, Leipsic (Ph.D. 1875), and Giessen (M.D. 1880). From 1878 to 1880 he was assistant in the pathological institute at Giessen; and till 1886 assistant of Fürstenheim in Berlin, where he settled as a physician. He became privat-docent in 1890, and received the title of professor in 1895.

Since 1889 Posner has been editor of the "Berliner Klinische Wochenschrift," and since 1894 of Virchow's "Jahresbericht über die Leistungen und Fortschritte in der Gesammten Medizin." Among his works may be mentioned: "Diagnostik der Harnkrankheiten," 1893 (2d ed. 1896); and "Therapie der Harnkrankheiten," 1895 (2d ed. 1898).

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

POSNER, DAVID BEN NAPHTALI HERZ: Polish Talmudic compiler; lived about the middle of the seventeenth century in Posen, and later in Krotoschin. He was the author of "Yalkuṭ Dawid" (Dyhernfurth, 1691), homiletic collectanea on the Pentateuch from the Talmud, the Midrashim, and the post-Talmudic authors. The work was edited by his father, Naphtali Herz Spitz. Fuenn's opinion ("Keneset Yisrael," p. 248) that David is identical with David Tebele Posner, author of "Sha'are Ẓiyyon," seems to be erroneous.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 66; Steinschneider, *Cat. Bodl.* col. 863; Brann, in *Monatsschrift*, 1896, p. 524.

E. C. I. Ber.

POSNER, KARL LUDWIG VON: Hungarian manufacturer; born 1822; died 1887 at Budapest. In 1852 he founded the largest printing, lithographing, and bookbinding establishment in Hungary; and he was sent by his government as a commissioner to the expositions of London (1871), Vienna (1873), and Triest (1882). In 1884 he was empowered by Trefort, the minister of education, to introduce the reproduction of maps into Hungary; and that country is greatly indebted to him in connection with the graphic arts and the paper industry. King Francis Joseph I. ennobled him in 1873, and bestowed upon him the title of royal councilor in 1885. His work is successfully carried on by his son **Alfred.**

BIBLIOGRAPHY: *Pallas Lex.* xiv.

S. L. V.

POSNER, MEÏR (called also **Munk** or **Meïr Pinner**): Prussian rabbi; born 1735; died at Danzig Feb. 3, 1807. He was rabbi of the Schottland congregation in Danzig from 1782 till his death.

Posner was the author of "Bet Meïr" (Frankfort-on-the-Oder, 1787; Lemberg, 1836), a commentary on the Shulḥan 'Aruk, Eben ha-'Ezer, and novellæ thereon, entitled "Ẓal'ot ha-Bayit," published together with the former work.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 117-118; Benjacob, *Oẓar ha-Sefarim*, p. 74, No. 355.

D. S. O.

POSNER, SOLOMON ZALMAN: Polish rabbi; born at Landsberg about 1778 (?); died in Loslau in 1863; son of Joseph Landsberg, rabbi of Posen. At Solomon's wish his sons erected a wooden monument over his grave at Loslau.

Posner was the author of several as yet unpublished works, among which are: "Zemir 'Ariẓim," an apologetic work written against young persons who consider the study of the Talmud unnecessary; "Gal 'Ed," moral and instructive letters for sons when leaving the paternal house to attend the yeshibah; "Nir Rash," commentary on the whole Pentateuch, with various notes on Rashi; "Dodo Yegallenu," novellæ on the Talmud; "Bet ha-Niẓoẓ," introduction to the Talmud; "Noṭer ha-Keramim," advice to fathers concerning the support of their families and the education of their children.

In 1870 there appeared in Krotoschin a book entitled "To'ar Pene Shelomoh," which contained, besides Posner's biography after his marriage, biographies of his ancestors as far back as the beginning of the seventeenth century, together with much that refers to the history of civilization at that time and in the eighteenth century. Scholars, however, disagree as to whether the "To'ar" is Posner's own work or a revisal of a manuscript of his, by his eldest son, **Moses,** who was once rabbi of Posen.

BIBLIOGRAPHY: *To'ar Pene Shelomoh*, Krotoschin, 1870; *Ha-Meliẓ*, April 17, 1887, p. 906.

E. C. S. O.

POSQUIÈRES (פותייקיירש or פושקירה) or **VAUVERT:** Town in the department of the Gard, France, where Jews are known to have lived since the twelfth century. When Benjamin of Tudela visited the city, about 1165, the community was composed of forty members, among whom he mentions Joseph ben Menahem, Benveniste, Benjamin, and Abraham and Isaac ben Moses ("Itinerary," i. 5). At its head was ABRAHAM BEN DAVID (RABaD III.); his school was attended by many students from distant countries, whom he welcomed with much hospitality. In 1172 Abraham suffered a short imprisonment, at the close of which his persecutor, Elzéar, the seignior of Posquières, was summoned to Carcassonne by his suzerain, Count Roger II., to explain his conduct toward the famous opponent of Maimonides. It was doubtless after this event that Abraham quit Posquières, to reside sometimes at Lunel and sometimes at Montpellier, but chiefly at Nîmes, where he lived for many years, thus gaining the surname of "Nemsi" (scholar of Nîmes), or "Master of the City of the Woods" ("Rabbi mi-Ḳiryat Ye'arim"). Some Jewish natives of Posquières are mentioned as living at Carpentras in 1400 and at Perpignan in 1413 and 1414. Among the scholars of the city were: Isaac the Blind or Isaac of Posquières, "Father of the Cabala"; his nephew Asher ben David ben Abraham ben David; and the Biblical commentator Menahem ben Simeon.

BIBLIOGRAPHY: Carmoly, *Biographie des Israélites de France*, p. 120; Grätz, *Gesch.* vi. 243, 399; idem, *Les Juifs en Espagne*, transl. by Georges Stenne, p. 365; Gross, *Gallia Judaica*, pp. 446-450; *idem*, in *Monatsschrift*, 1873-74; Joseph Simon, *Histoire des Juifs de Nîmes*, p. 13; Renan-Neubauer, *Les Rabbins Français*, pp. 518-520; *Shebeṭ Yehudah*, pp. 76a, 78a; *Temim De'im*, pp. 227-248; Zunz, *G. S.* iii. 147-150.

G. S. K.

POSREDNIK. See PERIODICALS.

Ernst von Possart.

POSSART, ERNST VON: German actor and author; born at Berlin May 11, 1841. When seventeen years old he was apprenticed to the Schroeder'sche Buch- und Kunst-Handlung, a well-known publishing-house in Berlin, where he became acquainted with the actor Kaiser, who offered to teach him elocution without compensation. After studying for three years, Possart, in 1861, made his début at the Urania amateur theater, Berlin, as *Riccaut* in "Minna von Barnhelm" and *Iago* in "Othello," and with such success that he was engaged to play second character rôles at the city theater of Breslau. There he stayed till 1862, when he accepted an engagement at a Berlin theater, to play leading parts. The following year he was in Hamburg, impersonating the characters formerly undertaken by Görner. From 1864 to 1887 he was connected with the Munich Royal Theater, playing the leading rôles, and becoming in 1873 chief stage-manager ("Oberregisseur"). In 1878 he received the titles of professor and director of the Royal Theater. During his vacations he accepted engagements at the principal German theaters in Europe. From 1880 he produced plays in Munich, with all-star casts. During the five years following his resignation (1887-92) he starred at the leading theaters, visiting America in 1888 and 1890. In 1892 he returned to the Royal Theater as "Generaldirektor," becoming "Intendant" in 1895 and being knighted by the crown of Bavaria. He still (1905) resides in Munich.

His talent as actor and manager is equally great; his judgment of the capability of different actors is remarkable, always recognizing and assigning to each individual the part most suited to him; and he has the faculty of giving life and importance to minor parts. He is also very successful as an instructor, having been the teacher of many actors now prominent.

Possart is at present the foremost of German actors. His repertoire is manifold. He has appeared in Schiller's dramas as *Franz Moor*, *Burleigh*, *Talbot*, *Landvogt Gessler*, *König Philipp*, and *Octavio Piccolomini*; in Lessing's, as *Nathan der Weise* and *Marinelli*; in Goethe's, as *Carlos*, *Mephisto*, *Antonio*, *Alba*, and *Vansen*; in Shakespeare's, as *King John*, *Richard II.*, *Richard III.*, *Hamlet*, *Lear*, *Shylock*, and *Iago*; in Byron's "Manfred" as *Manfred*; in Björnson's "Fallissement" as *Berent*; in Töpfer's "Des Königs Befehl" as *Friedrich der Grosse*; and in Heigel's "Josephine Bonaparte" as *Napoleon*. One of his greatest characters is that of the Jew in "L'Ami Fritz."

Under Possart's directions was built the Prinzregenten Theater at Munich, where under his management the great works of Wagner and Mozart have been ably reproduced.

Possart is the author of: "Königliche Theaterschule München," 1877; "Ueber die Gesammtaufführung des Goethe'schen Faust," 1895; "Die Neueinstudierung und Neuaufführung des Mozart'schen Don Giovanni, der Zauberflöte, des Wallenstein"; "Das Recht des Herzens," drama, 1898; "Im Aussichtswagen," comedy, 1898; "Aus Meinen Erinnerungen," Munich, 1901 (first appeared in the "Münchner Allgemeine Zeitung"); "Festvortrag in der Deutschen Shakespeare Gesellschaft zu Weimar," Weimar, 1901. He has also edited Shakespeare's "King Lear" (1875), "The Merchant of Venice" (1880), "Coriolanus" (1882), and "Pericles" (1884).

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon*.

S. F. T. H.

POSSART, FELIX: German landscape and genre painter; born in Berlin March 7, 1837. He at first intended to pursue a juridical career, and held for some years an office as "Amtsrichter" in his native town; but at length his love for painting became so strong that he decided to devote his entire time to this art. He studied assiduously under Eschke and Gude, and devoted himself especially to painting scenes and landscapes of southern Spain, which country he visited several times, first in 1882. He traveled extensively also in the Black Forest, the Bavarian highlands, Switzerland, and Italy.

Of his paintings the following may be mentioned: "Interior of Alcazar, Seville"; "Moorish House in Granada"; "The Lion Court in the Alhambra"; "View of the Alhambra from Darrothal"; "The Interior of the Cautiva Tower of the Alhambra"; "Frigidarium of the Moorish Bath in the Alhambra"; "The Escorial"; "Landscape of Southern Spain"; "Fort Alicante"; "In the Alhambra's Myrtle-

Grove"; "View of Tangier"; "Christ's Entry into Jerusalem"; and "The Lord's Supper."

BIBLIOGRAPHY: Singer, *Allgemeines Künstler-Lexicon*, Frankfort-on-the-Main, 1898; *Meyers Konversations-Lexikon*, Berlin, 1897.

S. F. C.

POSVELLER, ABRAHAM ABELE. See ABRAHAM ABELE BEN ABRAHAM SOLOMON.

POTCHI, MOSES: Karaite scholar; lived at Constantinople in the second half of the sixteenth century. He belonged to the Maruli family, the name of which was adopted by his son Joseph. Simḥah Luzki attributes to Potchi the unpublished work "Shelemut ha-Nefesh," which deals with the creation of the world, the existence of God, and similar subjects. A poem by Potchi, eulogizing the "Sha'ar Yehudah" (Constantinople, 1581) of Judah Poki, is prefixed to that work.

BIBLIOGRAPHY: Simḥah Luzki, *Oraḥ Zaddiḳim*, p. 26a; Fürst, *Gesch. des Karäert.* iii. 23; Neubauer, *Aus der Petersburger Bibliothek*, p. 64; Gottlober, *Bikkoret le-Toledot ha-Ḳara'im*, p. 204.

K. I. BR.

POTIPHAR (פוטיפר) or **POTI-PHERAH** (פוטי פרע): Name of an Egyptian officer. The form "Potiphar" is probably an abbreviation of "Poti-phera"; the two are treated as identical in the Septuagint, and are rendered Πετρεφῆς or Πετεφρῆς. "Poti-phera" is the Hebrew rendering of the Egyptian "P'-di-p'-R'" = "He whom Ra [*i.e.*, the sun-god] gave." This name has not been found in Egyptian inscriptions; but names of similar form occur as early as the twenty-second dynasty.

Potiphar was the Egyptian officer to whom Joseph was sold (Gen. xxxvii. 36, xxxix. 1). He is described as a "saris" of Pharaoh, and as "captain of the guard" (Hebr. שר הטבחים). The term "saris" is commonly used in the Old Testament of eunuchs; but occasionally it seems to stand in a more general sense for "court official," and sometimes it designates a military officer (II Kings xxv. 19; comp. *ib.* xviii. 17; Jer. xxxix. 3, 13). The second title, "captain of the guard," is literally "chief of the slaughterers," and is interpreted by some to mean "chief of the cooks" (comp. I Sam. ix. 23, 24, where טבח = "cook"). The former is much the more probable meaning here, and is supported by the closely corresponding title (רב הטבחים) of one of the high military officers of Nebuchadnezzar (II Kings xxv. 8, 10; comp. Dan. ii. 14). Nothing, however, of this office is definitely known from Egyptian sources.

Poti-pherah was a priest of On (Heliopolis), whose daughter Asenath became the wife of Joseph (Gen. xli. 45, 50; xlvi. 20). See also JOSEPH.

E. G. H. J. F. McL.

POTOCKI (POTOTZKI), COUNT VALENTINE (ABRAHAM B. ABRAHAM): Polish nobleman and convert to Judaism; burned at the stake at Wilna May 24, 1749. There are several versions of the remarkable story of this martyr, whose memory is still revered among the Jews of Russia as that of the **Ger Zedeḳ** (righteous proselyte). A Russian translation, from the Polish of Kraszewski's "Wilna od Poczátkow Jego do Roku 1750," in which he claims to have followed a Hebrew original, relates that young Potocki and his friend Zaremba, who went from Poland to study in Paris, became interested in an old Jew whom they found poring over a large volume when they entered his wine-shop. His teachings and explanations of the Old Testament, to which they, as Roman Catholics, were total strangers, so impressed them that they prevailed upon him to instruct them in Hebrew. In six months they acquired proficiency in the Biblical language and a strong inclination toward Judaism. They resolved to go to Amsterdam, which was one of the few places in Europe at that time where a Christian could openly embrace Judaism. But Potocki first went to Rome, whence, after convincing himself that he could no longer remain a Catholic, he went to Amsterdam and took upon himself the covenant of Abraham, assuming the name of Abraham ben Abraham.

After residing a short time in Germany, which country he disliked, he returned to Poland, and for a time lived among the Jews of the town of Ilye (government of Wilna), some of whom seemed to be aware of his identity. While in the synagogue of Ilye one day he was irritated into commenting severely upon the conduct of a boy who was disturbing those occupied in prayer and study. The boy's father was so enraged that he informed the authorities that the long-sought "Ger Ẓedeḳ" was in Ilye. Potocki was arrested; the entreaties of his mother and friends failed to induce him to return to Christianity; and after a long imprisonment he was burned alive in Wilna, on the second day of Shabu'ot. It was unsafe for a Jew to witness the burning; nevertheless one Jew, Leiser Zhiskes, who had no beard, went among the crowd and succeeded by bribery in securing some of the ashes of the martyr, which were later buried in the Jewish cemetery. A letter of pardon from the king arrived too late to save the victim.

Potocki's comrade Zaremba returned to Poland several years before him, married the daughter of a great nobleman, and had a son. He remained true to the promise to embrace Judaism and took his wife and child to Amsterdam, where, after he and his son had been circumcised, his wife also became a Jewess; then they went to Palestine.

There is reason to believe that the actual teacher of Potocki, perhaps the one who induced the two young noblemen to embrace Judaism, was their own countryman Menahem Man ben Aryeh Löb of Visun, who was tortured and executed in Wilna at the age of seventy (July 3, 1749). Tradition has brought this Jewish martyr into close connection with the "Ger Ẓedeḳ," but fear of the censor has prevented writers in Russia from saying anything explicit on the subject.

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, p. 120, Wilna, 1860; Gersoni, *The Converted Nobleman*, in *Sketches of Jewish Life and History*, pp. 187-224, New York, 1873; Hurwitz, *'Ammude bet Yehudah*, p. 46a, Amsterdam, 1766; Kraszewski, *Yevreyskaya Biblioteka*, iii. 228-236; B. Mandelstamm, *Ḥazon la-Mo'ed*, p. 15, Vienna, 1877.

H. R. P. WI.

POTSDAM: City in the Prussian province of Brandenburg. It was the residence of the electors of Brandenburg; and here the Great Elector, Frederick William, ratified May 20, 1671, the agreement by which he permitted fifty families of the Vienna exiles (comp. Jew. Encyc. ii. 329, iii. 70) to settle in his dominions. David Michel is the first Potsdam Jew of whom there is record. His name occurs in a document of 1690. In the catalogue of the visitors to the Leipsic fair, Jews of Potsdam are mentioned in 1693 and 1694. The foundation of the congregation, however, dates from the first half of the eighteenth century, when David Hirsch (Präger) received (1730) special letters of protection to enable him to establish silk- and velvet-factories in Potsdam. Other Jewish manufacturers, similarly privileged, soon followed; and in 1743 the congregation, numbering ten families, acquired a cemetery. In 1754 it engaged a ḥazzan, who acted as sexton also, and in 1760 a rabbi, Jehiel Michel, from Poland, who officiated until 1777. In 1767 the first synagogue was dedicated in the presence of the Prince and Princess of Prussia. The report, however, that King Frederick the Great erected this synagogue at his own expense is a legend, based on the fact that he granted the congregation a loan.

The various Jew taxes, to which in 1769 the compulsory purchase of china from the royal porcelain-factory (comp. Jew. Encyc. v. 502b) was added, and the heavy burden of the mortgage on the synagogue, brought the congregation to the verge of financial ruin; but the new constitution, passed in 1776, and the repeal of the law compelling the Jews to buy the royal china restored order. Both Frederick William II. and Frederick William III. showed their interest in congregational affairs by granting subsidies for the remodeling of the synagogue. The congregation showed its patriotism by giving up the silver ornaments of the synagogue for the war fund in 1813. One of its members, Marcus Liebermann, was killed in the war of 1813, and thirteen members of the congregation fought in the Franco-Prussian war (1870–71), one of whom was decorated with the Iron Cross for bravery displayed on the battle-field of Spichern.

A new constitution was adopted in 1888; and the new synagogue, built at a cost of 120,000 marks, was dedicated June 17, 1903. In Jan., 1905, the city council passed an ordinance prohibiting the Sheḥiṭah ("Allg. Zeit. des Jud." Jan. 13, 1905).

Of the rabbis of Potsdam after the above-mentioned Jehiel Michel the following are known: David Koppel Reich, who was bookkeeper in one of the manufactories and officiated temporarily after Jehiel Michel's death; Samuel Apolant (1851–57); Tobias Cohn (1857–96); Paul Rieger (1896–1902); and Robert Kaelter (since 1902). Of the prominent men who were born at Potsdam may be mentioned: the engraver Abraham Abrahamson; the inventor of galvanoplasty, Moritz Hermann von Jacobi; his brother, the mathematician Karl Gustav Jakob Jacobi; the poet, physician, and privy councilor B. Zelenziger; and the medical professors Julius Hirschberg, Martin Bernhardt, and Max Wolff.

In 1900 the Jews of Potsdam numbered 442 in a total population of about 60,000.

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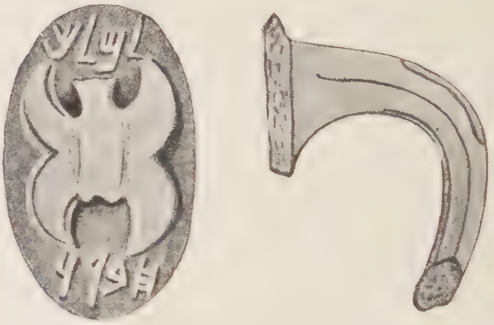
D. R. Ka.

POTTERY.—Biblical Data: There can be no doubt that the Israelites first learned the art of making pottery on Palestinian soil. The nomad in his continual wanderings can not use the breakable wares of the potter; and the proper vessels for the latter's use are the leathern bag and hollowed fruits or wooden bowls. Even after their settlement the Israelites seem to have maintained for some time a disinclination to the use of earthen vessels; and mention of earthenware occurs in only one passage in early literature (II Sam. xvii. 28). Naturally the Canaanites were the teachers of the Israelites; but no doubt the Canaanites in their turn learned the potter's art from the Phenicians, who supplied foreign countries with pottery, and who, perhaps, even went through Palestine peddling their wares. The handicraft does not appear to have developed until the time of the later kings.

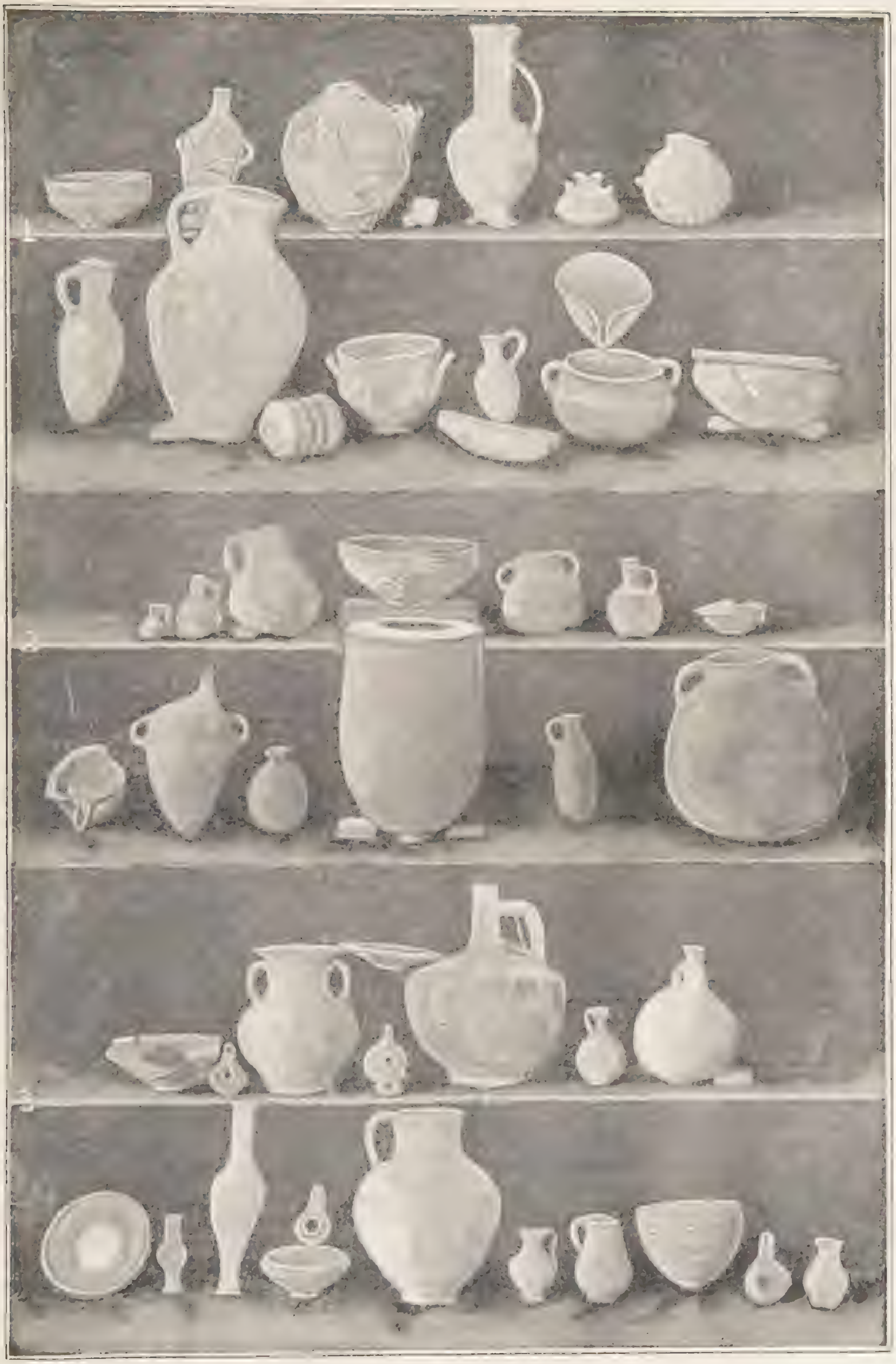
The process by which pottery is made was familiar to the Prophets and to the people. They understood the kneading of the potter's clay ("ḥomer"), which was trodden by the feet (Isa. xli. 25); and Jeremiah mentions the potter's disks ("obnayim"), which, as the name indicates, were two in number, revolving one above the other. The lower and larger disk was set spinning by the feet, while the clay, placed on the upper disk, which followed the motion of the lower one, but could be turned in the opposite direction also, was molded with the hands into the desired shape. The process of burning and glazing vessels is not mentioned until considerably later (comp. Prov. xxvi. 23; Sirach [Ecclus.] xxviii. 34); but there can be little doubt that the Canaanites, and through them the Israelites, learned this part of the craft from the Phenicians at a rather early period. In Jeremiah's time a potter's workshop was probably located in one of the valleys in the neighborhood of the Potters' Gate (comp. Jer. xviii. 1 *et seq.*, xix. 1).



Royal Stamp on Jar-Handle.
(In the possession of the Palestine Exploration Fund.)

The custom of making colored drawings on the vessels was probably also of Phenician origin, and was known at an early period, certainly in pre-exilic times. Some finds at Jerusalem, showing careful execution, must, from their location in the lowest strata, be assigned to the time of the Kings. Compared with these the finds at Tell al-Ḥasi seem very primitive. Perhaps the former are of Phenician workmanship and the latter are domestic imitations. The ornaments in both cases are purely geometric.

It is known that earthenware was frequently used as a symbol of fragility and of that which may be



POTTERY DISCOVERED IN PALESTINE.
1. Pre-Israelitic Period. 2. Jewish Period. 3. Seleucidan Period.
(From Bliss and Macalister, "Excavations in Palestine.")

quickly and completely destroyed (comp. Ps. ii. 9; Isa. xxii. 34; Jer. xix. 11). God, as the Creator, especially as the Creator of man and as the Lord who decides the fate of individuals and nations according to His judgment, is often likened to a potter (Isa. xxix. 16, xlv. 9, lxiv. 8; Jer. xviii. 6, xix. 11; Sirach [Ecclus.] xxxiii. 13). It is probable that the reference in Zech. xi. 13 is to the Temple treasure ("ha-oẓar") and not to the potter ("yoẓer").

E. G. H. W. N.

Various Strata.

Early Pre-Israelitic Period: This period begins with the earliest known pottery (probably before 1700 B.C.), and ceases with the appearance of Phenician and Mycenæan influence (about 1500 B.C.). In deteriorated forms some of the types continued later. The chief characteristics are as follows: (1) the absence of wheel-turned ware, except possibly late in the period; (2) the peculiar ledge-handles fixed on the sides of jars, found also in the early Egyptian ware which connects with the first-dynasty pottery; (3) methods of heating the surface, such as scraping with a comb, and the use of burnished lines on a colored face; and (4) potters' marks, comparable with early Egyptian specimens.

Late Pre-Israelitic Period: The beginning of this period is marked by the appearance of the above-mentioned foreign influence on the pottery of Palestine, about 1500 B.C. How far this influence extended into the Jewish monarchy is yet to be determined; the choice of the name therefore was suggested by the origin of the types. Among the characteristics of the period may be noted the following: (1) almost universal use of the wheel; (2) direct Cypriote (or Phenician) and Mycenæan importations; (3) local imitations of these; (4) introduction of the lamp in its earliest known form (an open bowl with pinched spout and rounded bottom); (5) small teraphim or idols; and (6) painted ornamentation, consisting of lines, zigzags, spirals, birds and other animals, etc. This is perhaps the most unique characteristic. While certain resemblances to Phenician, Mycenæan, and especially Cappadocian motives may be traced, the differences are so great as to permit one to regard this form of decoration as a native production.

Characteristics of Jewish Pottery.

Jewish Period: It has been intimated that the line of demarcation between this period and the preceding one is not distinct. By Jewish pottery are meant those types in which the foreign influence is almost lost, or at best appears in deteriorated forms, and which certainly prevailed during the later years of the Jewish kingdom, though some of them also survived its overthrow. The forms are, as a rule, rude and ungainly, and decoration, except in the style of burnished lines, is rare. Some of the minute flasks are hand-made; but the pottery is generally wheel-turned. Greek importations occur. The most interesting features of this period are the stamped jar-handles, falling into the following two groups: (1) Handles stamped with the Hebrew seal of the potter or owner. On some of these the Phenician characters are exquisite. Though the Divine Name (יהו or יה) often occurs in compounds, yet in the same stratum with these handles are often associated heathen teraphim and other symbols. (2) Royal stamps. The oval stamped on the handles contains one of two symbols, both of which are Egyptian in origin. The first represents a scarabæus with four extended wings; the second, a winged disk. In all cases are found two lines of writing; above the symbol occurs the word למלך ("to the king"); below, the name of a town. Although these handles have been found at seven sites, only four place-names occur: חברן (Hebron), זיף (Ziph), שוכה (Shocho), and ממשת (Memshath ?). The first three are Scriptural names; the last appears nowhere in the Bible. Bliss regards the place-names as indicating the sites of royal potteries (see the obscure reference in I Chron. iv. 23). Macalister would consider them to be the centers of districts in which taxes in kind destined for the capital were collected (comp. I Kings iv. 7–19 with II Chron. xxxii. 28). According to the first supposition, the inscription would represent a dedication of the jars to the king by the royal potters; according to the second, a dedication of their contents by the taxed districts. The jars to which the handles were affixed are dated tentatively between 650 and 500 B.C., though they may be earlier. Thus "the king" may be relegated either to the later Jewish monarchy or to the period of Persian sovereignty. The representation of the scarabæus and winged disk might be used as an argument in favor of a period of heathen domination.

Seleucidan Period: While some of the Jewish types come down to this period, it is chiefly characterized by Greek importations and imitations. Among the former are the well-known Rhodian amphoræ with inscribed handles.

The post-Seleucidan pottery has not been systematically studied; but it may be roughly divided into Roman, Byzantine, and Arab. Stamps of the tenth legion (Fretensis) are common near Jerusalem. Byzantine times show lamps with Christian inscriptions. The geometrical decoration of the Arab period should be carefully distinguished from the pre-Israelitic ornamentation, to which it bears a superficial resemblance.

The pottery of southern Palestine from early pre-Israelitic times to the close of the Seleucidan period has been systematically studied in a series of excavations undertaken by the Palestine Exploration Fund. Petrie led the way in 1890, in a reconnaissance of Tell al-Ḥasi (Lachish), where he was fortunate in finding the steep eastern slope so encroached upon by the stream that the various strata of the mound (60 feet in height) were practically laid bare. Both Phenician and Greek types were found, serving to date approximately the local types with which they were associated or which they overlaid. Bliss, systematically cutting down (1891–93) one-third of the mound, was able not only to verify Petrie's general chronological scale, but also to add to the material available for study. Owing to the disturbed nature of the soil, the excavations at Jerusalem (conducted by Bliss and Dickie, 1894–97) were of little help in the systematization; but the latter was greatly forwarded by the finds in the four stratified mounds of Tell Zakariya, Tell al-Ṣafi, Tell al-Judaidah, and Tell Sandaḥannah, excavated by Bliss and Macalister in 1898 and 1900. In 1902 Macalister began the excavation of Gezer, where much early pottery has also been found. On the basis of these discoveries (prior to the campaign still [1905] in progress) Bliss and Macalister have classified the pre-Roman pottery of southern Palestine under the four chronological groups mentioned above: (1) early pre-Israelitic; (2) late pre-Israelitic; (3) Jewish; and (4) Seleucidan.

Bibliography: W. M. Flinders Petrie, *Tell-el-Hesy* (*Lachish*), London, 1891; F. J. Bliss, *A Mound of Many Cities, or Tell-el-Hesy Excavated*, ib. 1894; *idem* and R. A. S. Macalister, *Excavations in Palestine, 1898–1900*, ib. 1902; F. B. Welch, *The Influence of the Ægean Civilization on Southern Palestine*, in *Pal. Explor. Fund, Quarterly Statement*, 1900, p. 342. A collection of Palestinian pottery, arranged and classified by Bliss, may be seen in the government museum in Jerusalem.

E. G. H. F. J. B.

POULTRY.—Biblical Data: The rearing of domestic fowl for various uses became a part of Palestinian husbandry only after the return from Babylon (see Cock; Hen); but from Isa. lx. 8 it appears that at the time when that passage was written the dove was to a certain degree domesticated (see Dove). The "fowls" ("ẓipporim") served on the table of Nehemiah (Neh. v. 18) probably included pigeons and other small birds. Besides there are mentioned as having been used for food the quail (Ex. xvi. 13 and parallels) and "fatted fowl" ("barburim abusim"; I Kings v. 3 [A. V. iv. 23]).

Fowling and Hunting.

As all birds not named in the catalogues of Lev. xi. and Deut. xiv. were clean, they and their eggs no doubt largely entered into the diet of the Hebrews from early times, and the requisite supply must have been obtained by fowling. The numerous terms for the instruments of fowling and hunting, and the various metaphors derived from them, testify, in fact, to the vogue of these practises in ancient Israel. There were the net ("reshet"; Prov. i. 17; Hos. vii. 12, etc.), and the trap and snare ("paḥ" and "moḳesh"; Amos iii. 5, etc.). Besides there are mentioned "ḥebel" (Ps. cxl. 6; properly "rope" or "cord"; A. V. "snare"; R. V. "noose"); "ẓammim" (Job xviii. 8–10; A. V. "robbers"; R. V. "snare"); and "sebakah" (*ib.*; A. V. "snare"; R. V. "toils"). The bow and sling ("ḳela'") were possibly also employed to bring down birds. The use of a decoy is perhaps alluded to in Jer. v. 26 (comp. Ecclus. [Sirach] xi. 30; see Partridge). For modern methods of fowling in Palestine see Tristram, "Nat. Hist." p. 163.

The use of eggs is perhaps indicated in Isa. x. 14 and Job vi. 6 (comp. Jer. xvii. 11). The law of Deut. xxii. 6, in order to forestall blunting of the tender feelings as well as the extermination of certain species of birds, prohibits the taking of the mother and young from the nest at one and the same time (known in later rabbinical literature as the ordinance of "shilluaḥ ha-ḳan").

——In the Talmud: The Talmud gives the number of unclean birds after the Pentateuch lists as twenty-four, and then adds: "the clean birds are without number" (Ḥul. 63b). The characteristics of the clean birds are given (*ib.* 65a) as follows: (1) they do not kill or eat other birds; (2) they have a supernumerary toe ("eẓba' yeterah"), which is interpreted to mean either an additional toe behind the others, or an elongation of the middle toe; (3) they are supplied with a crop; (4) their stomachs have two skins, which can be easily separated; (5) they catch food thrown to them in the air, but bring it to the ground, when they divide it with their bills before eating it, while the unclean birds devour it in the air, or press it with one foot to the ground and tear it with their bills. Many birds are declared to be doubtful (*ib.* 62a, b). A distinction is made (*ib.* 42a) between large fowl ("'of ha-gas," geese, hens) and small ("'of ha-daḳ," doves, sparrows). "Ẓippor," denoting in the Old Testament the sparrow and other small birds, occurs in the Talmud as a general name for any clean bird (*ib.* 139b).

Domesticated Fowl.

The fowl mentioned as domesticated are the dove, the goose, the hen (see the special articles thereon), and the duck ("bar aweza"; Beẓah 32b; B. Ḳ. 92b; Ḥul. 62b). The flesh of fowl was especially the food of the aged and feeble (Yer. Peah viii. 21a); otherwise it was considered inferior to the meat of cattle, so that after blood-letting the latter was preferred (Me'i. 20b). City residents, being wealthy, consumed much poultry (Bek. 10a). The art of fattening fowl is described in Shab. 155b. The rearing of poultry in Jerusalem, and by priests throughout Palestine, was forbidden on account of the possible pollution of holy things (B. Ḳ. 79b).

Fowling is often referred to in the Talmud (comp. Pes. 23a; Beẓah 24a), metaphorically in Ab. iii. 20. In addition to the weapons of the fowler (and hunter) mentioned in the Old Testament there are enumerated, in Kelim xxiii. 4, the "maddaf" (sloping board), "palẓur," "agon," "raṭub," and "kelub" (basket). The "nesheb" was especially used for catching pigeons (B. Ḳ. 89b). Birdlime ("debeḳ") and the rod ("shafshef") on which it was smeared are mentioned (Shab. 78b), and the art of falconry is referred to (*ib.* 94a). The ordinance of "shilluaḥ ha-ḳan" is confined by the Talmud to clean birds (Ḥul. 138b). See, also, Eggs.

Bibliography: Tristram, *Nat. Hist.* p. 162; Lewysohn, *Z. T.* pp. 4, 7, 11, 15, 45, 160.

E. C. I. M. C.

POVERTY: Condition or proportion of poor in a population. Although the riches of the Jews have passed into a proverb, all social observers are agreed that the Jews have a larger proportion of poor than any of the European nations among whom they dwell. In 1861 the number of poor, *i.e.*, totally dependent, among the adult workers of the Jewish population of Prussia was 6.46 per cent, as against 4.19 per cent in the general population. On the other hand, there were among the Jews of Italy in 1871 only .09 per cent who were technically paupers, as compared with 2.2 per cent in the general population. In 1871 in Budapest 24.2 per cent of the 21,071 adult Jewish workers were classified as among the poor, while in 1883 there were in London no less than 11,099 in 47,000, or 23 per cent, who accepted some form of charity (Jacobs, "Studies in Jewish Statistics," p. 12). In 1869 Jeitteles estimated that 43 per cent of the Jewish population of Vienna lived in two rooms or less. In Holland the proportion of poor among the Jews is statistically determined by the census. In that of 1900 there were found to be no fewer than 12,500 poor in Amsterdam; 846 in The Hague; 1,750 in Rotterdam; 663 in Gröningen; and 349 in Arnhem ("Joodsche Courant," 1903, p. 44), or 16,108 (*i.e.*, 22 per cent) in 72,378, the total Jewish population of these cities.

Russian Statistics.

In 1898 inquiry was made by the Jewish Colonization Association into the social condition of the Jews in Russia, extending over territory which included 709,248 Jewish families, of which 132,855 applied for gratuitous maẓẓot at Passover. The percentage varied throughout the country: in the government of Poltava it was 24.5; in Lithuania 22; while in the whole Pale of Settlement it was 19.4, and in Poland 16.9. The percentage of Jews accepting this form of charity in small towns was 18.2; in middle-sized towns, 19.4; and in large towns 30.3, the poor tending to crowd into the larger centers. The number of Russo-Jewish poor has increased in recent years. Whereas in 1894 there were 85,183 families which could be classed under this head, the number had increased to 108,922 in 1898, forming 27.9 per cent of the Jewish population. The same tendency is shown by the evidence of free burials. Thus in 1901, of the 5,523 funerals in Warsaw, 2,401, that is, 43.5 per cent, were free, whereas in 1873 the percentage was only 33.6. (In London in 1903 the free funerals numbered 1,008 in a total of 2,049, or almost 50 per cent.) In 1899 in Odessa 1,880 funerals in 2,980 were free. In the same town during the winter of the year 1902 no less than 32.31 per cent of the Jewish population, or 48,500 in 150,000, had to appeal for coal and maẓẓot to the benevolence of their coreligionists ("Jüdische Statistik," p. 287). This is not to be wondered at, since the best-paid workers among them received on an average $2.75 a week; while in the cork industries girls received from $3.25 to $4 a month. Tchubinsky found the average income for a Jewish family in the Ukraine to be about 290 rubles (E. Reclus, "Nouvelle Géographie," v. 518), and hence was not surprised to find 20,000 mendicants in the eastern part of that territory (*ib.*). Altogether the evidence is overwhelming as to the very large proportion of poor among Jews throughout Europe. The Jewish Colonization Association estimates that 7 per cent of Russian Jews are absolutely supported by the rest, whereas in the general population of England only 2.4 per cent, and in Germany only 3.4 per cent, are in that dependent condition.

In the Polish provinces the maximum of tailors' earnings is under 6 rubles a week; that of shoemakers is even less. In the southwestern provinces of Russia tailors' earnings range from 150 to 300 rubles a year; shoemakers' from 100 to 300. In the southern provinces over 80 per cent of the artisan Jewish population earn less than 400 rubles per annum. Seamstresses rarely earn more than 100 rubles a year; and instances are recorded where they have been paid as little as 4 copecks (2 cents) for making a shirt ("Jew. Chron." Nov. 4, 1904).

It is, however, in Galicia that the greatest amount of evidence of pauperism among Jews is found. The "Juden-Elend" there has passed into a proverb. This accounts for the fact that of 60,763 Jews and Jewesses who migrated from Galicia in 1899 and 1900, no less than 29,980 were without occupation, though this number, it should be added, included wives and children.

Bibliography: Jacobs, *Studies in Jewish Statistics*, p. 31; *Jüdische Statistik*, pp. 287 292; *Collection of Materials on the Economic Position of the Jews in Russia*, St. Petersburg, 1904.

A. J.

POWER OF ATTORNEY. See Attorney, Power of.

POZNANSKI, SAMUEL: Arabist, Hebrew bibliographer, and authority on modern Karaism; rabbi and preacher at the Polish synagogue in Warsaw; born at Lubranice, near Warsaw, Sept. 3, 1864. After graduating from the gymnasium of Warsaw, he continued his studies at the university and the Hochschule für die Wissenschaft des Judenthums in Berlin, forming an intimate friendship with his teacher Moritz Steinschneider, for whose eightieth birthday in 1896 he edited the "Festschrift."

Poznanski is the author of the following works: "Eine Hebräische Grammatik des Dreizehnten Jahrhunderts" (Berlin, 1894); "Mose b. Samuel ha-Kohen ibn Chiquitilla Nebst den Fragmenten Seiner Schriften" (Leipsic, 1895); "Isak b. Elasar ha-Levis Einleitung zu Seinem Sephath Jether" (Breslau, 1895); "Aboul Faradj Haroun ben al-Faradj le Grammairien de Jérusalem et Son Mouschtamil" (Paris, 1896); "Die Girgisani-Handschriften im British Museum" (Berlin, 1896); "Karaite Miscellanies" (London, 1896); "Mesroi al Okbari, Chef d'une Secte Juive du Neuvième Siècle" (Paris, 1896); "The Anti-Karaite Writings of Saadjah Gaon" (London, 1897); "Jacob ben Ephraim, ein Anti-Karäischer Polemiker des Zehnten Jahrhunderts" (Breslau, 1900, in "Kaufmann Gedenkbuch"); "Perush R. Sa'adya Gaon le-Dani'el" (Berdychev, 1900); "Tanhoum Yeruschalmi et Son Commentaire sur le Livre de Jonas" (Paris, 1900); "Miscellen über Saadja III.: Die Beschreibung des Erlösungs-Jahres in Emunoth we-Deoth ch. 8" (Breslau, 1901); "Tehillah le-Dawid" (Kaufmann) in Hebrew (Warsaw, 1902); "Le Commentaire sur le Livre d'Osée par Eliezer (ou Eléazar) de Beaugency" (Berdychev, 1902); "Anan et Ses Ecrits" (Paris, 1902); "Der Arabische Kommentar zum Buche Josua von Abû Zakarjâ Jahjâ Ibn Bal'am" (Frankfort-on-the-Main, 1903); "Ephrajim ben Schemarja de Fostât et l'Académie Palestinienne" (Paris, 1904); "Schechters Saadyana" (Frankfort-on-the-Main, 1904); "Fragments de l'Exegèse Biblique de Menahem bar Chelbo" (Warsaw, 1904); "Ibn Hazm über Jüdische Sekten" (London, 1904). He has contributed also numerous articles to the "Monatsschrift," Stade's "Zeitschrift," "Ha-Goren" (Berdychev), "Ha-Ẓefirah" (Warsaw), "Revue des Etudes Juives," and the "Jewish Quarterly Review."

H. R. A. Ki.

PRADO, MOSES: Christian convert to Judaism; lived in the sixteenth and seventeenth centuries, first at Marburg, Germany, and later at Salonica, Turkey. His Christian name was Conrad Victor, and he filled the position of professor of the classic languages at the University of Marburg.

Finding it impossible to accept the dogma of the Trinity and of the divinity of Jesus, he went, in 1607, to Salonica, where he embraced Judaism, assuming the name of Moses Prado. After a residence of seven years in that city he began to solicit permission from the Duke of Hesse to return to Marburg, where he had left his wife. In a series of letters addressed by him to an old friend at Marburg named Hartmann, Moses justifies himself for embracing Judaism. The truth of Judaism, he declares, is beyond question, since both the Mohammedans and the Christians are compelled to acknowledge it. He only asks the Duke of Hesse to show himself as tolerant as the sultan, who grants freedom of conscience to every man. The desired permission was refused, and Moses remained at Salonica until his death.

Plan of the City of Prague in 1649. Star Shows Position of the Jewish Quarter.
(From a contemporary print.)

Bibliography: Schudt, *Compendium Historiæ Judaicæ*, p. 494; idem, *Deliciæ Philologicæ*, pp. 239 *et seq.*; Basnage, *Histoire des Juifs*, xiv. 844; Diefenbach, *Judæus Conversus*, p. 141; H. L. Benthem, *De Statu Belgii Ecclesiastico et Scholastico*, ii. 260; Cerenius, *Animadversiones Historico-Philologicæ*, viii. 218 *et seq.*

D. I. Br.

PRÆFECTUS JUDÆORUM. See Mendel.

PRAG, JACOB: Professor of Hebrew and rabbi at Liverpool; born at Danzig 1816; died at Liverpool Dec., 1881. He studied at the rabbinical school at Libau and occupied his first position at the age of eighteen. He was afterward appointed rabbi at Shoenek, Prussian Poland. He later was called to the Old Hebrew Congregation at Liverpool to fill there the post of rabbi, which he held till his death. Shortly after he had settled in Liverpool he was elected Hebrew master of the Congregational School; he filled also the chair in Hebrew at Queen's College, Liverpool. After twelve years' service he resigned the latter appointment in order to devote himself more entirely to his increasing clerical duties. Professor Prag numbered many Christian divines among his pupils. He was a member of the Liverpool Literary and Philosophical Society and served upon its council; he translated some Phenician inscriptions said to have been found in Brazil, and the inscription on the Moabite Stone.

Bibliography: *Jew. Chron.* Dec. 31, 1881; *Jew. World*, Jan. 6, 1882.

J. G. L.

PRAG, JOSEPH: English communal and Zionist worker; born at Liverpool in 1859; educated at the Liverpool Institute and at Queen's College, Liverpool. Prag has long been a leader in Zionist circles, but does not follow the Herzl movement, retaining allegiance to the Chovevei Zion, the English section of which he founded. He has contributed to the reviews articles on the question of the colonization of Palestine. Prag is a member of the council of the Anglo-Jewish Association and acted as its delegate in 1901, at Berlin, to the International Conference on the Jews of Rumania. He took an active part in arranging matters after the anti-Jewish disturbances in Limerick.

Bibliography: *Jewish Year Book*, 5664 (1903-4).

J. V. E.

PRÄGER, MOSES. See Moses ben Menahem.

Regulations of Ottocar.

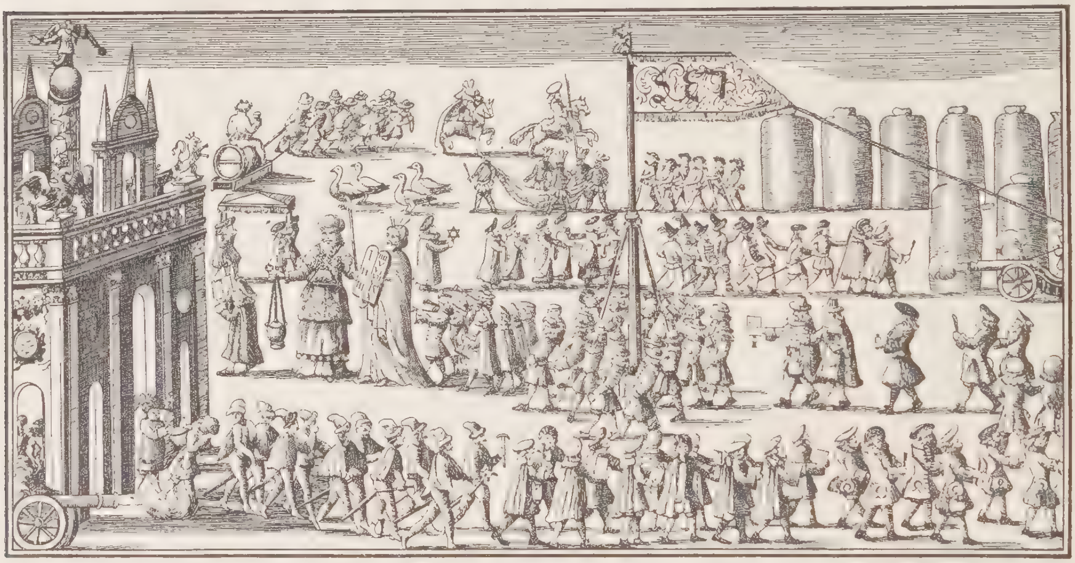
PRAGUE: Capital of Bohemia; the first Bohemian city in which Jews settled. Reference to them is found as early as 906, when the Jew Ibrahim ibn Jacob mentioned them as frequenting the slave-market. Pethahiah of Regensburg started from Prague on his journey to the East (1187). In 1254 Ottocar issued certain regulations in regard to the Jews of Prague (Celakowsky, "Codex

Juris Municipiorum," i. 5), which were summed up, in 1269, as follows:

(1) The Jews may take interest at the rate of 5 pfennig in the mark, 6 pfennig in the pound, and 1 pfennig in 30. (2) When a Jew is plaintiff against a Christian, he must produce Christian as well as Jewish witnesses, and vice versa. (3) A Jew found with an unmarried Christian woman shall be sentenced to death. 4) A Jew found with a married Christian woman shall be impaled at the cross-roads. (5) Blood-stained garments may not be taken in pledge. (6) A Christian killing a Jew shall be sentenced to death. (7) A Jew taking an ecclesiastical vessel in pledge shall surrender it on demand without reimbursement. (8) A Jew called upon to take an oath in a lawsuit concerning a Christian shall swear by the Pentateuch.

Massacre of 1389.

John "ohne Land," in 1336, sentenced several Jews to be burned at Prague on the accusation of having partaken of Christian blood; after this he had their synagogue torn down, where he is said to have found much money. Charles IV. confirmed (1356) the regulations of Ottocar. In 1361 he personally examined the notes held by the Jews against citizens of the Altstadt and canceled those which had not been paid; five years later he transferred the house of the Jew Lazarus, in the vicinity of the Church of St. Nicholas, to the university. Under Wenceslaus IV. an attack upon the ghetto occurred. Some children had thrown stones at the host which the clergy were carrying in procession on the day after Good Friday, whereupon the clergy, and especially Ješek Čtyrhranný, exhorted from the pulpit the people to take vengeance. The populace thereupon attacked the ghetto (April 18, 1389) and killed about 3,000 Jews. On Easter Monday following, Huler, one of the royal chamberlains, ordered that the Jews should be legally punished; accordingly five tons of silver were taken from them, and part of the ghetto was burned. Abigedor Ḳara's elegy את כל התלאה, which is recited on the Day of Atonement, is a memorial of this persecution.


Procession of Jews of Prague in Honor of the Birthday of Archduke Leopold, May 17, 1716.

(From Schudt, "Jüdische Merckwürdigkeiten," 1717.)

In 1393 King Wenceslaus IV. renewed the regulations issued by Ottocar; in 1419 the Bohemian Diet decreed that a Jew could take in pledge only objects that had been officially inspected. During the Hussite wars the Jews of Prague sided with the followers of Huss and aided them in digging the moat at the Vyšchrad. When this was captured in 1421 the citizens plundered the ghetto. It was again despoiled in 1448, after Podiebrad captured Prague, and in 1483. At Podiebrad's request King Ladislaus (1440–57) issued several decrees relative to the Jews of Prague, which were based upon the so-called law of Sobêslai, dating from the time of the Hussite wars. During the king's sojourn at Prague, in 1497, he granted the Jews the privilege of lending money on landed property, and on notes of the burgraves of the city, at 20 per cent interest, "so as to enable them to support their wives and children." But two years afterward he forbade them to lend money on any notes whatever.

Persecutions.

The council of the Neustadt determined, in 1503, not to admit any more Jews. The Jews therefore sent a messenger to King Ladislaus II. (1471–1516) at Budapest; but though they obtained permission to enter the city, their commercial activity was curtailed in that they were permitted only to take small articles in pledge, and as interest only three pfennig in the "schock"; further, they were permitted to barter only in the market, and were forbidden to peddle second-hand clothes. In 1507 the council of the Altstadt commanded the Jews to close their synagogue at once and leave the ghetto, because they had failed to pay punctually the yearly dues to the citizens of the Altstadt. The Jews again sent a messenger to King Ladislaus II., who permitted them to remain one year longer in the ghetto. In the meantime two Jews paid the interest to the bailies for Mikulašz Hořic.

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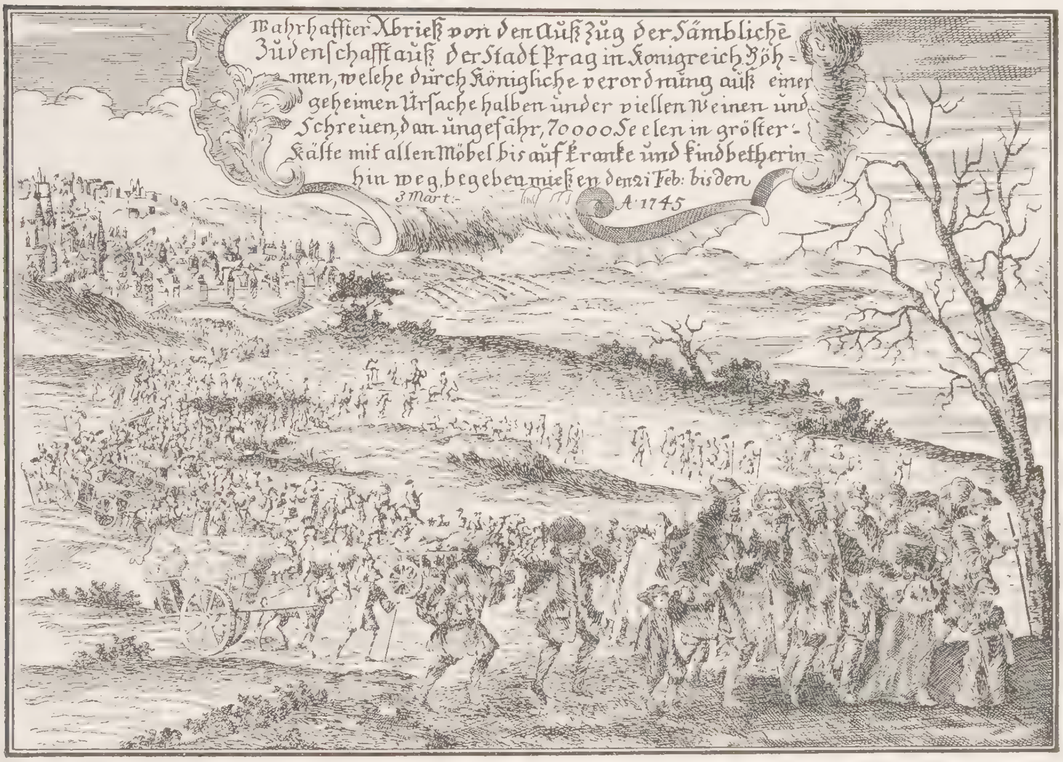
On St. Philip's day, in 1514, a demented Jew killed a Christian child with a stone; in punishment he was broken on the wheel at the foot of the gallows; only a heavy storm prevented the populace from falling upon the Jews.

The question as to whether the Jews of the Altstadt were subjects of the king or of the town council, which had been in dispute for a long time, was finally decided in 1515: the Jews were to recognize the suzerainty of the king, while paying, at the same time, taxes into the municipal treasury. It was further decreed, in the same year, that if a Jew had made a loan on a mortgage, and the debtor brought the matter before the burgrave, if the Jew still insisted on being satisfied he should be compelled to leave the city immediately. The Jews were not allowed to take interest of more than two pfennig in the schock; they were not permitted to mix Silesian coin with Kuttenberg money; and they were compelled to wear the prescribed mantle and cap, on pain of a fine of two groschen. On March 11, 1518, the Jews of Prague agreed to pay fifty schock, Bohemian coin, to the burgrave in return for having their cemetery and bath protected.


Wahrhaffter Abrieß von den Außzug der Sämbliche
Judenſchafft auß der Stadt Prag in Konigreich Böh=
men, welche durch Königliche verordnung auß einer
geheimen Urſache halben under viellen Weinen und
Schreuen, dan ungefähr, 70000 Seelen in gröſter=
Kälte mit allen Möbel bis auf kranke und kindbetherin
hin weg begeben mießen den 21 Feb: bis den
3 Mart:-
A·1745

Exodus of Jews from Prague, 1745.

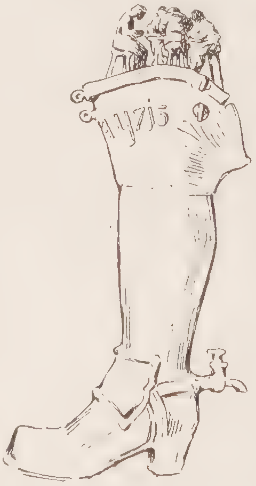
(From a contemporary print.)

Edict of Expulsion 1541.

When Louis II., the last Polish king of Bohemia, entered the city (1522) the Jews met him in solemn procession, singing psalms, while the rabbi carried the scrolls of the Law under a silken canopy. When the Jews requested the king to touch the Torah, he complied, not with his hand, but with his whip; after which they offered him 100 ducats. On this occasion the king assigned all the taxes of the Jews to the citizen Lew of Prague, who in return agreed to protect them; and the king repealed the decree of expulsion which the "Kürschner Cardinal" had obtained the year before from the Bohemian Diet. On Feb. 5, 1527, the Jews, by command of the authorities, went to the gates of the ghetto to meet King Ferdinand, the "Jews' flag" being carried at the head of the procession, before the rabbi; the king promised to protect them in their religion and their rights. In 1539 the Jewish merchants were forbidden to display their wares in Ladislaus Hall, which was used as a conference-room by the Bohemian delegates to the Diet. In 1540 a Jew was caught smelting silver, and in consequence a second edict of expulsion was proposed and passed by the Diet in 1541. Fifteen Jewish families only were permitted to remain, down to 1543, in which year Ferdinand renewed their letters of convoy and issued fifteen others. In 1545 all Jews leaving the city received letters of convoy, at the request of the queen and of Sigismund of Poland. In 1557 seventy houses were burned in the ghetto of Prague, and in the same year Ferdinand swore that he would no longer suffer any Jews in Prague. Mordecai ben Ẓemaḥ Soncino thereupon went with a petition from the Jews to Pope Pius IV., who released the king from his oath.

Jewish Butcher of Prague, Eighteenth Century.

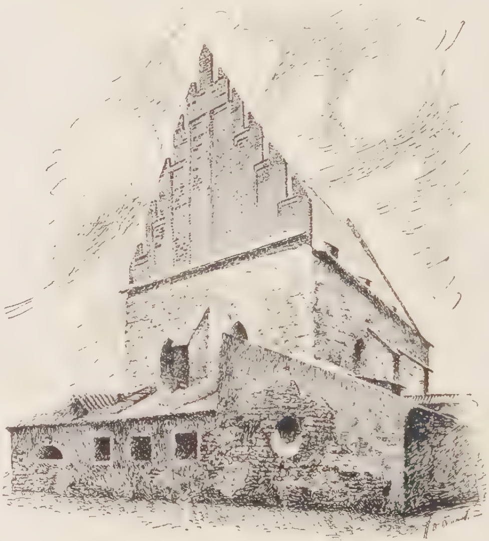
In 1561 the king decreed that the Jews of Prague should once a week attend a Jesuit sermon in the Salvator-Kirche, and should send their children thither. In 1566 Maximilian decreed that the Jews should never again be expelled from Prague. When the emperor and empress went to the city, in 1571, they visited the ghetto, going on foot through many of its narrow streets, the Jews meeting them in solemn procession. In 1585 the Jews of Prague complained of the burgrave and the estates to Emperor Rudolph II., who shortly after ordered the burgrave to cease annoying the Jews. The intermediaries between the king and the Jews in the sixteenth century were Jacob Bassevi von Treuenberg and Mordecai Marcus Meisel. In 1621 Wallenstein commanded that no soldier should sell anything without the consent of his captain. Shortly after (1623) a soldier stole some valuable curtains from the palace of Prince Lichtenstein, selling them to the Jew Jacob ben Jekuthiel Thein. When the theft was announced in the synagogue Thein offered to restore the goods; but Wallenstein insisted on having the Jew punished, and the elders of the community had great trouble in obtaining his release. They were commanded to carry ten open bags of silver (11,000 florins) from the house of the citizen Šmiřicky to the town hall of the Altstadt in order that all persons might take cognizance of this punishment. During this time Thein, guarded by two dogs, sat under the gallows on the banks of the Moldau, before the house of the executioner. The money was to be deposited in the town hall in perpetual memory of the family of Wallenstein, the interest to be applied to the aid of Jewish and Christian young men studying Catholic theology (see Purim Fürhäng).



Gild-Cup of the Jewish Shoemakers of Prague, Eighteenth Century.

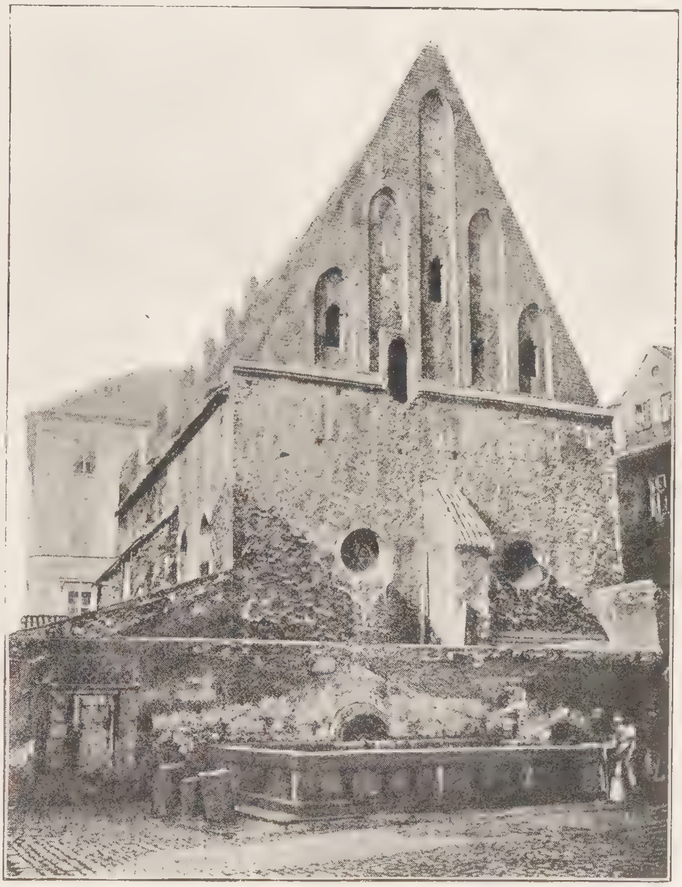
Under Ferdinand III.

The condition of the Jews of Prague became worse under Ferdinand III. New poll- and war-taxes were introduced in 1638, and in 1639 a tax for the maintenance of the army. In 1645 the Jews of the ghetto were ordered to furnish several hundred uniforms for the soldiers, but the latter were never quartered in the ghetto. In 1648 the Jews contributed 1,500 gulden to the defense of the city. There were in all 2,000 Jews in the ghetto in 1652, but their ranks were considerably thinned by the great plague of 1680. The ghetto was destroyed by fire on June 21, 1689; French incendiaries had started the fire near the Valentinkirche, and the flames spread over the entire ghetto within two hours; the ten massive synagogues were either burned to shells or reduced to ashes. One hundred Jews who had sought refuge in the synagogue near the cemetery were caught under the roof as it fell in. Some escaped with a part of their possessions to the banks of the Moldau, only to be plundered by Christians. The Jews found shelter among the Christians for the next three months; but the archbishop finally forbade them to accept such hospitality, on the ground that they derided the Christian religion; the Jews then removed to a place behind the Spitalthor. By order of the emperor the houses of the Jews were rebuilt of stone, this work being completed in 1702; the ghetto was then separated from the Altstadt by a wall which was carried down to the Moldau.



The Altneuschule, Prague, from the West.
(From a photograph.)

In 1703 the Jewry received a new constitution and a new Jewish magistracy. The year 1735 was marked by the refusal of the Jews to pay their personal tax ("mekes"). During the wars between the empress Maria Theresa and Frederick the Great, 1740–44 and 1757, Prague was besieged by the French. After its capture those Jews who had been among the defenders were obliged to pay large sums as a war indemnity, and in spite of their friendly attitude toward the invaders they were cruelly treated. A Jewess in whose shop a French lady had left 10 gulden was hanged in the Neustadt in 1742 ("Ḳobeẓ 'al Yad," viii. 13). After the departure of the French the Jews made their peace with Maria Theresa, through the intercession of the primator Frankel; for the Jews were reproached with having assisted officially at the coronation of the Bavarian elector as King of Bohemia. When Frederick forced the city to capitulate, the populace turned against the Jews, and a massacre was averted only by the appearance of General Harrach with a detachment of soldiers. But the Jews did not escape the danger entirely. For when Frederick granted freedom to the nobility, the magistrates, and the university, he took a similar attitude toward the Jews, even ordering the soldiers to restore to the Jews everything they had taken from them; and on account of this favorable attitude the citizens of Prague suspected the Jews of treachery, and after the departure of the Prussians the ghetto was plundered. The turmoil lasted for thirty hours, and the Jews who had saved themselves were seized and branded under the arm, in order to make them reveal their hidden treasures.



The Altneuschule, Prague.

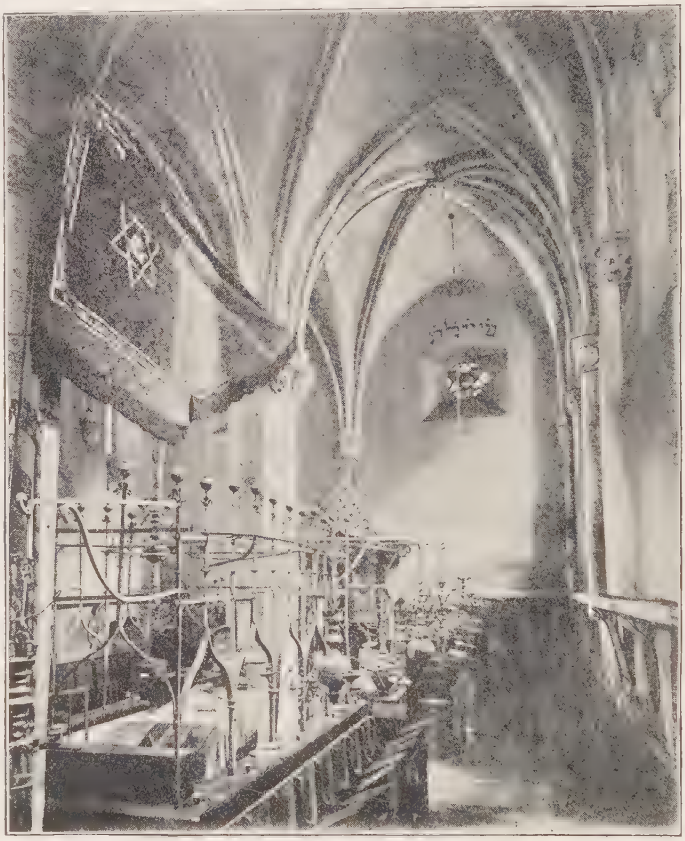
(From a photograph.)

Edict of Expulsion by Maria Theresa.

On Dec. 18, 1744, Maria Theresa issued a decree to the effect that all Jews in Prague and the rest of Bohemia should leave the country within five weeks. This decree was promulgated in the ghetto and the synagogues. After the expulsion the Jews were permitted to return to Prague by day for the purpose of collecting their debts. The primator Frankel was held to be chiefly responsible for this decree, because at the time of the wars he had won the good-will of the Prussians and Bavarians by gifts of money. The inhabitants of the ghetto, who numbered at that time 10,000 persons, presented a petition to defer the date of the expulsion on account of the severity of the winter weather. As the stadthalter Kolovrat expressed himself in favor of this petition, the date was set for the end of the February following, and was subsequently postponed another month. The Jews left the ghetto on March 31, and they were not permitted to return, in spite of the intercession of foreign princes. Even the petition submitted by the stadthalter to permit 300 Jewish families to return was refused.

The Josefstadt.

But after the ghetto had become deserted, and the people began to tear down and carry away portions of the houses, 301 families received permission to live there, instead of the 50 who had been allowed to return as a result of a new petition (Sept., 1748). A new community was founded; and a tax of 204,000 gulden was imposed, to be increased at the rate of 1,000 gulden a year after five years. In 1754 a large part of the ghetto was destroyed by fire; but it did not materially affect the Jews, and several stone houses were built immediately after. The ghetto received a special magistrate in 1784. In 1788 two Jews graduated as physicians from the University of Prague—the first to receive this distinction. In 1790 another Jew received the degree of doctor of law. The old cemetery in the ghetto was closed in 1787. Two years later the number of Jewish families living in Prague was again restricted, and only the eldest son in each family was permitted to marry. No foreign Jew was permitted to move into the city until a vacancy had been created by death, and unless he possessed at least 20,000 gulden. The ghetto was called **Josefstadt,** in honor of Emperor Joseph II. But in 1848–1849, when the equality of all citizens, irrespective of creed, was proclaimed, the Jewish community, which then numbered 8,542 persons, was made a part of the city; in 1850 the Josefstadt ceased to be a township, and since then the Jewish town hall has been used for congregational offices.



Interior of the Altneuschule, Prague.
(From a photograph.)

The age of the Prague cemetery can not now be definitely determined, as the oldest tombstones were destroyed in the massacre of 1389. The first decree referring to the cemetery dates from the year 1254, and was promulgated by Przemysl II., who decreed that the Jewish cemetery should not be damaged or desecrated. Similar decrees referring to Prague were issued by Charles IV., Wenceslaus IV., and Ladislaus. According to the historian Tomek of Prague, the greater part of the ground covered by this cemetery was in the beginning of the fifteenth century laid out in gardens belonging to Christians. Down to the time of the Hussite wars the Jews are said to have had another cemetery, called the Judengarten, behind the walls of the Altstadt, between Brenntengasse and Breitengasse; it was destroyed by Ladislaus in 1478. Jews from abroad seem to have been buried in the latter cemetery, and Jews of Prague in the former, according to a decree issued by Przemysl Ottocar II. (1254). The Prague cemetery was desecrated in 1389, and again in 1744 after the departure of the Croatians.

The most noteworthy tombs in this cemetery are those of the following: Abigdor b. Isaac Ḳara (d. 1439); the physician Gedaliah b. Solomon (d. 1486); Mordecai b. Ẓemaḥ ha-Kohen (d. 1591); Mordecai Meisel (d. 1601); Judah Löw ben Bezaleel (d. 1609); Hendel, daughter of Eberl Gronim and wife of Jacob Bassevi (d. 1628; this tomb is of white marble, with an escutcheon—the lion of Bohemia and three stars); Joseph Solomon Delmedigo (d. 1655); Simon Wolf Frankel Spira (d. 1679). Special parts of the cemetery were reserved for the several gilds, as those of the butchers, tailors, shoemakers, and musicians.

On most of the tombstones there are symbolical signs: two hands with spread fingers for a kohen; a ewer, with or without basin, for a Levite; a grape for an ordinary Israelite. A female figure is the symbol for a virgin, and a similar figure, with a rose in the raised left hand, for a virgin bride. There are also figures emblematic of the name of the family to which the tomb belongs, as a lion, wolf, or some flower. Czech names also are found there, as Čech, Černa, Mara, Vlk, and Sladka. While the cemetery was in use, passing visitors laid pebbles upon the graves of famous persons, so that gradually mounds were formed; visitors also left money on the graves of their relatives, as alms for the poor who were too proud to beg. In the eighteenth century buildings surrounded the cemetery on all sides so that it could not be enlarged; in the Josefstrasse it has reached the level of the second stories of the houses. In 1787 it was closed by order of Joseph II.

The oldest constitution of the ḥebra ḳaddisha is of the year 1562. One of the abuses it was designed to remedy was the blackmail extorted by the hospital watchmen, who kept the corpses unburied till their claims were satisfied. A fund was established to which the relatives of the deceased contributed according to their means. Any balance was to be devoted to the extension of the cemetery, to the assistance of other communities, or to providing fuel for the poor at Passover and Tabernacles.

The Synagogues.

The oldest synagogue is the Altneuschule, near the entrance to the cemetery. It is difficult to determine the date of the building, since its builders did not follow any certain style. Nine steps lead from the street into a dark vestibule, from which doors open into a square nave, with black walls and small Gothic windows. In the center of the synagogue there are two rows of pillars running from east to west, hindering the view of the Ark. Within the synagogue proper there is no space reserved for women; they have access, however, to an outer room. The framework of the roof, the gable, and the party wall date from the Middle Ages. On the almemar there is a scarlet flag bearing a "magen Dawid" and a Swedish hat, the latter given as an escutcheon by Ferdinand II. in recognition of the services of the Jews in the defense of Prague against the Swedes. The flag was presented to the Jews by Charles IV. This synagogue was the only building spared when the ghetto and the "Tandelmarkt" were plundered (Nov. 27–29, 1744). During the conflagration of 1754 the flames reached the northern side, but were extinguished by the Jews at the peril of their lives. The name "Altneuschule" seems to have been given to it after an alteration effected between 1142 and 1171 by Samuel Mizraḥi (see "Ben Chananja," 1861, No. 11). There was in this synagogue an organ which was used on Friday evenings (Schudt, "Jüdische Merckwürdigkeiten," iv., ch. xiv., § 3; vi., ch. xxxiv., § 22).

The Altschule is situated in the district of the Altstadt, and is separated from the former ghetto by a row of houses inhabited by Christians. It seems to have belonged to an Oriental congregation, and dates at least as far back as the middle of the fourteenth century, since it is mentioned in the elegy of Abigdor Ḳara. In 1389 it was burned by the populace. Part of it was again burned in 1516, but it was completely rebuilt by 1536 and again in 1604. It was closed by command of the emperor in 1693 because the Jews had built windows in the western wall, which faced the Geistkirche. Permission to reopen it was given only in 1703, at the instance of the cardinal-bishop and the director Samuel Taussig, after the windows had been bricked up. It was demolished by the Croatians in Nov., 1744, and was rebuilt by the primator Frankel in 1750. It was again destroyed by fire in 1754. Down to 1689 there was kept in this synagogue a curtain which had been presented to it by R. Mordecai Speyer of Worms in 1227; it was so beautiful as to excite the admiration of King Ladislaus.

The Pinkas synagogue was built probably toward the end of the thirteenth or the beginning of the fourteenth century by Phinehas Horowitz, and enlarged and rebuilt by his descendant Aaron Meshullam in 1535. It escaped the conflagration of 1754, and was not rebuilt until 1862. Down to the middle of the eighteenth century a portable organ was kept in this synagogue; it was carried at the head of processions and played on festive occasions—for instance, at the birth of Joseph II. (1741). The synagogue contained also relics of the martyr Solomon Molko—a caftan of white linen with an embroidered border of white silk, and a small red damask flag.

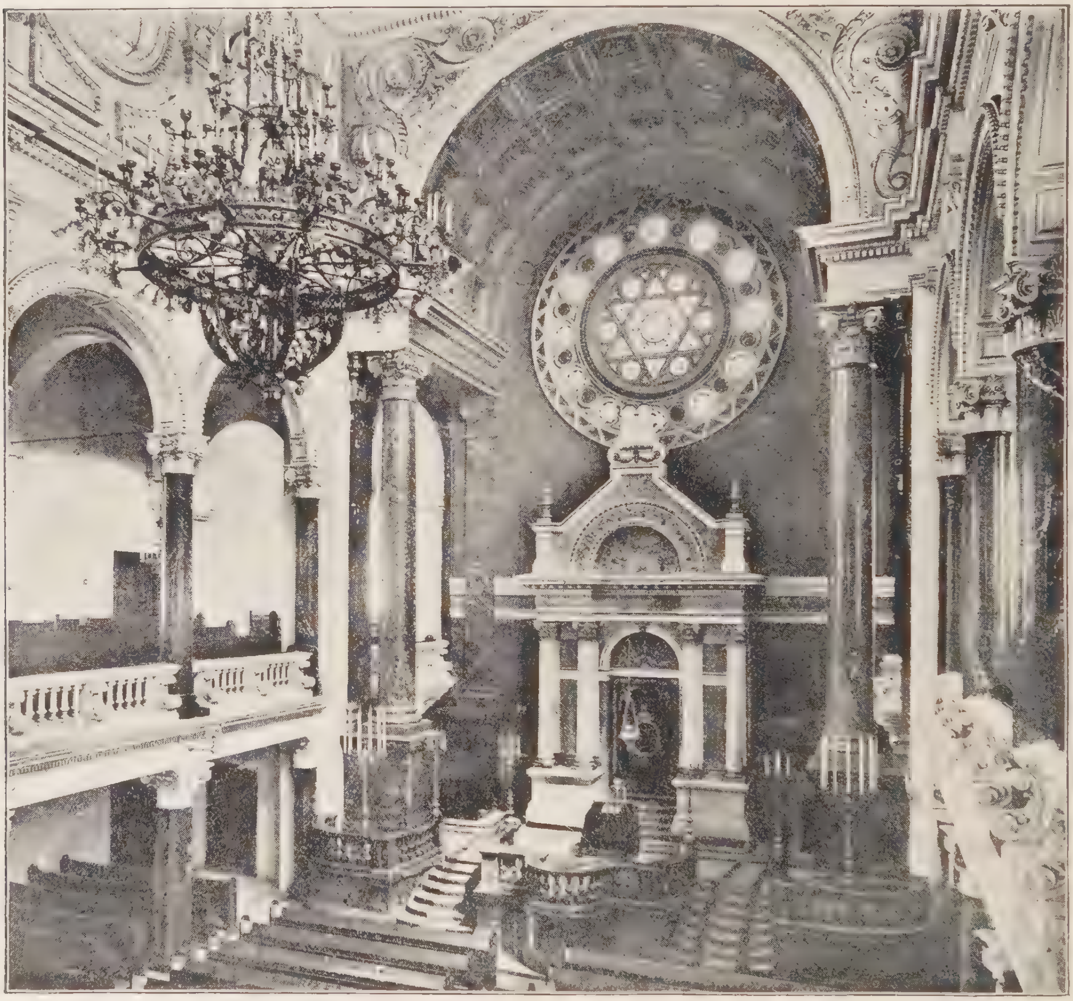
The Klauss synagogue, the finest and largest in the ghetto, was built in the sixteenth century, in memory of the favor shown to the Jews by Maximilian II. and his wife Maria in going through the ghetto on foot in 1571. It was partially rebuilt in 1694. In 1741 the Bavarians and Saxons demanded that it should be turned into a granary, and the directors had to pay 1,900 gulden to avert the desecration. Other synagogues that may be mentioned are the Grosserhof synagogue (so called after the large court of the Treuenberg house), the Zigeuner synagogue (named after its builder, Salkind Zigeuner), the Meisel synagogue and the Hof synagogue (both built by the primator Meisel; the last-named synagogue was used by the board of elders, as it connected with the "Rathhaus"), the Popper synagogue, and the Neuschul synagogue (it was the latest to be built and was the private property of Gumprecht Duschenes, or Ḥalfan, down to 1754; it was burned down, and was rebuilt [date not known] by David b. Löw Segal Kuh).

Wechsler Gasse Synagogue, Prague.
(From "Das Prager Ghetto," 1903.)

The "Rathhaus."

The Jewish "Rathhaus" was built in the sixteenth century by Mordecai Meisel. At first it served chiefly for the meetings of the directors of the community; subsequently the rabbinical court sat there, after Ferdinand II. had granted to the ghetto, in 1627, a special Jewish magistrate and its own jurisdiction; before this time court was held in the synagogue. The dial of the large clock in the tower is marked in both Hebrew and Arabic figures. The bell was recast in 1745. The "Rathhaus" now serves as a general communal building.

The following is a list of the most noteworthy rabbis of Prague: Abigdor b. Isaac Ḳara (–1439); Phinehas b. Jonathan (–1495); Isaac Eisig Margolioth (–1525); Jacob Polak (1525–30); Abraham b. Abigdor (–1542); Judah b. Nathan Sekeln (–1550); Isaac Eisig b. Isaiah of Melnik (1553–83); Löw ben Bezaleel (d. 1609); Solomon Ephraim Lencyz (1604–19); Isaiah ha-Levi Horowitz (1619–21); Moses b. Isaiah Menahem Mendel of Poland (1621–27); Lipmann Yom-Ṭob b. Nathan Heller (1627–29); Simon Wolf Auerbach (first Bohemian "Landesrabbiner"; 1630–31); Joseph b. Abraham Ḳalmanḳes (1631–37); Aaron Simon Spira (1640–79); R. Gabriel Eschkeles (1679–94); David Oppenheim (rabbi and "Landesrabbiner," 1702–36); Moses Isaac b. Jehiel Michel Spira ("Landesrabbiner," 1736–49); Ezekiel b. Judah Löb Landau (1754–93); Solomon Löw Rapoport (1840–67); Dr. Marcus Hirsch (1880–89); Dr. Nathaniel Ehrenfeld (since 1890).



Interior of the Synagogue at Königliche Weinberge, Near Prague.

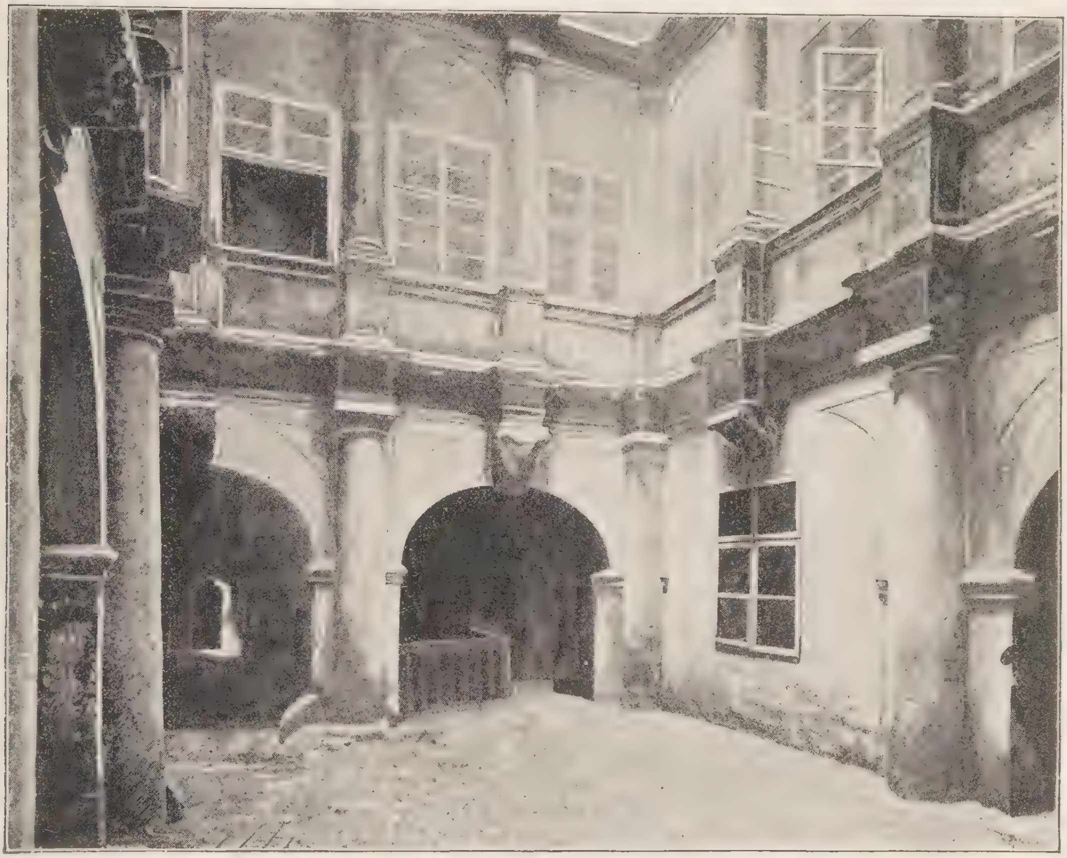
(From a photograph.)

Social Life and Law.

In the fifteenth century there were in the ghetto Jews who knew no other language than Bohemian; and there were also Jews, coming from Spain, who did not know Bohemian; thus there was a community within the community. Difficulties arose in spite of the religious freedom which the Jews of the ghetto enjoyed. In 1537 a Jewish couple is said to have poisoned at the Hradschin a Jewish youth by the name of Juchym because he intended to accept baptism. A Jew is said to have desecrated the stone cross on the bridge, in 1690; therefore a Jew was compelled to inscribe the Tetragrammaton upon it in golden letters, to prevent further desecration. On Feb. 21, 1694, a Jew, with the aid of a certain Kurzhandel, killed his son, Simon Abeles, because the youth desired to accept Christianity. When the deed became known the father hanged himself; his body was thereupon dragged through the city, and his heart was torn out. The son was solemnly buried, while the bells of seventy churches were rung. In order to make it easier for Jews to accept baptism, a law was passed to the effect that converts could not be disinherited by their families.

The Jews of Prague were under their own civil jurisdiction, and they enjoyed religious liberty; the "judex Judæorum" was not always a Christian. Civil cases were decided by the "Judenmeistergericht"; the president of this court generally officiated as primator at the same time. The "Judenmeister" and the communal councilors were elected by the Jews. The court generally sat on Sundays, with open doors. In cases relating to money-lending and pledges a certain day of appearance was set, on which the bell of the council-house was rung. If the Christians did not appear on time they forfeited their pledges. In difficult cases the Christians were permitted to interrupt the proceedings and appeal to another court.

The court before which cases between Jews were brought was called the "Meisterschaftsgericht." This court had power to impose the following sentences: the minor excommunication (for 8 days); the intermediate excommunication (for 4 months); the major excommunication (for a longer period); imprisonment in the "katzel" (Bohemian, "kočečka"). The "Judenmeister" and the elders had charge of the internal affairs of the ghetto and the collection of taxes (on account of which a riot occurred before the council-house in 1503). A "shammash," a "schulklopfer," a secretary, and a cantor were assigned to the "Meisterschaftsgericht." Ritual questions were decided by the rabbi, whose election was confirmed by the king and the chamber, and who supervised the yeshibah, the Talmud Torah, and printing; the last-named was introduced into Prague as early as the sixteenth century, the first press being established by Gershon ha-Kohen Soncino.



Court of the Bassevi House, Prague.
(From "Das Prager Ghetto," 1903.)

In pursuance of a decree of Ferdinand II. the court of the ghetto was divided into two sections—the lower and the higher court. The lower court, sitting every evening, was presided over by the rabbi; only minor cases were brought before it; the higher court, over which the "Landesrabbiner" and an ab bet din presided, sat only for important cases. The highest court was that of appeals. The magistracy was composed of the primator, five justices, six elders, and twelve associates. Since the time of Joseph II. the rabbinate has been composed of the chief rabbi and four associate rabbis. The Jews' oath, which was required only in the Christian court, was taken with special ceremonies: the person to whom it was administered stood with bare feet, clothed only in a shirt, on a swine-skin, with his right hand on the Bible and his left on his breast, while a second Jew called down upon him all the curses of the Bible if he should swear falsely.

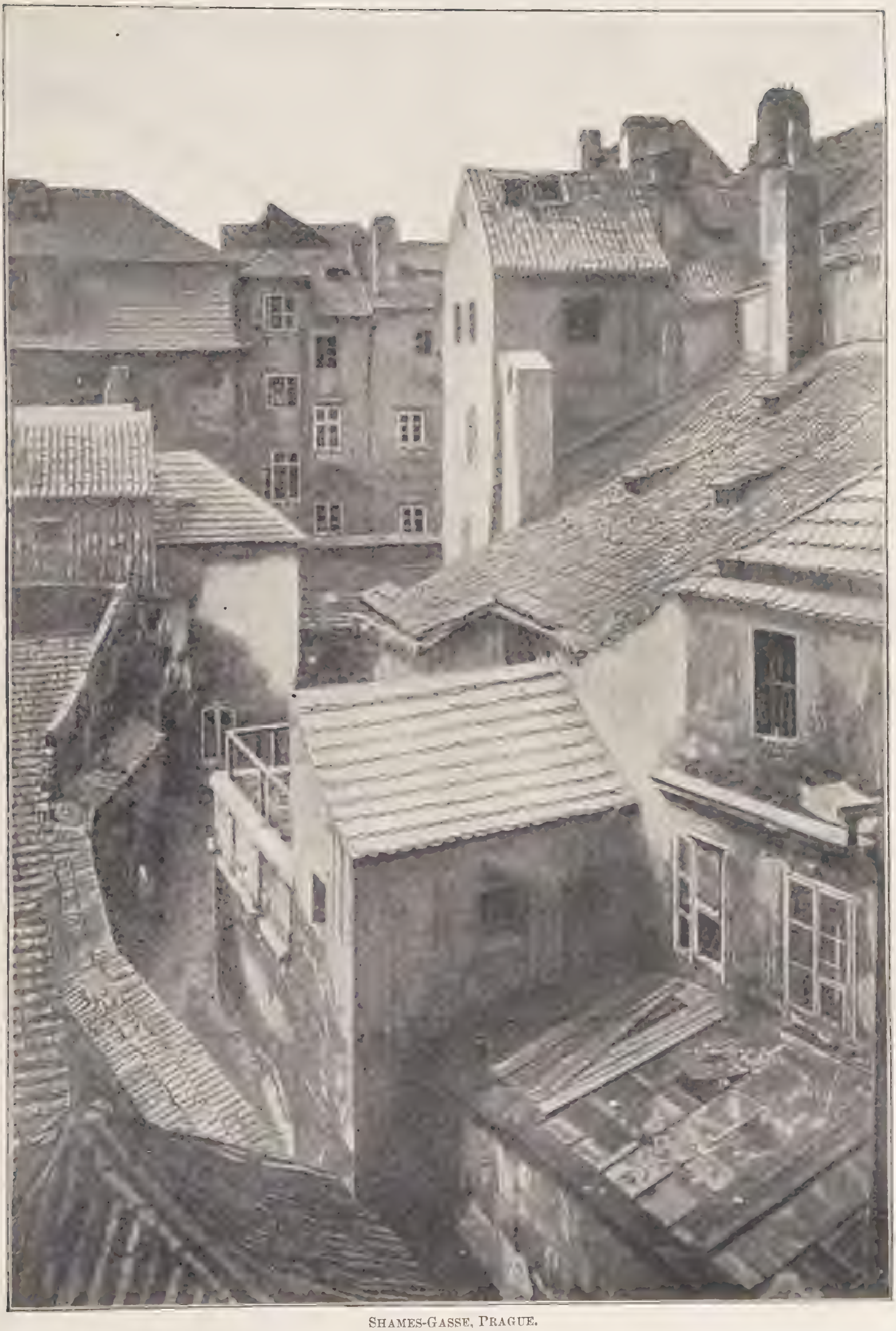
The Jews were almost entirely excluded from all trades of the town except that of butchering, and they were not permitted to belong to any regular gild, although the butchers of the ghetto had a gild of their own, their coat of arms being the lion of Bohemia with the superscription כשר ("kasher"). However, the Jews soon began to follow other trades in secret, and in the beginning of the seventeenth century there were Jewish wheelwrights, furriers, hatters, shoemakers, tailors, goldsmiths, and diamond-cutters. The shoemakers of the ghetto also had a gild of their own, and a gild-cup. Retail trade and dealing in spices, velvet, damask, silk, or ribbons were forbidden. The chief source of income of the Jews, therefore, was money-lending. The greatest dishonesty prevailed in this occupation; the Jews often refused to return the pledges, and the Christians, after sending servants to pawn articles, often dismissed them and endeavored to recover the deposited objects without payment on the plea that the servants had stolen them. The handling of coin was a special source of income, and the Jews were often accused of taking good coin to Poland and returning with inferior coin to Bohemia. They were free to engage in the profession of music, and Jewish musicians

The Rabbiner Gasse, Prague.

(From a photograph by Dr. W. Popper.)

Jewish Cemetery on Josefstrasse, Prague.

(From "Das Prager Ghetto," 1903.)



SHAMES-GASSE, PRAGUE.

(From "Das Prager Ghetto," 1903.)

often played at banquets in the palaces of the nobility.

Costume.

There were some liquor-saloons kept by Jews in the ghetto. In 1650 a decree was issued in which the judges were enjoined to see that working men did not spend Sunday mornings in the saloons. The Jews were forbidden, on pain of death, to call themselves citizens of Prague. Within the ghetto Jews, and especially Jewesses, wore the most costly garments, but outside the ghetto they were required to wear their badges. They had to wear peaked yellow hats; and if they wished to wear round hats, a peak had to be fastened upon the crown. The women were obliged to wear veils fastened above the forehead, and were not permitted to wear collars. In 1748 and 1760 it was decreed that the men should allow the beard to grow, and that strips of yellow cloth should be worn by men upon the left shoulder and by women in the hair. The first proclamation against throwing stones at the Jews is dated 1677.

The Jews of the ghetto of Prague were known far and wide as excellent firemen. At every siege the so-called "Röhrkasten" was put in charge of 400 Jews, to be ready in case of fire; so at all festivities, as, for instance, at the coronation of Frederick V., of the Palatinate, as King of Bohemia in 1619. Much attention was paid to the education of children.

The names of the most prominent Jewish families of Prague are: Eger, Bondi, Gans, Horwitz, Chajes, Tausk, Jaffe, Landau, Meisel, Epstein, Posner, Kuranda, and Karpeles; Hock, Wolfy, Wessely (first Jewish professor in Austria), and M. I. Landau deserve particular mention. The population of Prague is 201,589, of whom about 19,000 are Jews. The present (1905) chief rabbi is Dr. N. Ehrenfeld. The Neusynagoge, the Meiselsynagoge, and the Tempelgemeinde have their own preachers.

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D. S. O.

PRAT MAIMON. See Frat Maimon.

PRAYER.—Biblical Data: From the earliest epochs recorded in the Bible profound distress or joyous exaltation found expression in prayer. However primitive the mode of worship, the individual is commonly depicted as petitioning or thanking the Divinity through prayer. Apart from the Psalter, which is a book of prayer within the Bible, the Pentateuch, the Prophets, and the Hagiographa are interspersed with prayers. At least one prayer is attributed to every great Biblical character from Hannah (I Sam. i. 10, ii. 1-10) to Hezekiah (II Kings xix. 15-19).

Individual Prayers.

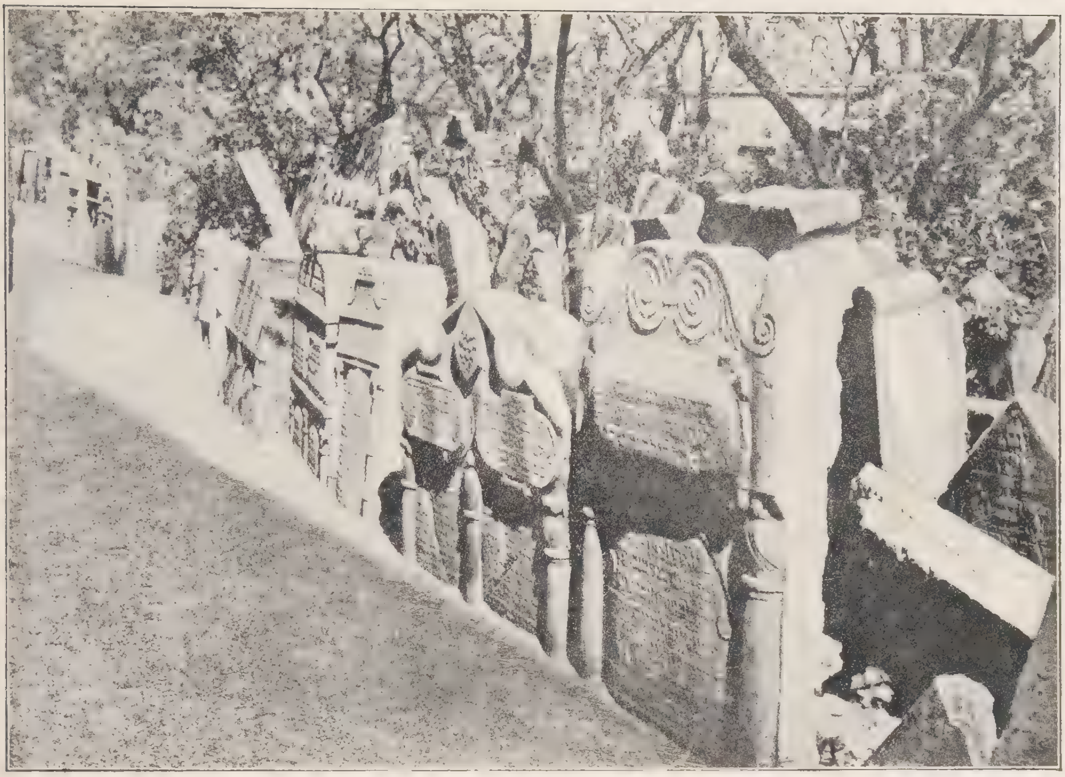
These individual prayers are independent of ritual injunction or priestly regulation. They are voluntary and spontaneous. Abraham prays for the salvation of Sodom and for the healing of Abimelech (Gen. xviii. 23-33, xx. 17); Jacob, for deliverance when Esau is approaching (Gen. xxxii. 9-12); Eliezer, that God may prosper his master's mission (Gen. xxiv. 12-14); Moses, on behalf of erring Israel (Ex. xxxii. 31, 32); Joshua, in the despair that follows the defeat at Ai (Josh. vii. 6-9); Samuel, when Israel importunes him for a king (I Sam. xii. 23); David, when the duty of building the Temple is transmitted to his son (II Sam. vii. 18-29); Jonah, when in the belly of the great fish (Jonah ii. 1-9); Daniel, for Israel's restoration from exile (Dan. ix. 3-19); Ezra, on learning of his people's backsliding (Ezra ix. 6-15); Nehemiah, on hearing of their communal hardships (Neh. i. 4-11).

Communal Prayer.

The building of the Temple naturally invited public prayer. Indeed, the prayer ascribed to Solomon at its dedication (I Kings viii. 12-53) includes every form of prayer-adoration, thanksgiving, petition, and confession. But communal prayer—that is, liturgy—is hardly found prior to the separation of Israel and Judah. The first ritual prayers are found in Deuteronomy (xxvi. 5-10 and 13-15, the former to be recited on bringing the first-fruits to the Temple, the latter after giving tithes). In connection with the Atonement-sacrifice, Aaron the priest lays his hands upon the head of the goat and confesses over it "all the iniquities of the children of Israel" (Lev. xvi. 21). Some words of prayer probably accompanied most offerings and sacrifices, and, perhaps, the building of altars (Gen. xii. 8, xiii. 4). Again, the injunction imposed upon Aaron and his sons to bless the children of Israel occurs in a specified prayer-formula—the threefold priestly blessing (Num. vi. 22-27).

Many portions of the Bible have been incorporated into the liturgy, though in their original places they are merely portions of narratives or collections of precepts. The most notable example is the Shema' (Deut. vi. 4-9). "Liturgy," then, is a term wider than "prayer."

It may be inferred that organized service was sufficiently well established in the days of the prophets of the eighth and seventh centuries to have drifted into conventionality (comp. Isa. i. 15, xxix. 13, lviii. 5). That Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God" (vi. 10), and that Ps. lv. 17 speaks of prayer "evening and morning, and at noon," would indicate the institution of triple daily services,



ROW OF TOMBSTONES IN THE OLD CEMETERY AT PRAGUE.
(From Jerabek, "Der Alte Prager Juden Friedhof.")

A CORNER OF THE OLD JEWISH CEMETERY AT PRAGUE.
(From Jerabek, "Der Alte Prager Juden Friedhof.")

though I Chron. xxiii. 30 specifies only morning and evening. So, too, the mention of grace before and after meat in the New Testament (Matt. xv. 36; Acts xxvii. 37) leads to the inference that such a prayer became customary before the close of the Old Testament canon.

Mode of Worship.

As to the manner of worship, the chant is probably older than the spoken prayer (Ex. xv.), even as verse is older than prose. Later, the musical embellishments of the service became very elaborate. The significance of many of the musical terms in the Psalms is uncertain. The singers were a gild differentiated by gradations of importance (see I Chron. xvi., and note the reference to psaltery, harp, cymbal, and trumpet). Among those that returned to Jerusalem the "two hundred singing men and singing women" are separately specified (Ezra ii. 65). It was customary in prayer to turn toward the Temple at Jerusalem (I Kings viii. 38; II Chron. vi. 34; Dan. vi. 11); this attitude may even have been considered necessary to give validity to the prayer. The Israelites prayed both standing and kneeling. Fasting and weeping were not unusual accompaniments of petition and confession, and occasionally, in times of great distress, sackcloth and ashes were added, and even rending of the mantle and shaving of the head (Job i. 20).

The belief in the objective efficacy of prayer is never questioned in the Bible. The prayer of Moses removes the plague from Egypt (Ex. viii. 29, 31) and heals the leprosy of Miriam (Num. xii. 13, 14). Both Elijah and Elisha restore by prayer apparently lifeless children (I Kings xvii. 20; II Kings iv. 33); and prayer with fasting and repentance averts the decree of doom against Nineveh (Jonah iii.). Similar incidents abound throughout the Scriptures.

A. M. H. H.

——**In Rabbinical Literature:** The word "tefillah" is defined as "thought" and "hope" (comp. פללתי; Gen. xlviii. 11), as representing the means of reasoning and discriminating (comp. והפלה; Ex. ix. 4) between good and evil. A tefillah consists of two parts: (1) Benedictions, or praises of God's greatness and goodness, and expressions of gratitude for benefits received; (2) petitions, of either a public or private character. A tefillah is called a "service of the heart." "Ye shall serve the Lord your God" (Ex. xxiii. 25) is understood as "Ye shall worship God in prayer." The Patriarchs were the first authors of prayers, and are credited with instituting those for the morning, afternoon, and evening (see Abudarham, "Ḥibbur Perush ha-Berakot weha-Tefillot," p. 8a, Venice, 1566). Moses was the author of the phrase, "a great God, a mighty, and a terrible" (Deut. x. 17), which was incorporated into the opening of the 'Amidah (Yer. Ber. vii. 3; Yoma 69b). David and Daniel prayed thrice daily (Ps. lv. 17; Dan. vi. 10).

Prayer Substituted for Sacrifice.

Praying was, however, of a devotional character and entirely voluntary during the time of the First Temple. The Davidic hymns sung by the Levites and the vows of repentance accompanying the sin-offerings were the only obligatory exercises, though, according to Maimonides, at least one prayer a day was obligatory from the time of Moses to Ezra ("Yad," Tefillah, i. 3). The regular daily prayers commenced after the destruction of the First Temple, when they replaced the sacrifices (Hos. xiv. 2: "render as bullocks the offering of our lips" [R. V.]). It appears, however, that in Talmudic times the prayers were not recited generally, except among the middle classes. R. Gamaliel exempted from prayer husbandmen and working men, who were represented by the readers of the congregation (R. H. 35a). The higher class, that is, the scholars, would not be disturbed in their studies, which they considered of superior importance to prayers. R. Judah recited his prayers only once in thirty days (*ib.*). R. Jeremiah, studying under R. Ze'era, was anxious to leave his study when the time for prayer arrived; and Ze'era quoted, "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. xxviii. 9; Shab. 10a).

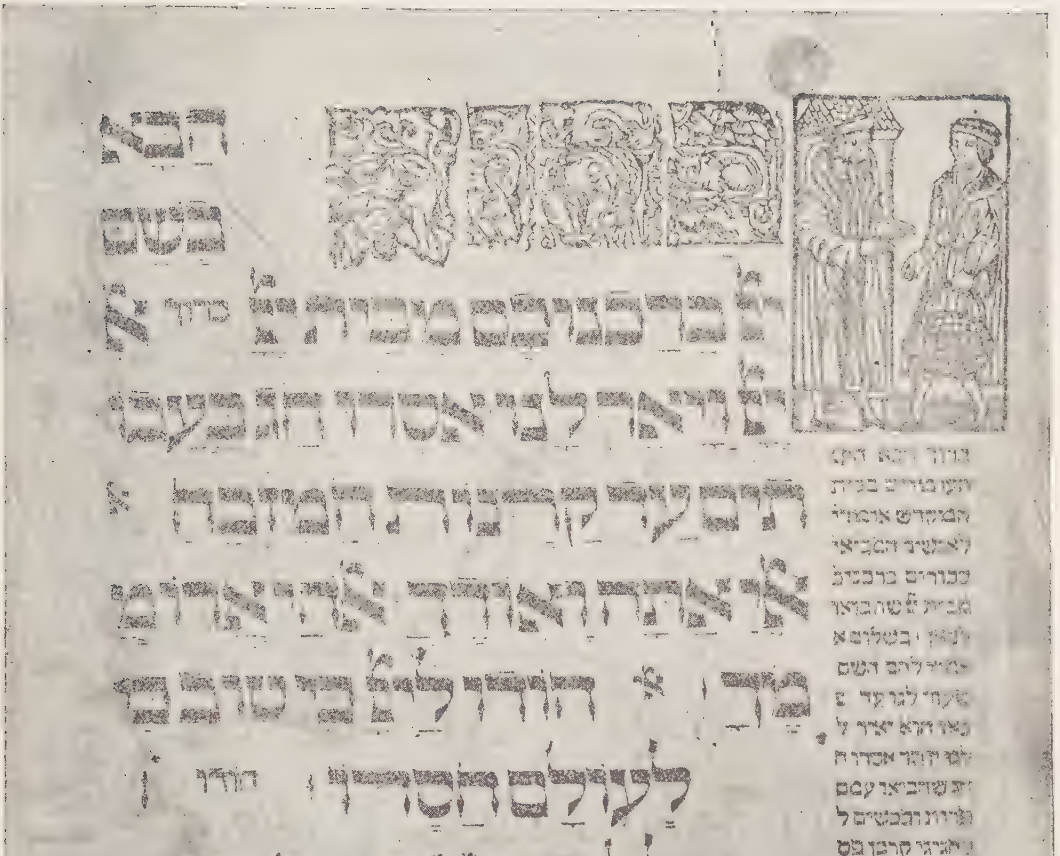
The Talmudists were so occupied with their studies that they could not concentrate their minds on the prayers, which they accordingly often read unconsciously. R. Ḥiyya b. Ashi said, "Whosoever is not in a settled state of mind shall not pray." R. Eliezer exempted travelers from praying for three days after returning from a journey. R. Eleazar b. Azariah would exempt almost anybody, on the novel plea that the prophet Isaiah had called exiled Israel the "afflicted" and "drunken," and a drunkard must not pray (Isa. li. 21; 'Er. 65a). Raba, who observed R. Hamnuna lingering over his prayers, remarked, "They put aside everlasting life [the Law] and concern themselves with the temporal life [praying for maintenance]" (Shab. 10a). Prayers should not be considered as a set task, but as petitions to Omnipotence for mercy (Abot ii. 18).

Intermediary Angels: Cabalistic View.

The Jewish monotheistic theory would not permit of any intermediary between God and the prayers of devotees. R. Judah said, "An appeal to a mortal patron for relief depends on his servant's willingness to permit the applicant to enter; but appeals to the Almighty in time of trouble do not depend on the angel Michael or Gabriel; one need only call upon God." "Whosoever shall call on the name of the Lord shall be delivered" (Joel iii. 5 [A. V. ii. 32]; Yer. Ber. ix. 1). The cabalists, however, accepted the symbolic Meṭaṭron as the intermediary who records in the upper heaven man's prayers in order that they may be reviewed by the Almighty. In another version Sandelfon (= Συνάδελφος) forms of the prayers a crown for the Almighty (Zohar, Wayaḳhel, 167b).

The cabalists of a later period made direct appeals to the "mal'ake raḥamim" (angels of mercy), which practise was criticized as contrary to the Jewish faith. Traces of mediation are found in the Talmud: "Mountains and hills ask mercy for me! Heavens and earth . . . sun and moon . . . stars and constellations, pray for me" ('Ab. Zarah 17b); but these expressions are merely figures of speech.

Preparations, based on "Prepare to meet thy God, O Israel," were made before prayers (Amos iv. 12).



הבא
בשם
ה' ברכנוכם מבית ה' ברוך א
ל ה' ויאר לנו אסרו חג בעב
תים עד קרנות המזבח א
לי אתה ואודך אלהי ארומ
מך א הודו לה' כי טוב כ
לעולם חסדו הודו
יהללוך ה' אלהינו על כל מעשיך
וחסידיך צדיקים עושי רצ
ונך וכל עמך בית ישראל ברנה יודו ויברכו
וישבחו ויפארו ויעריצו ויקדישו וימליכו את
שמך מלכנו כי לך טוב להודות ולשמך
נאה לזמר כי מעולם ועד עולם אתה אל
הודו לה' כי טוב
כי לעולם ח
הודו

Page from the First Illustrated Printed Haggadah, Prague, 1526.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Preparation and Posture.

The pious of ancient times occupied one hour in preparation for prayer (Ber. v. 1). Ezra's ordinance required scrupulous washing of the body immediately before prayer (Yer. Ber. iii. 4). One must be properly attired. Raba b. Huna put on red gaiters, another rabbi placed a mantle over his shoulders and reverently crossed his hands, "like a servant in the presence of his master" (Shab. 10a). The 'Amidah is recited standing (whence the term) and facing the Holy Land ("pray unto thee toward their land"; I Kings viii. 48). Those that live in Palestine "shall pray unto the Lord toward the city which thou hast chosen"; at Jerusalem the worshiper shall "spread forth his hands toward this house"; at the Temple, "before thine altar," the Holy of Holies (comp. I Kings viii. 31, 38, 44). Thus all Israel, at prayer, turn the face in the same direction (Yer. Ber. iv. 5).

One shall not mount a platform, but shall pray from a lowly position, for "Out of the depths have I cried unto thee, O Lord" (Ps. cxxx. 1). R. Eliezer b. Jacob said the worshiper (at 'Amidah) should keep his feet together, "straight," as do the angels (comp. Ezek. i. 7; Ber. 10b). He shall spread out and raise his hands toward the Holy King (Zohar, Balaḳ, 195b); he shall direct his eyes downward and his heart upward (Yeb. 105b). During a benediction he shall bow down, and then arise at the mention of God's name (Ber. 13a). The higher one's rank the more lowly should one's conduct be. Thus, the ordinary worshiper bows at the beginning and end of the 'Amidah and of Modim; the high priest bows at every benediction; but the king remains kneeling until the end of the prayer, as did Solomon (I Kings viii. 54; Yer. Ber. i. 5). At the end of the 'Amidah the worshiper steps back three paces and bows to the right and to the left. Abaye and Raba stepped back in a bowing position (Yoma 53b). This resembles the custom followed in taking leave of royalty in ancient times.

Time and Place.

R. Judah limited the time during which the morning prayer may be recited to the first four hours of the day (Ber. iv. 1). R. Johanan says it is meritorious to worship at dawn, citing, "They shall fear with the sunshine" (Ps. lxxii. 5, Hebr.). The Wetiḳin (ותיקין = "the ancient pious," perhaps identical with the Essenes) watched for the first rays of the sun to begin the 'Amidah (Ber. 9b, 29b). There are now several societies of Wetiḳin in Jerusalem who worship at that hour. They have prepared tables of the sunrise for the year round from special observations taken from Mount Olivet. Raba would not order prayer for a fast-day in cloudy weather: "Thou hast covered thyself with a cloud that our prayer should not pass through" (Lam. iii. 44; Ber. 32b).

R. Huna said that the worshiper should have a regular place for his prayers, like Abraham, who had a "place where he stood before the Lord" (Gen. xix. 27; Ber. 6b). In the synagogue the elders sit in the front row, at the back of the Ark, and facing the people; the people sit in rows facing the Ark and the elders ("Yad," Tefillah, xi. 4). The front row, known as "the mizraḥ" (the east), thus became distinguished as the place of prayer for the honored members of the congregation. The rabbi occupies the first seat to the right of the Ark, the dayyanim and learned men sitting next to him, while the "parnas" (president) occupies the seat to the left of the Ark, the leaders of the congregation coming next.

Solemnity and Decorum.

The prayers, especially the 'Amidah, should be offered partly in solemn silence and partly in a plaintive voice (Yer. Ber. iv. 4). One who raises his voice has too little faith in the efficacy of prayer (Ber. 24b). R. Jonah prayed in silence at the synagogue and aloud at home (Yer. Ber. iv. 1). The ḥazzan, who is the congregational representative ("sheliaḥ ẓibbur"), repeats aloud the 'Amidah for the benefit of those who can not read; and they respond "Amen" (see Amen).

The duration of prayer is discussed in the Talmud; some quote Hannah, who "continued praying" (I Sam. i. 12). R. Levi deprecates the "talk of lips"; other rabbis censure one who prolongs his prayers and praise him who shortens them. R. Akiba shortened his prayers in public and prolonged them in private (Yer. Ber. iv. 1; Ber. 3a, 31a, 32b). The regular prayers are generally conducted in a congregation of no less than ten adults; and it is highly commendable to pray in public (Ta'an. 8a), but where it is inconvenient to join the congregation the prayers are recited in private. Women as well as men are under obligation to pray (Ber. iii. 3). Girls are discouraged from praying. The Talmud classes among useless creatures "a praying girl, a gossiping widow, and a truant boy" (Soṭah 22a).

One who prays for others will be answered first, and will be relieved himself if in the same need, for "the Lord turned the captivity of Job, when he prayed for his friends" (Job xlii. 10; B. Ḳ. 92a). Moses is credited with praying for sinners, that they might repent, referring to he "made intercession for the transgressors" (Isa. liii. 12; Soṭah 14a). In times of trouble, when a fast-day is ordered, the people go out to the cemetery to seek the intercession of the dead (Ta'an. 16a; see Death in Rabbinical Literature).

Efficacy of Prayer.

The efficacy of prayer is emphasized in many ways. When Isaiah went to Hezekiah with the message, "Set thy house in order: for thou shalt die" (Isa. xxxviii. 1), Hezekiah answered, "Ben Amoz, finish thy prophecy and go! I have a tradition of my forefather [David] that even when the edge of the sword touches the neck one shall not stop praying for mercy" (Ber. 10a). R. Ḥanina b. Dosa was celebrated for effecting cures by his prayer; he could tell whether his efforts would prove successful, and would say, "This patient will live," or "This patient will die." He judged by "the fruit of his lips": when the prayer flowed freely from his mouth, it augured success; when otherwise, it meant failure. It is related that R. Johanan b. Zakkai relied more on R. Ḥanina than on himself when prayers were needed for his sick child, assuring his wife, "Although I am greater in learning than Ḥanina, he is more efficacious in prayer; I am, indeed, the prince, but he is the steward who has constant access to the king" (Ber. 34b).

Another story concerns R. Gamaliel, who sent messengers to Ḥanina requesting him to pray for his son. Ḥanina ascended to the garret, prayed, and came down, telling the messengers that the crisis had passed. They noted the time, and found that at that hour the patient had recovered and demanded food (Yer. Ber. v. 5).

The prayer of one who is the righteous son of one who is righteous is more efficacious than the prayer of the righteous son of a wicked man. R. Isaac said, "The prayer of the righteous is comparable to a pitchfork [עתר; comp. ויעתר = "entreated"; Gen. xxv. 21]; as the pitchfork changes the position of the wheat so the prayer changes the disposition of God from wrath to mercy" (Yeb. 64a). R. Isaac was of the opinion that prayer could even reverse the high judgment, though R. Eleazar did not think it could reverse a judgment already decreed (R. H. 18a). The same R. Isaac says that the reading of the Shema' before retiring is like a two-edged sword against demons (Ber. 5a; Rashi *ad loc.*). R. Judah says that prayer can change the sex of the embryo as if it were "clay in the potter's hands." Rab says Dinah was originally a male, whose sex was changed by the prayer of Rachel. This, however, is contradicted in the Mishnah, which characterizes any ex post facto prayer as "a vain effort" (Ber. ix. 3; 60a).

Significance of Prayer.

Prayer is valued higher than sacrifice (Ber. 32b). The prayer of the poor is as worthy as that of Moses and even more efficacious (based on Ex. xxii. 27 and Ps. xxii. 24; Zohar, Wayishlaḥ, 168b). Prayer, when offered with intensity, is as flame to coal in uniting the higher and lower worlds (Zohar, Wayaḳhel, 213b). Prayer is a part of Providence; it is a panacea for all ills; it must, however, be harmonious in word and spirit, like poetry with music ("'Iḳḳarim," iv. 16, 20, 23). "God is not less omniscient because we are taught to pray to Him, nor is He less good because He awaits our humiliation before He grants us relief; but we must assure in general terms that the expression of our wants in prayer is one of the duties incumbent on us, in common with all others; a test whether we are obedient and thereby deserving the divine favors, or whether we are obdurate and therefore deserving the continuance of the evil which afflicts us, as a just recompense for our transgressing in not recognizing the divine Power, in whose hand alone our enlargement is placed" (Leeser, "Discourses," x. 30).

The authorship and compilation of the prayers, at least of the Shema' and its benedictions, the Shemoneh 'Esreh, and the Birkat Sheba', are credited to 120 elders, among them more than 80 prophets (Yer. Ber. ii. 4; comp. Meg. 13b). Simeon ha-Paḳoli arranged the Shemoneh 'Esreh in the presence of R. Gamaliel at Jabneh; Samuel ha-Ḳaṭan added thereto the benediction, known as "We-la-Malshinim," against the Sadducees (Ber. 28b) and for the extinction of what were considered anti-Jewish sects, whom the Pharisees feared as dangerous to Judaism. The 'Amidah nevertheless retained the original name of Shemoneh 'Esreh. Various explanations are advanced for the number "eighteen" (Yer. Ber. iv. 3). It is not known whether the prayers were originally taught orally or were committed formally to writing; evidently they were recited by the people from memory for a long time, perhaps as late as the geonic period.

Shemoneh 'Esreh.

The first benediction in the Shemoneh 'Esreh is called "Birkat Abot"; the second relates to resurrection; the third is the Ḳedushshah. The three concluding benedictions are: Reẓeh (on the restoration of Zion); Modim (on gratitude to God); and Sim Shalom (a prayer for peace). The intermediate thirteen benedictions are solicitations for public and personal welfare. The abridgment of the thirteen benedictions is known as "Habinenu," and reads as follows: (1) "Grant us, O Lord our God, wisdom to learn Thy ways; (2) subject our hearts to Thy fear; (3) forgive our sins; (4) redeem us; (5) keep us from suffering; (6) satisfy us with the products of Thy earth; (7) gather our dispersed from all quarters; (8) judge us in Thy faith; (9) punish the wicked; (10) reward the righteous; (11) rebuild Thy city and reconstruct Thy Temple; (12) let the royalty of David Thy servant flourish, and continue the generations of Jesse's son, Thy anointed; (13) anticipate our call by Thy answer. Blessed be the Lord who harkens to prayer" (Ber. 29a). This is the epitome of the nineteen benedictions. According to R. Akiba, if one is pressed for time, or if for other reasons one is unable to fully recite the benedictions, one may use this abridgment (Ber. iv. 3, 4).

Every 'Amidah is preceded by the first three, and concluded by the last three benedictions. On Sabbaths and holy days the intermediary thirteen benedictions of Shemoneh 'Esreh are omitted and replaced by one benediction bearing on the special occasion.

Number of Prayers.

R. Johanan says one may pray all day. Others are of the opinion that the permissible number of prayers is limited to three, and on a fast-day to four, including Ne'ilah (Ber. 21a, 31a). R. Samuel b. Naḥamani says the three prayers are for the three changes in the day: sunrise, noon, sunset (Yer. Ber. iv. 1). It is advised that Shaḥarit, Minḥah, and Ma'arib should be recited; nevertheless, the Ma'arib prayer is not obligatory. The Zohar distinctly says that the evening is not opportune for prayer (Zohar, Wayeḥi, 229b). This, however, refers to the 'Amidah and not to the Shema' and its benedictions (see Ma'arib). The Shema' of the morning is preceded by two benedictions and concluded by one; the Shema' of the evening is preceded by two and concluded by two, making altogether seven benedictions, fulfilling the verse, "Seven times a day do I praise thee" (Ps. cxix. 164; Ber. 11b). The Shema', with its benedictions beginning with Baraku, was subsequently joined to the 'Amidah. These in turn were preceded by hymns based on the verse, "Serve the Lord with gladness: come before his presence with singing" (Ps. c. 2). These hymns are called "Pesuḳe de-Zimra" (verses from the Psalms), and consist of excerpts from the Scriptures, principally from the Psalms. On Sabbaths and holy days more hymns were added. The hymns begin with Baruk she-Amar and close with Yishtabbaḥ. This conclusion contains thirteen categories of prayers: song, praise, hymn, psalm, majesty, dominion, victory, grandeur, might, renown, glory, holiness, and sovereignty, corresponding to the thirteen attributes of God (Zohar, Terumah, 132a).

The preliminary benedictions were later added to the Shaḥarit service. Then were interpolated readings from the Pentateuch, Mishnah, and Gemara, based on the Talmudic saying: "One should divide his time into three periods: Scripture, Mishnah, and Talmud" (Ḳid. 30a). Still later many other additions, extensions, and embellishments were included, among them being the Adon 'Olam and the 'Alenu (in the 16th cent.).

The Shemoneh 'Esreh was followed by Wehu Raḥum, a kind of seliḥah (for Mondays and Thursdays), and by Wa-Yomer Dawid (daily, except on semi-holy days). The verse "Wa-Yomer Dawid" (II Sam. xxiv. 14) is the preface to the "taḥnun" beginning with Raḥum we-Ḥannun, and containing Psalm vi. and other Scriptural passages. This taḥnun is a "silent" prayer, and is said in a muffled voice, with the face turned downward and resting on the arm, to resemble the posture of Moses and of Joshua (Deut. ix. 18, 25; Josh. vii. 6; see Meg. 22b; B. M. 59b). This is followed by Ashre (Ps. cxlv.) and U-ba le Ẓiyyon, 'Alenu, and the psalm of the day, as they were recited by the Levites in the Temple (Tamid vii. 4). The Ani Ma'amin, or the thirteen articles of faith according to Maimonides, is part of the additions at the close of the Shaḥarit prayer. See, further, Minḥah Prayer and Ma'arib.

Sabbath Prayers.

The Sabbath prayers begin on Friday evening with Ḳabbalat Shabbat, composed of six psalms—xcv. to xcix., and xxix.—representing the six week-days. Next comes the piyyuṭ Lekah Dodi. This poem, composed by Solomon ha-Levi Alḳabiẓ (1529), is based on the words of Ḥanina, "Come, let us go out to meet the Queen Sabbath" (Shab. 119a); it is concluded by Ps. xcii. and xciii., followed by Ma'arib. We-Shameru (Ex. xxx. 16, 17) is recited before the 'Amidah. The main benediction of the 'Amidah is the Atta Ḳiddashta, etc. The ḥazzan's repetition of the 'Amidah is Magen Abot, a digest of the seven benedictions (Shab. 24b; Rashi *ad loc.*; "Yad," Tefillah, ix. 10). The second chapter of Shabbat, Ba-Meh Madliḳin, is read, followed by the 'Alenu. Ḳiddush is recited in the synagogue by the ḥazzan for the benefit of strangers.

Sabbath morning prayers commence as on week-days. Of the hymns, Ps. c. is omitted, its place being taken by Ps. xix., xxxiv., xc., xci., cxxxv., cxxxvi., xxxiii., xcii., xciii. Nishmat is a remnant of the mishnaic period (Ber. 59b; Ta'an. 6b); also El Adon, with the alphabet as the initial letters of the verses (see Zohar, Wayaḳhel, 105b).

The seventh intermediary benediction of the Shaḥarit 'Amidah begins with Yismaḥ Mosheh. Berik Shemeh (before taking out the Scroll from the Ark) is from the Zohar, and contains the sentence: "We depend not on a man nor do we trust in a Son-God, but in the God of heaven, who is the true God." The Yeḳum Purḳan, composed in Babylon in Aramaic, is similar to the Mi she-Berak, a blessing for the leaders and patrons of the synagogue. The Sephardim omit much of the Yeḳum Purḳan. Ha-Noten Teshu'ah is a blessing for government officials.

The main benediction of Musaf, Tiḳḳanta Shabbat, is composed of words in reversed alphabetical order. When the New Moon falls on Sabbath, Atta Yaẓarta is substituted. En ke-Elohenu follows, which the Sephardim recite every day. The Shir ha-Yiḥud and An'im Zemirot are credited to R. Judah ha-Ḥasid of Ratisbon. The main benediction of the Minḥah 'Amidah is the Atta Eḥad, of which there were two versions (see Seder of Amram Gaon, p. 30a); the three verses at the conclusion, Ps. cxix. 1, lxxi. 19, xxxvi. 7, are references to the deaths of Moses, Joseph, and David, each of whom died on a Sabbath afternoon (Zohar, Terumah, 278; comp. Seder Amram Gaon, *l.c.*). Ibn Yarḥi says they refer to the wicked who are released from Gehinnom on Sabbath and return thereto in the evening ("Ha-Manhig," 33b). Since, therefore, these verses refer to mourning they are omitted when taḥnun is omitted on week-days.

After Minḥah, during the winter Sabbaths (from Sukkot to Passover), Bareki Nafshi (Ps. civ., cxx.–cxxxiv.) is recited. During the summer Sabbaths (from Passover to Rosh ha-Shanah) chapters from the Abot, one every Sabbath in consecutive order, are recited instead of Bareki Nafshi. The week-day Ma'arib is recited on Sabbath evening, concluding with Wihi No'am, We-Yitten Leka, and Habdalah.

The New Moon is announced with a blessing on the Sabbath preceding it. Yom Kippur Ḳaṭan is recited on the day before New Moon. Ya'aleh we-Yabo is inserted in the Shemoneh 'Esreh of New Moon. Hallel is given after the 'Amidah. The Musaf service contains the main benediction of Mi-Pene Ḥaṭa'enu and refers to the New Moon sacrifices in the Temple.

The Three Festivals.

The services for the three festivals of Passover, Pentecost, and Sukkot are alike, except the special interpolated references and readings for each individual festival. The preliminaries and conclusions of the prayers are the same as on Sabbath. The 'Amidah contains seven benedictions, with Attah Beḥartanu as the main one. Musaf includes Mi-Pene Ḥaṭa'enu, with reference to the special festival and Temple sacrifices on the occasion. The sacerdotal blessing on the pulpit or platform of the Ark ("Dukan") is pronounced by the "kohanim" after Reẓeh in the 'Amidah. On week-days and Sabbath the priestly blessing is recited by the ḥazzan after Modim. In Palestine the Dukan is pronounced by the kohanim every day; in Egypt it is pronounced every Saturday.

The New-Year service begins with the preliminary prayers for Sabbath and holy days. There are interpolations in the 'Amidah referring to the New-Year's blessings. The main benediction begins with Ube-ken, praying for the recognition of God's power, the restoration of the Jewish state, reward of the righteous and punishment of the wicked, and universal theocracy. The prayers for the Day of Atonement are similar to those for New-Year's Day, but with special references to the significance of the day. The Widdui (confession of sins), beginning with 'Ashamnu and Al-Ḥeṭ, is repeated in every ʻAmidah and, in an abridged form, at Neʻilah. The Maḥzor contains many extra piyyuṭim for these holy days, the best known being Kol Nidre (for the eve of Yom Kippur) and the ʻAbodah (for Musaf). The Talmud declares that individual worshipers may shorten the long ʻAmidah of Rosh ha-Shanah and of Yom Kippur (Yer. Ber. i. 5; R. H. 35a).

There are no special prayers for either Ḥanukkah or Purim, except those connected with the lighting of the Ḥanukkah lamp and the singing of Ma'oz Ẓur and Hallel after Shaḥarit on the Maccabean festival, and the reading of the Scroll of Esther, with some special yoẓerot in Shaḥarit, on Purim. There are special references in the ʻAmidah at Modim to both Ḥanukkah and Purim. Examples of private devotions are to be found in Baer's "ʻAbodat Yisrael," p. 162. See Devotional Literature.

Praying in the Vernacular.

In regard to the language of the prayers, R. Judah preferred the vernacular Aramaic for all petitions concerning personal needs. R. Johanan, however, preferred Hebrew, because "the attending angels pay no attention to Aramaic" (Shab. 12b). Maimonides asserts that the use of foreign languages by Jews exiled in Persia, Greece, and other countries from the time of Nebuchadnezzar caused Ezra and his synod to formulate the prayers in pure Hebrew, so that all Israelites might pray in unison ("Yad," Tefillah, i. 4). However, private prayers in Aramaic were later inserted in the prayer-book; and Saadia Gaon included some in Arabic. Since the sixteenth century the prayer-book has been translated into most European languages.

The terminology of the prayers is the key to the investigation of their antiquity. In a number of instances the phrases are almost identical with those found in the New Testament; *e. g.*, "Abinu she-bashamayim" = "Our Father in heaven"; "May His great name be extolled and hallowed," "may He establish His Kingdom" (in the Ḳaddish) = "Hallowed be Thy name, Thy Kingdom come"; "We will sanctify Thy name in the world as they sanctify it in the highest heaven" (in the Ḳedushshah) = "Thy will be done on earth as it is in heaven." "Give us this day our daily bread" was a common prayer among the Talmudists. See Benedictions; Liturgy; Maḥzor; Piyyuṭ; Seliḥah; Yoẓerot; Zemirot.

Bibliography: Maimonides, *Yad, Tefillah*; *Shibbole ha-Leḳet*, §§ 1–54, ed. Buber, Wilna, 1886; Ibn Yarḥi, *Ha-Manhig*, ed. Goldberg, Berlin, 1855; Shulḥan ʻAruk, *Oraḥ Ḥayyim*, 89–134; Albo, *ʻIḳkarim*; ʻArama, *ʻAḳedat Yiẓḥak*, gate 58; Zunz, *G. V.* pp. 366 *et seq.*; Steinschneider, *Jewish Literature*, §§ 6, 19, London, 1857 (Hebr. ed., *Sifrut Yisrael*, pp. 82–90, Warsaw, 1897); Isaac Leeser, *Discourses*, pp. 29–82, Philadelphia, 1868; D. Oppenheim, in *Allg. Zeit. des Jud.* 1845, Nos. 2–4; H. Guedallah, *Observations on the Jewish Ritual of the Present Time*, London, 1885; Kohler, *The Psalms and Their Place in the Liturgy*, Philadelphia, 1897; Elbogen, *Gesch. des Achtzehngebets*, Breslau, 1903; F. Perles, *Das Gebet*, 1904.

E. C. J. D. E.

PRAYER-BOOKS: The collection, in one book, of the year's prayers for week-days, Sabbaths, holy days, and fast-days is generally known as the "Seder Tefillot," or simply the "Siddur." The first compilation known of the Jewish book of common prayer is that of Amram Gaon, principal of the yeshibah of Matah Mehasya in Babylon (846–864). This prayer-book was extensively used and referred to by the early authorities, as Rashi, the tosafists, Asheri, and Caro. The "Seder Rab Amram," as it was called, was the basis of all subsequent prayer-books.

First Prayer-Book.

Azulai thinks that the disciples of Amram wrote this siddur ("Shem ha-Gedolim," ii. 48a). Interpolations were made, however, not only by Amram's disciples but also by others in later periods. Amram is quoted (*ib.* ii. 26a); so are Saadia Gaon and other geonim who lived after Amram's death. The language of some of the later interpolations is not in the geonic style. Nevertheless, the siddur as a whole still retains the original system of Amram Gaon.

Amram's siddur is interspersed with decisions from the Talmud and with notes of customs prevailing in the yeshibot of Babylon. The text, with the exception of the benedictions, is somewhat abridged. But between the divisions or chapters there are many midrashic excerpts, accompanied by individual ḳaddishim, that are omitted in the subsequent prayer-books. "Seder Rab Amram" is nearer the Sephardic than the Ashkenazic minhag. The contents of the siddur are: Shaḥarit (morning prayer), Maʻamadot, Minḥah, Maʻarib (omitting the ʻAmidah), the Shemaʻ before sleep, seliḥot for Mondays and Thursdays, prayers for Sabbath and close of Sabbath, New Moon, Blessing of New Moon, fast-days, Ḥanukkah, Purim, Passover, Haggadah, Pentecost, Ninth of Ab, New-Year, Yom Kippur, Sukkot, order of the ʻerub, circumcisions, and weddings, and also prayers for travelers, occasional prayers, and mourners' benedictions.

The second part consists of a collection of seliḥot by later authors, divided into fifteen maʻamadot" for the fifteen nights preceding Rosh ha-Shanah, and hymns and yoẓerot (piyyuṭim) for Rosh ha-Shanah and Yom Kippur. Amram's siddur, which remained in manuscript over 1,000 years, was first published at Warsaw in 1865 from a Hebron manuscript purchased by N. N. Coronel.

Saadia Gaon, principal of the yeshibah of Sura (928–942), was the compiler of another prayer-book, preserved in a manuscript found at his birthplace, Al-Fayyum, in Egypt. The manuscript includes two prayers composed by Saadia, and translated into Arabic—one by Saadia himself and one by Ẓemaḥ b. Joseph (Neubauer, "Cat. Bodl. Hebr. MSS." cols. 1096, 2197, 2250).

Moses Maimonides (1135–1204) gives the order of prayers for the whole year in the "Seder Tefillot Kol ha-Shanah," at the end of the second book of the "Yad." It is identical with the Sephardic minhag. This text, with a German translation, was published by Leon J. Mandelstamm, at St. Petersburg, in 1851.

"Mahzor Vitry."

The most important early compilation of the prayers is the "Maḥzor Vitry," which was the basis of the Ashkenazic minhag introduced by the French rabbis in 1208; it was first published by the Meḳiẓe Nirdamim, and was edited by Simeon Hurwitz (Berlin, 1893). The "Maḥzor Vitry" is ten times as voluminous as the "Seder Rab Amram," which is frequently referred to. Saadia and other geonim are also quoted. As in the earlier compilations, the decisions of the Talmud and codes are embodied before the subject-divisions of the text. Here occur, probably for the first time, the compilation of "hosh'anot" (p. 447) and of "zemirot" (songs, hymns) for various occasions (pp. 146, 177, 184), a parody for Purim (p. 583), and a valuable collection of "sheṭarot." The piyyuṭim are listed in a separate "ḳonṭres" edited by H. Brody (Berlin, 1894).

Rabbi Elhanan (13th cent.) is credited with the compilation of "Seder Tiḳḳun Tefillah" (Tos. Ber. 60b). Jacob Asheri (14th cent.), in Ṭur Oraḥ Ḥayyim, compares Amram's, the Sephardic, and the Ashkenazic siddurim (§ 46). Jacob Landau, in his "Agur" (15th cent.), speaks of the Italian, Castilian, and Spanish siddurim. There were also the Romagna siddur and the Minhag France, the latter, very similar to the Ashkenazic ritual, being used in Carpentras, Avignon, Lisle, and Cologne. The principal differences are between the Ashkenazic ritual and the Sephardic ritual. The Minhag Ashkenaz, in the seventeenth and eighteenth centuries, was used throughout Bohemia, Poland, Moravia, White Russia, and Lithuania; the Minhag Sefarad was used in Spain, Portugal, and the Orient; the Italian rite is identical with the Minhag Romi, to which the Minhag Romagna likewise is very similar. The divergence among these rituals was mainly in the piyyuṭim and appended prayers. The traditional prayers and benedictions were not changed, except that the Sephardim used a few more adjectives and a profusion of cabalistic synonyms. From the time of the Ashkenazic cabalist Luria, the Ḥasidim used the Minhag Sefarad in many sections of Russia, Poland, Galicia, and Rumania, and the Karaite siddur forms a special division in the Jewish liturgy.

Various Minhagim.

The first printed prayer-book appears to be the Minhag Romo of Soncino (1486), called "Sidurello." In the colophon the printer says: "Here is completed the sacred work for the special minhag of the Holy Congregation of Rome, according to the order arranged by an expert"; the date given is the 2d of Iyyar, 5246 (=April 7, 1486). There is a unique copy of this siddur in the Sulzberger collection at the Jewish Theological Seminary of America, with the addition of the Haggadah.

First Printed Copy.

The first prayer-book of the Minhag Sefarad is curiously entitled "Temunot, Teḥinnot, Tefillot" (Reflections, Devotions, and Prayers); it was published at Venice in 1524. As early as the sixteenth century the prayer-book had become too bulky to handle. In a siddur of that time the publisher apologizes: "Observing that the material in this work is constantly increasing, that it is attaining the size of the Shulḥan 'Aruk . . . and has become too cumbersome to be carried into the synagogue, the present publisher, with a pure heart, decided to print the siddur in two volumes, the first to contain the daily prayers, and the second the prayers for the holy days. This arrangement will enable one to purchase either part, as he may desire" (Roest, "Cat. Rosenthal. Bibl." i. 734).

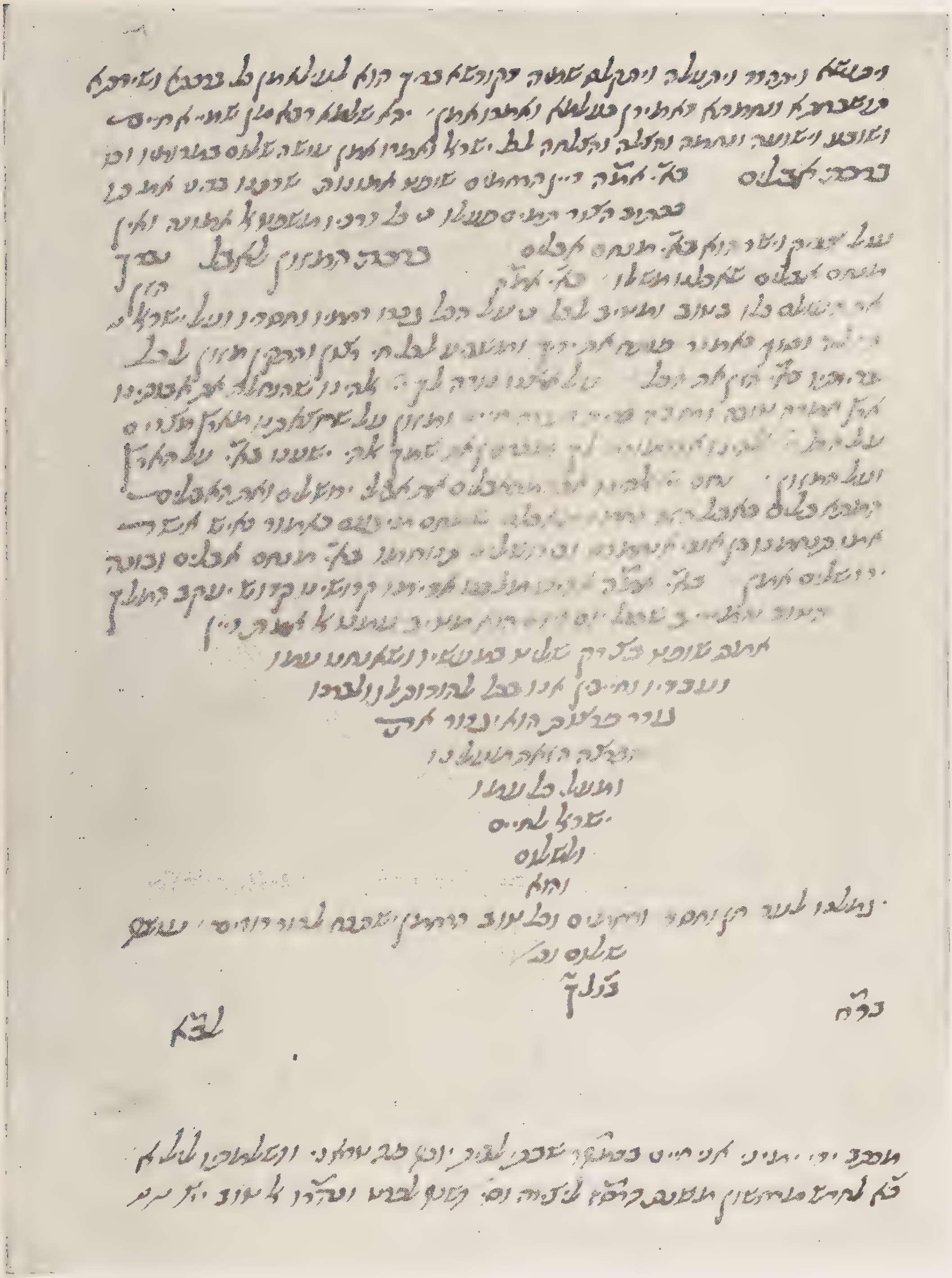
The Karaite siddur was first published in Venice in the sixteenth century, in four volumes, for the use of the congregations in Crimea, Poland, and Lithuania. Two centuries later it appeared at Chufut-Kale, with additional piyyuṭim, one for every Sabbath, suited to the parashah (by Judah Gibbor, in 3 vols.).

At the end of the seventeenth century the publishers became careless in printing the prayer-books. Many printer's errors crept in, as well as mistakes in grammar, more especially in the Ashkenazic siddurim. An effort was made to remedy the evil, and the first corrected text was edited by Naḥman Lieballer and published at Dyhernfurth in 1690. He was followed by Azriel and his son Elijah Wilna, in the 1704 edition of Frankfort-on-the-Main. Solomon Hanau, a well-known Hebrew grammarian, made some radical corrections in the 1725 edition of Jessnitz. Mordecai Düsseldorf made more moderate corrections in his edition, Prague, 1774, and criticized the extreme views of Hanau. Perhaps the best-corrected text was in the edition of Isaac Satanow, Berlin, 1798. Thus the eighteenth century may be credited with the effort to correct the text of the prayer-book; this, however, was not fully accomplished until the nineteenth century, with the editions of Wolf Heidenheim and S. Baer. From a literary point of view, Jacob Emden's siddur was the best produced in the eighteenth century.

The first translation of the prayer-book, the Minhag Romi, in Italian with Hebrew characters, was published at Bologna in 1538 (Spanish, Ferrara, 1552; Judæo-German, by Elijah Levita, Mantua, 1562). The author explains that the translation is intended for the women, that they too may understand the prayers. The first English translation was by Gamaliel ben Pedahzur (a pseudonym; London, 1738). The real name of the author was concealed from the leaders of the Jewish community of London, who would not sanction the English translation. The printing in England of the second English translation, by Isaac Pinto, was similarly opposed, and the translator had it printed by John Holt in New York, in 1766. The first French translation was printed by M. Ventura, at Nice, in 1772–73, and the first Dutch translation at The Hague, in 1791–93. To facilitate the handling of the prayer-book it was issued in various sizes and forms, from folio to 32mo, and in varying numbers of volumes. The "Siddur Magna," used by the ḥazzan, is known as "Kol Bo." Occasional prayers were published separately. They form a very interesting collection, from both the religious and the historical point of view. One prayer is entitled: "A form of Prayer . . . on the day appointed for a General Fast . . . for obtaining Pardon of our Sins and for imploring . . . God's Blessing and Assistance on the Arms of His Majesty . . . Together with a Sermon preached on the same day by Moses Cohen d'Azevedo" (Hebrew and English, London, 1776). This appears to refer to George III. and the American Revolution.

Translations.

Below is a partial list of the principal prayer-books, first editions, in chronological order. The initial following the year of publication identifies the minhag: A = Ashkenazic; S = Sephardic; I = Italian; R = Romagna; F = French; K = Karaite. For the terms denoting the various forms of prayers see Piyyuṭ; Liturgy.



COLOPHON PAGE OF THE SIDDUR RAB AMRAM, WRITTEN IN 1506 AT TRANI.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

1486. (I) Sidurello. Soncino. (Steinschneider, "Cat. Bodl." No. 2061.)

1490? (A) Tefillah mi-Kol ha-Shanah. (Zedner, "Cat. Hebr. Books Brit. Mus." p. 459; Steinschneider, *l.c.* No. 2386.)

1495? (A) Tefillah mi-Kol ha-Shanah. Soncino? (Zedner, *l.c.*; Steinschneider, *l.c.* No. 2387.)

1508. (A) Tefillah mi-Kol ha-Shanah. Pesaro. (Zedner, *l.c.*; Steinschneider, *l.c.* No. 2063.)

1510. (R) Seder Tefillot ha-Shanah. Constantinople. (Berliner, "Aus Meiner Bibliothek," No. 1.)

1512. (A) Tefillah mi-Kol ha-Shanah, with Haggadah. Prague. (Steinschneider, *l.c.* No. 2064.)

1524. (S) Temunot, Teḥinnot, Tefillot Sefarad, with Piyyuṭ and Pizmon. Venice. (Zedner, *l.c.* p. 485.)

1525. (S) Tefillot, including Abot, with commentary, Maʿaribot, Yoẓerot, etc. Trino. (Steinschneider, *l.c.* No. 2068; Berliner, *l.c.* p. 62.)

1528-29. (K) Seder ha-Tefillot ke-Minhag Ḳehal ha-Ḳara'im, in 4 vols. Venice.

1537. (I) Tefillah mi-Reshit we-ʿAd Aḥarit ha-Shanah. Bologna.

1538. (I) Tefillot Laṭine (Italian, in Hebrew characters). Bologna.

1552. (I) Libro de Oracyones de Todo el Año. Ferrara.

1555. (S) Order de Oraciones de Mes Arreo s. sin Boltar de Una à Atra Parte. Ferrara.

1560. (A) Tefillot mi-Kol ha-Shanah, designated as a new work; with cabalistic commentary by Lipman Mühlhausen, and the "Shir ha-Yiḥud" of Judah ha-Ḥasid of Ratisbon; edited by Naphtali Herz Trevo. Thiengen.

1562. (A) Tefillot, with Judæo-German translation, and Psalms with translation by Shalom b. Abraham. Mantua.

1571. (A) Tefillot, with Haggadah, Hoshaʿnot, Yoẓerot, Seliḥot, and commentary by Ẓebi b. Enoch Zundel and Mordecai Koppelmann. Lublin (2d ed., with calendar for seventy years, Cracow, 1592).

1573-76. (R) Tefillot. Reprint of the Venice edition of 1524, by order of Abraham Yerushalmi. Constantinople.

1578. (A) Tefillot, with Parashiyyot, Yoẓerot, the "Shir ha-Yiḥud," Psalms, Maʿamadot, Ḳinot, decisions, and customs. Cracow.

1579. (A) Tefillot, with Parashiyyot, Yoẓerot, Seliḥot. Basel.

1600. (R) Tefillot (known also as "Ḥazania shel Romana"), with devotional prayers, including a prayer entitled "Bet ha-Lewi" by Elijah ha-Levi. Venice.

1622. (S) Tefillot (in Hebrew and Spanish). Venice.

1644. (S) Tefillot; daily prayers, and prayers for fast-days and holy days. 4 vols. Amsterdam.

1649. (I) Tefillot. Verona.

1650. (A) Tefillot, with Judæo-German translation. Amsterdam.

1658. (S) Tefillot; edited by Benveniste. Amsterdam.

1681. (A) Tefillot, with Psalms, Ḳimḥi's commentary, Minhagim of Isaac Tyrnau, etc. Amsterdam.

1688. (A) ʿAbodat ha-Bore; edited by Akiba Baer. Wilhelmsdorf (2d improved ed., Sulzbach, 1707).

1690. (A) Tefillot, with grammatical corrections by Naḥman Lieballer. Dyhernfurth.

1695. (S) Order de las Oraciones Cotidianas . . . Calendano. Amsterdam.

1696. (A) Tefillah le-Mosheh, with Judæo-German translation. Dessau.

1699-1700. (A) Keter Yosef, with Psalms, and commentary by Israel b. Moses Darshan. Berlin.

1700. (A) Derek ha-Yashar (text without vowels), with cabalistic annotations by Jacob Naphtali. Berlin.

1703. (A) Tefillot, with Judæo-German translation and devotions for women by Eliakim Schatz of Kamarno. Amsterdam.

1703. (A) Derek Yesharah, with Psalms, and Judæo-German translation entitled "Shaʿar ha-Yir'ah." Frankfort-on-the-Oder.

1704. (A) Derek Siaḥ ha-Sadeh, Yom Kippur Ḳaṭan; grammatical corrections by Azriel and his son Elijah of Wilna, and a special article, "Maʿaneh Eliyahu," on the correct Hebrew pronunciation. Frankfort-on-the-Main.

1709. (A) Or ha-Yashar, with cabalistic interpretations and introduction, "ʿAmmude ha-ʿAbodah," by Meïr Papiers. Amsterdam.

1712. (S) Bet Tefillah, with cabalistic interpretations by Isaac Luria and tradition by Moses Zacuto. Edited by M. R. Ottolenghi. Amsterdam.

1717. (A) Shaʿare Shamayim, with commentary by Isaiah Hurwitz, author of the "Shelah." 4 vols. Amsterdam.

1725. (A) Ḳorban Minḥah, Maʿaribot, Psalms, etc. 3 vols. Amsterdam.

1725. (A) Bet Tefillah, with appendix entitled "Shaʿare Tefillah"; grammatical corrections by Solomon Hanau. Jessnitz.

1727. (A) Yad Kol Bo, with introductions, Maḥzor, Seliḥot, and readings for the whole year. Edited by David b. Aryeh Löb of Lida. 5 vols. Frankfort-on-the-Main.

1734. (K) Tefillot. Reproduction of the Venice edition of 1528-1529, with piyyuṭim by Judah Gibbor. 3 vols. Chufut-Kale.

1737. (S) Bet Tefillah and Shabbat Malketa, appended to Mishnayyot. Amsterdam.

1738. (A) The Book of Religion; Ceremonies and Prayers of the Jews; translated by Gamaliel ben Pedahzur. London.

1741. (A) Bet Raḥel and Shaʿar Hallel-Yah, with an introduction by Naphtali Cohen, rabbi of Posen. Amsterdam.

1744. (S) Tefillot, with cabalistic interpretation (Luria's method) and cabalistic commentary by Raphael Emanuel Recci. Zolkiev.

1744-47. (A) Bet El, Pereḳ Shirah, Ḥaẓot, Seliḥot, Tiḳḳunim, Psalms, with introduction by Jacob Emden. Altona.

1760. (A) Tefillot, with English translation by B. Meyers and A. Alexander. London.

1764. (S) Ḥesed le-Abraham, Abot, and cabalistic commentary by Abraham b. Tubiana. Smyrna.

1767. (F) Seder ha-Tamid; edited by E. Carmi. Avignon.

1771. (S) Tefillot. Daily prayers, and prayers for New-Year, Yom Kippur, holy days, and fast-days. 5 vols. Amsterdam.

1772. (S) Order de las Oraciones Cotidianas, by I. Nieto. London.

1772-73. (S) Prières Journalières, by M. Ventura. 4 vols. Nice.

1773. (S) Tefillot, with English translation by A. Alexander. London.

1774. (A) Tefillot; revised and corrected by Mordecai Düsseldorf, with appended ḳontres of criticism on the siddur of Solomon Hanau. Prague.

1781. (S) Tefillot, with cabalistic annotations from Vital's "ʿEẓ Ḥayyim"; edited by Aryeh b. Abraham. Zolkiev.

1784. (A) Tefillot; edited by Wolf Frankel, David Tausk, and Süssmann Gluno; approbation by Rabbi Ezekiel Landau. Prague.

1785. (A) Wa-Yeʿtar Yiẓḥaḳ; edited by Isaac Satanov. Berlin.

1786. (A) Gebete der Juden, with abridged German translation in Hebrew characters by David Friedländer, and with Abot. Berlin.

1788. (S) Tefillah, with Luria's cabalistic interpretations; edited by Asher Margolioth. Lemberg.

1789-93. (S) Tefillot, with English translation by D. Levi. 6 vols. London.

1791-93. (S) Gebeden der Portugeesche Jooden, Door een Joods Gnootschap uit het Hebreeuwsch. 4 vols. The Hague.

1794. (S) ʿAbodat ha-Tamid, with cabalistic commentary by Elisha Chavillo. Leghorn.

1798. (A) Ṭoʿome Ẓebiyah; revised by Isaac Satanow; with German translation by D. Friedländer. Berlin.

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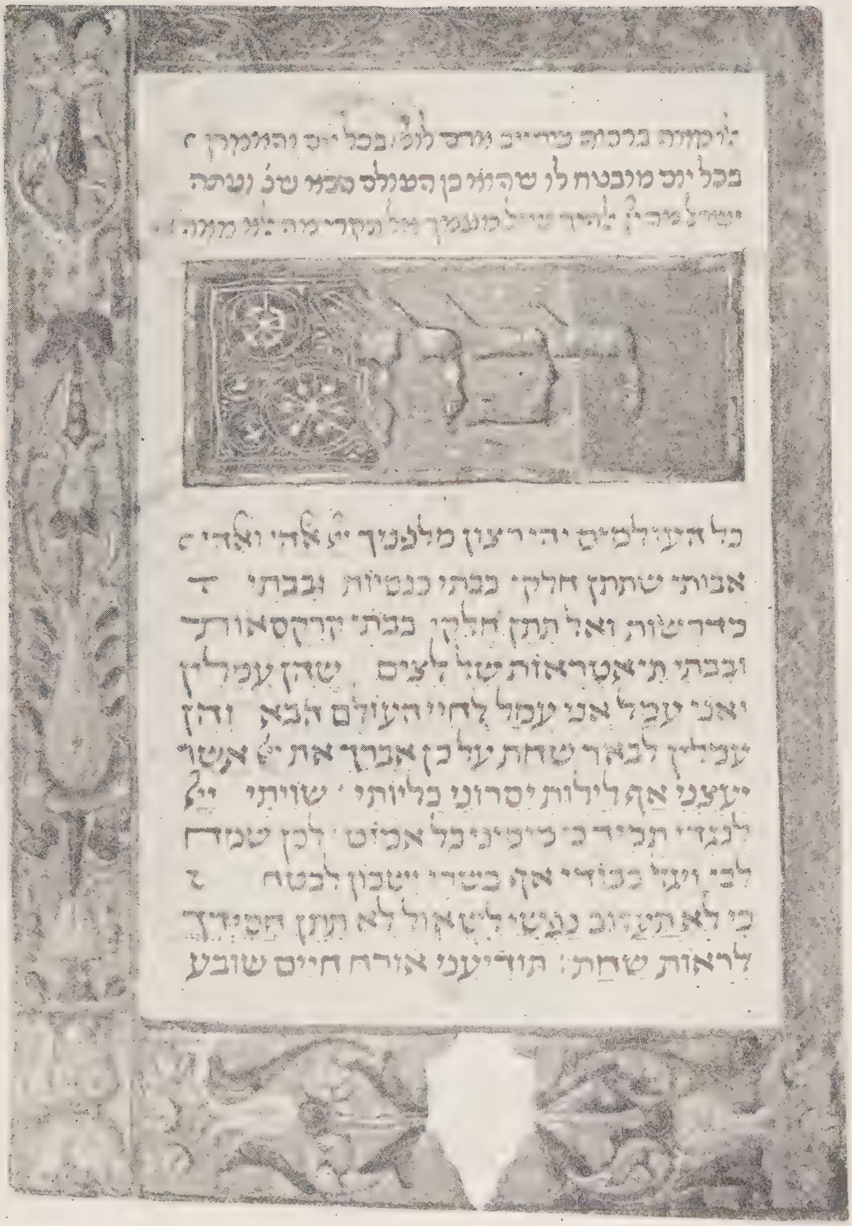
Many of the old editions were reprinted in the course of the nineteenth century; these usually included additional matter with notes. A marked improvement in the grammatical form of the prayer-book was achieved in the "Safah Berurah," edited by Wolf Heidenheim (Rödelheim, 1823), which became the standard text. Heidenheim intended to issue a special edition entitled "Halakah Berurah," with a German translation and notes, similar to his celebrated Maḥzor; the latter work, however, and other literary matters, took up all his time. The siddur "Hegyon Leb" by L. Landshuth, and H. Edelmann's commentary "Meḳor Berakah" (Königsberg, 1845) were the first attempts at scientific inves-



כל העולמים יהי רצון מלפניך יי׳ אלהי ואלהי
אבותי שתתן חלקי בבתי כנסיות ובבתי
מדרשות ואל תתן חלקי בבתי קרקסאות
ובבתי תיאטראות של לצים שהן עמלין
ואני עמל אני עמל לחיי העולם הבא והן
עמלין לבאר שחת על כן אברך את יי׳ אשר
יעצני אף לילות יסרוני כליותי שויתי יי׳
לנגדי תמיד כי מימיני בל אמוט לכן שמח
לבי ויגל כבודי אף בשרי ישכון לבטח
כי לא תעזוב נפשי לשאול לא תתן חסידך
לראות שחת: תודיעני אורח חיים שובע

ILLUMINATED FIRST PAGE OF A SIDDUR, WRITTEN BY ABRAHAM FARISSOL, FERRARA, 1528.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

tigation into the origin of the prayers in the siddur. Seligman Baer, who had access to Heidenheim's additional notes, some old manuscripts, and the old editions of the various siddurim, by editing the "'Abodat Yisrael" (Rödelheim, 1868) gave to the world the siddur par excellence. The author in his preface acknowledged the assistance rendered by Leopold Zunz and R. Solomon Klein through various suggestions and explanations.

Baer's "'Abodat Yisrael."

A few examples of Baer's emendations will give an idea of his method: In the benediction "Shelo 'Asani Goi" he changes "goi" to "nokri" (= "non-Jew"), because in Biblical Hebrew "goi" means "a people" (p. 40). In the benediction "We-la-Malshinim" of the 'Amidah, in place of "Kol 'ose rish'ah" (all evil-doers) he inserts the old rendering "ha-minim," which he thinks is derived from "ha-me'an-nim" (refusers; Jer. xiii. 10)—Jews who refuse to recognize their religion. He argues against the rendering "'ose rish'ah," because nearly all men do evil sometimes. The author does not dare to make any change in the 'Amidah, so he gives both versions, leaving the choice between them to the reader's discretion (p. 93). In the 'Abodah, from the passage, "They bowed, prostrated, thanked, and fell on their faces," he omits the word "u-modim" as an error, and shows the origin of this error in the 1580 Salonica edition of the Maḥzor, whose editor followed unconsciously the 'Alenu. The commentary is entitled "Yaḳim Lashon," and gives references for the verses and quotations, compares the variations, and adds grammatical corrections as to form, vowels, and accents, concise explanations of the text, and a digest of the customs and regulations regarding the order of the prayers. The siddur contains the prayers for the whole year, the parashiyyot-readings for week-days and semiholy days, ma'amadot, Abot, Pereḳ Shirah, yoẓerot, seliḥot; and the Psalms (special part), prefaced by an explanation of their accents. In the yoẓer to Shabu'ot, Baer shows that "ḳeren afelah" (point of darkness) is a euphemism for Clermont, in France, and refers to the Crusade of 1095 (p. 758). The siddur contains 804 quarto pages, besides the Psalms.

Next in importance is the siddur "'Iyyun Tefillah," by Jacob Ẓebi Mecklenburg, rabbi of Königsberg (1855). He followed the method of his own commentary, "Ha-Ketab weha-Ḳabbalah," on the Pentateuch (Leipsic, 1839), in which he endeavored to show that the whole of tradition was contained in the text of the Torah. The author's lucid style and the free use of German paraphrases helped to make clear the meaning of the conventional terms of the Hebrew prayers. He aimed at the highest devotional expression, but in several cases the result is too far-fetched, as in the instance in which he endeavored to define each of the sixteen synonyms of "Emet we-yaẓẓib." The author's "opening words" before prayer and the pouring out of the sinful soul before Yom Kippur (end of siddur) are fine specimens of his Hebrew.

The siddurim "Nahora ha-Shalem" (Wilna and Grodno, 1827), "Seder Tefillat Yisrael" (with "Derek ha-Ḥayyim," voluminous notes on the customs and regulations pertaining to the various seasons of the year in connection with the prayers; compiled and edited by Jacob Lissa, Zolkiev, 1828), and the "Ḳorban Minḥah" and the "Bet Raḥel" were in common use during the nineteenth century, and were extensively reprinted.

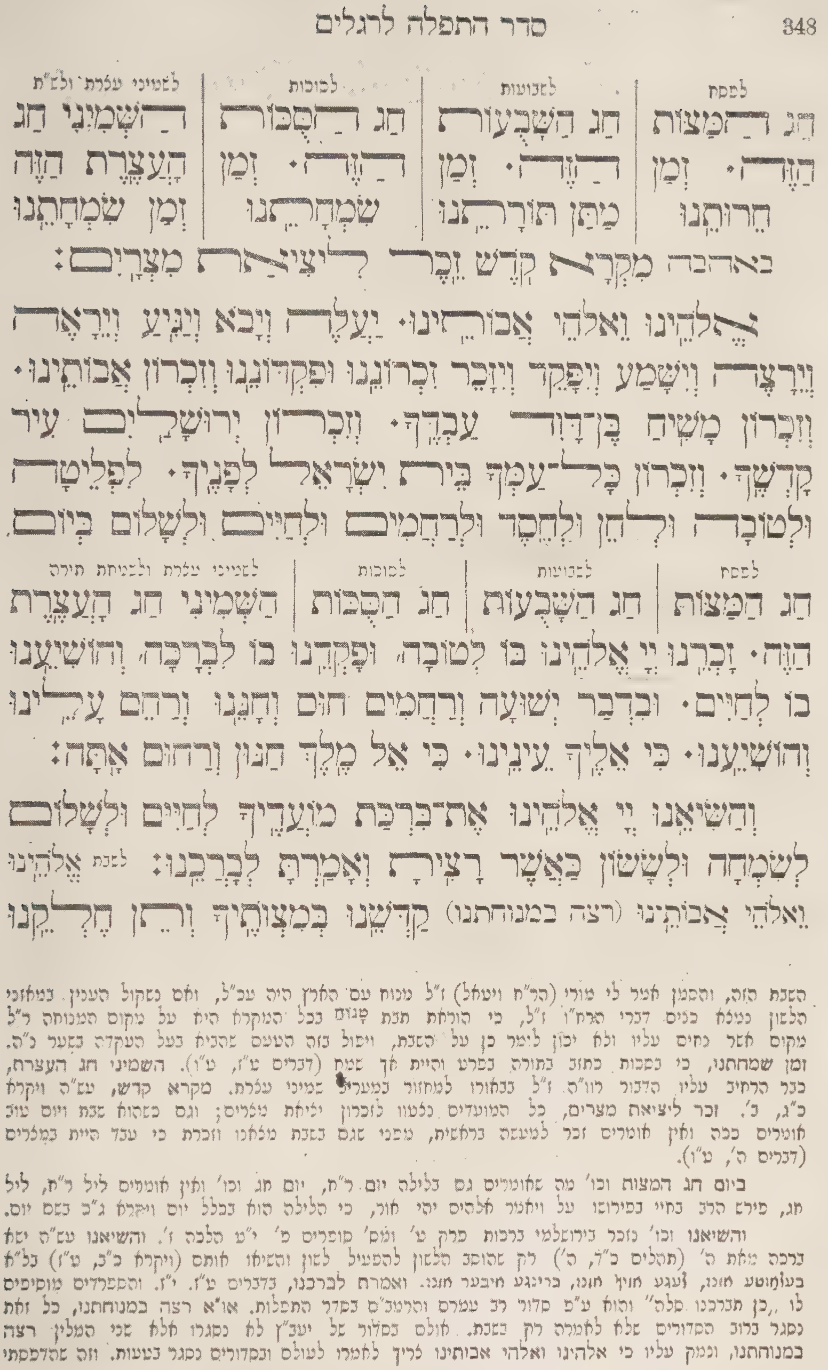
All these were of the Minhag Ashkenaz. The Sephardim, save for the English translations of the old text, were inactive. A new Sephardic minhag, in a sense a mixture of both the Ashkenazic and Sephardic, was edited by Jacob Kopel Lipschütz of Meseritz, in two parts (Slobuta, 1804). This edition was used by the Ḥasidim in Volhynia and Ukraine. There were no less than six versions of the so-called "Siddur Nusaḥ ha-Ari" (Luria) when Israel BeShT adopted the original Sephardic minhag (see Rodkinson, "Toledot 'Ammude Ḥabad," p. 31, Königsberg, 1876). The siddur of the Jews of Southern Arabia (Jerusalem, 1894, 1898) also forms part of the Sephardic "minhag" (Bacher, in "J. Q. R." xiv. 581–621).

Translations.

The translations of the prayer-book into various languages multiplied. In addition to Italian, Spanish, Judæo-German, German, English, French, and Dutch translations that were earlier than the nineteenth century, there appeared "Tefillot Yisrael," a Hebrew text with Hungarian translation edited by M. Rosenthal and M. Bloch (Presburg, 1841); a Hebrew and Danish edition was prepared by A. A. Wolff (Copenhagen, 1845); Hebrew and Polish, by Hirsch Liebkind (Warsaw, 1846); Hebrew and Bohemian (Vienna, 1847). The Form of Daily Prayers (Minhag Sefarad) was translated into Mahrati by Solomon Samuel and Ḥayyim Samuel, with a prayer, in Hebrew verse and Mahrati, for Queen Victoria (Bombay, 1859). A Rumanian edition, "Rugáciunile Israelitor," was edited by N. C. Popper (Bucharest and Vienna, 1868). A Russian translation was made by Joseph Hurwitz, rabbi of Grodno (Wilna, 1870; a better edition, with introduction, by Asher Wahl, Wilna, 1886). "Izraeliticki Molitvenik" is a Croatian translation by Caro Schwartz (Agram, 1902; see Bloch's "Wochenschrift," 1902, p. 167). All these translations, with the exception of the Mahrati, are of the Ashkenazic minhag.

The Karaites published various editions of their prayer-book (3 vols., Chufut-Kale, 1806; 4 vols., Eupatoria, 1836; 4 vols., Vienna, 1854). Their latest siddur is much abridged (in one volume); it was edited by Joshua b. Moses Raẓon Sirgani, for the Congregation of Karaite Israelites in Egypt, by authority of the Karaite bet-din at Eupatoria in 1898 (ed. Budapest, 1903). A very interesting discovery was the "Seder Tefillot ha-Falashim," prayers of the Falasha Jews of Abyssinia (Ethiopic text with Hebrew translation by Joseph Halévy, Paris, 1877). The text was procured by Zerubbabel b. Jacob; the prayers were composed or compiled by Abba Sakwin (סקוין) in the thirteenth century. The book contains a prayer by the angels and a prayer at sacrifices. Another old liturgy is that of the Samaritans, transliterated into Hebrew by M. Heidenheim (Leipsic, 1885; comp. "La Liturgie Samaritaine, Office du Soir des Fêtes," by S. Rappoport, Paris, 1900).

In America the "Seder ha-Tefillot" of the Sephardim appeared with an English translation by S. H.



סדר התפלה לרגלים 348

לפסח	לשבועות	לסוכות	לשמיני עצרת ולש"ת
חַג הַמַּצּוֹת הַזֶּה· זְמַן חֵרוּתֵנוּ	חַג הַשָּׁבֻעוֹת הַזֶּה· זְמַן מַתַּן תּוֹרָתֵנוּ	חַג הַסֻּכּוֹת הַזֶּה· זְמַן שִׂמְחָתֵנוּ	הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה זְמַן שִׂמְחָתֵנוּ

בְּאַהֲבָה מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם׃

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ· יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ· וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ· וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ· וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ· לִפְלֵיטָה לְטוֹבָה וּלְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

לפסח	לשבועות	לסוכות	לשמיני עצרת ולשמחת תורה
חַג הַמַּצּוֹת	חַג הַשָּׁבֻעוֹת	חַג הַסֻּכּוֹת	הַשְּׁמִינִי חַג הָעֲצֶרֶת

הַזֶּה· זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים· וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ· כִּי אֵלֶיךָ עֵינֵינוּ· כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה׃

וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת־בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם לְשִׂמְחָה וּלְשָׂשׂוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ׃ לשבת אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ (רצה במנוחתנו) קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ

השבת הזה, והסמך אמר לי מורי (הר"ח ויטאל) ז"ל מכות עם הארץ היה עכ"ל, ואם נשקול הענין במאזני הלשון נמצא כנים דברי האר"י ז"ל, כי הוראת תבת סָמוּך בכל המקרא היא על מקום הסמוך ר"ל מקום אשר נחים עליו ולא יכון לומר כן על השבת, ויפול בזה הטעם שהביא בעל העקדה בשער כ"ה. זמן שמחתנו, כי בסכות כתוב בתורה בפרט והיית אך שמח (דברים ט"ז, ט"ו). השמיני חג העצרת, כבר הרחיב עליו הדבור רוו"ה ז"ל בבאורו למחזור במעריב שמיני עצרת. מקרא קדש, עט"ה ויקרא כ"ג, ב'. זכר ליציאת מצרים, כל המועדים נקבעו לזכרון יציאת מצרים; וגם כשהוא שבת ויום טוב אומרים כבה ואין אומרים זכר למעשה בראשית, מפני שגם בשבת מצאנו וזכרת כי עבד היית במצרים (דברים ה', ט"ו).

ביום חג המצות וכו' מה שאומרים גם בלילה יום. ר"ח, יום חג וכו' ואין אומרים ליל ר"ח, ליל חג, פירש הרב בחיי בפירושו על ויאמר אלהים יהי אור, כי הלילה הוא בכלל יום ויקרא ג"כ בשם יום.

והשיאנו וכו' נזכר בירושלמי ברכות פרק ט' ומס' סופרים פ' י"ט הלכה ז'. והשיאנו עט"ה ישא ברכה מאת ה' (תהלים כ"ד, ה') רק שהוסב הלשון להפעיל לשון והשיאו אותם (ויקרא כ"ב, ט"ז) בל"א בעלאדע אונז, לעגע אויף אונז, ברינגע איבער אונז. ואמרת לברכנו, בדברים ט"ז. י"ז. והספרדים מוסיפים לו ,,כן תברכנו סלה" והוא ע"פ סדור רב עמרם והרמב"ם בסדר התפלות. או"א רצה במנוחתנו, כל זאת נשגר ברוב הסדורים שלא לאמרה רק בשבת. אולם בסדור של יעב"ץ לא נשגרו אלא שני המלין רצה במנוחתנו, ונמק עליו כי אלהינו ואלהי אבותינו צריך לאמרו לעולם ובסדורים נשגר בטעות. וזה שהדפסתי

PAGE FROM THE BAER SIDDUR, RÖDELHEIM, 1868.

Jackson (New York, 1826). A much improved Sephardic siddur, "Sifte Ẓaddiḳim," was edited by Isaac Leeser in Philadelphia in 1837 (2d ed. 1846). The Ashkenazim satisfied themselves with the European editions, some of which they republished in New York, although Leeser published also, with an English translation, the daily prayers of the Ashkenazic ritual.

In England the English translation of the prayer-book received various improvements during the nineteenth century. The best edition of the Sephardic ritual is that of D. A. de Sola, revised by the haham Moses Gaster (ed. London, 1901), and the best edition of the daily prayers of the Ashkenazim was published for the United Hebrew Congregations of the British Empire, authorized by Chief Rabbi N. M. Adler (2d ed., London, 1891). The cost of production was defrayed by Mrs. Nathaniel Montefiore, and the book sold at one shilling. The text was corrected from the Baer edition; the translation is by S. Singer. The low price of the siddur induced a large exportation to America. More recently A. Davis and H. N. Adler have begun a Service-Book for the Festivals, with an English version and with metrical translations of the piyyuṭim by Israel Zangwill and others (London, 1904).

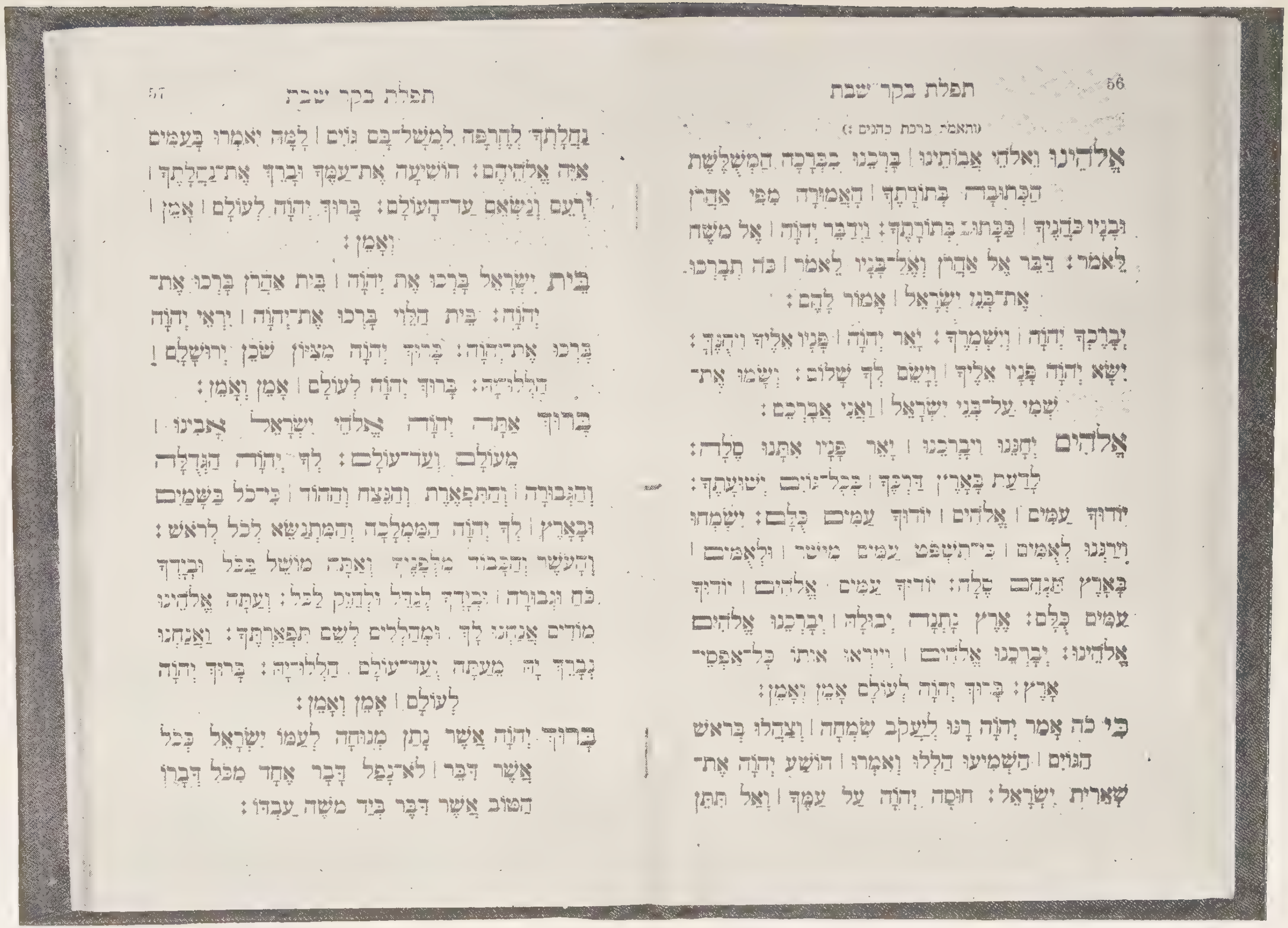
——**Reform Ritual:** The first Reform prayer-book for public divine service was the "Seder ha-'Abodah, Minhag Ḳehal Bayit Ḥadash" ("Ordnung der Oeffentlichen Andacht für die Sabbath und Festtage des Ganzen Jahres, nach dem Gebrauche des Neuen Tempel-Vereins"), in Hebrew and German, for Sabbath and holy-day services. The reading began from the left side of the siddur, and the Hebrew was pronounced in the Sephardic style. The siddur was edited by S. I. Fränkel and I. M. Bresselau and dedicated to Israel Jacobson (Hamburg, 1818). Previous to this edition there were several prayer-books in more or less abridged form, in the vernacular, but, being intended for private devotion, these aroused no opposition on the part of the Orthodox Jews, as did the "Hamburg-Tempel-Gebetbuch." On Oct. 26, 1818, immediately after the holy days, the Hamburg rabbinate, consisting of Baruch b. Meïr Ozers (ab bet din), and Moses Jaffe and Jehiel Michel Speier (dayyanim), protested against and denounced it in all the synagogues of Hamburg. Their objections were mainly to: (1) the abridgment of the Hebrew text; (2) changes in the text; (3) substitution of translations for parts of the prayers; (4) abolition of the silent prayer; (5) elimination of various references to the restoration of Palestine and to the Temple sacrifice of the future.

The Hamburg New Temple "Gebetbuch."

There was no change in the references to the resurrection of the dead; the changes in the text were mainly directed against the belief in the Messiah and in the restoration of the Jewish state and the Temple sacrifice. Thus, in the benediction before Shema', in place of "O bring us in peace from the four corners of the earth and make us go upright to our land," was substituted, "Have mercy on us, O Lord our God, and bring us blessing and peace from the four corners of the earth." In the Musaf prayer, in place of "and Thou hast commanded us to bring the additional offering of the Sabbath. May it be Thy will, O Lord our God, to lead us up in joy into our land, where we will prepare unto Thee the offerings that are obligatory for us," etc., the following occurs: "Thou hast commanded Moses on Mount Sinai to prepare the additional offering of the Sabbath. Therefore, may it be Thy will, O Lord, to accept in mercy the utterings of our lips instead of our obligatory sacrifices." These changes, however, were inconsistent with portions of the text left intact, such as: in the 'Amidah, "Let our eyes behold the return in mercy to Zion"; in "Ya'aleh we-Yabo," "The remembrance of the Messiah the son of David"; and in the Musaf of the holy days, "On account of our sins were exiled from our land . . . Thou mayest again in mercy upon us and upon Thy Sanctuary speedily rebuild it and magnify its glory." The 'Abodah, reciting the mode of sacrifice in the Temple by the high priest, was included in the Musaf of Yom Kippur. These contradictions, perhaps, can be explained by the desire of the leaders of the new movement to avoid too strong an opposition to apparent flaws in the Jewish ritual.

The interdiction of the Hamburg rabbinate confined the use of the new prayer-book to a very narrow circle, even among the members of the Reform party; and this led to conservative modifications in the second edition, entitled "Gebetbuch für die Oeffentliche und Häusliche Andacht der Israeliten" (Hamburg, 1841), by the restoration of some of the Hebrew sections and the week-day prayers, and omission of the benediction "We-la-Malshinim" of the 'Amidah. But these modifications were insufficient to satisfy the Orthodox party, and Isaac Bernays, the ḥakam-rabbi of Hamburg, on Oct. 11, 1841, promulgated an anathema against the use of the Reform prayer-book and stigmatized it as "frivolous" and as designed to deny "the religious future promised to Israel" (religiös-verheissene Zukunft"). On the other hand, Samuel Holdheim and Abraham Geiger expressed their approval. Geiger even wished that the Hamburg Temple prayer-book contained less Hebrew, since it is not understood by the worshipers. He desired more radical changes in the text, but disapproved the Sephardic pronunciation. Zacharias Frankel approved the changes in the piyyuṭim and would have allowed the omission of sacrifice references, but he criticized the other changes. Frankel opposed the omission of "O cause a new light to shine upon Zion" from the benediction before Shema', notwithstanding that it is omitted from the siddur of Saadia Gaon. Frankel argued that it is not a question of legality but of sentiment, and pointed out the danger of affecting the national and historical spirit of Judaism by changing the form of a prayer which is recited by the Jews all over the world. He also criticized the inconsistency created by eliminating "Restore the priests to their service, the Levites to their song and psalmody," while leaving the references to the prayer for the rebuilding of the Temple.

Evidently Frankel's criticism took effect. At any rate Geiger's view regarding the Reform prayer-book occasioned a pronounced reaction. Geiger's own "Seder Tefillah Debar Yom be-Yomo" ("Israe-



56 תפלת בקר שבת

(ותאמר ברכת כהנים :)

אלהינו ואלהי אבותינו | ברכנו בברכה המשלשת
הכתובה בתורתך | האמורה מפי אהרן
ובניו כהניך | ככתוב בתורתך : וידבר יהוה | אל משה
לאמר : דבר אל אהרן ואל־בניו לאמר | כה תברכו
את־בני ישראל | אמור להם :

יברכך יהוה | וישמרך : יאר יהוה | פניו אליך ויחנך :
ישא יהוה פניו אליך | וישם לך שלום : ושמו את־
שמי על־בני ישראל | ואני אברכם :

אלהים יחננו ויברכנו | יאר פניו אתנו סלה :
לדעת בארץ דרכך | בכל־גוים ישועתך :
יודוך עמים | אלהים | יודוך עמים כלם : ישמחו
וירננו לאמים | כי־תשפט עמים מישר | ולאמים
בארץ תנחם סלה : יודוך עמים אלהים | יודוך
עמים כלם : ארץ נתנה יבולה | יברכנו אלהים
אלהינו : יברכנו אלהים | וייראו אתו כל־אפסי־
ארץ : ברוך יהוה לעולם אמן ואמן :

כי כה אמר יהוה רנו ליעקב שמחה | וצהלו בראש
הגוים | השמיעו הללו ואמרו | הושע יהוה את־
שארית ישראל : חוסה יהוה על עמך | ואל תתן

57 תפלת בקר שבת

נחלתך לחרפה למשל־בם גוים | למה יאמרו בעמים
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ורעם ונשאם עד־העולם : ברוך יהוה לעולם | אמן
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והעשר והכבוד מלפניך ואתה מושל בכל ובידך
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מודים אנחנו לך . ומהללים לשם תפארתך : ואנחנו
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לעולם | אמן ואמן :

ברוך יהוה אשר נתן מנוחה לעמו ישראל ככל
אשר דבר | לא־נפל דבר אחד מכל דברו
הטוב אשר דבר ביד משה עבדו :

KARAITE SIDDUR, BUDAPEST, 1903.
(In the possession of J. D. Eisenstein, New York.)

Geiger's Siddur.

litisches Gebetbuch für den Oeffentlichen Gottesdienst in Ganzen Jahre," Breslau, 1854) is certainly less radical than either edition of the Hamburg Temple prayer-book. Geiger's siddur reads from right to left and contains almost the whole Hebrew text of the prayers. Indeed, the changes are so few and insignificant that it could easily pass for an Orthodox prayer-book. There are even the benedictions for ẓiẓit and phylacteries in the week-day service, including Minḥah and Ma'arib. In the benediction "We-la-Malshinim" "slanderers," "evil-doers," and "the arrogant" are changed to "slander," "evil," and "arrogance." Nearly all the references to the Messiah and the restoration remain untouched. The Musaf for Sabbath contains the words "and the additional offering of the Sabbath-day we will prepare [omitting "and offer up"] unto Thee in love," etc. The siddur has also the prayers for the close of Sabbath, including "We-Yitten Leka." In the New-Year's prayer is included the Shofar service, and the Musaf Yom Kippur has nearly the complete list of the "Al-Ḥet."

In England and America.

The Reform ritual of the Hamburg Temple was carried over to England, where D. W. Marks edited a "Seder ha-Tefillot," on Reform lines, for the West London Synagogue of British Jews (London, 1841). The Orthodox Jews, more especially of the Sephardic branch, condemned the innovation, and Haham Raphael Meldola and Chief Rabbi Herschel published an interdict against the new prayer-book on May 10, 1841, characterizing it "a great evil," "an abomination" which should not be brought into a Jewish home. But while checked in England, Reform developed in Germany, the second edition of the "Gebetbuch für Jüdische Reformgemeinden" appearing at Berlin in 1852.

Reform prayer-books in America were published soon after 1850: L. Merzbacher's "Seder Tefillah" (New York, 1855; 2d ed., S. Adler, 1863); Wise's "Minhag America" (Hebrew and English, and Hebrew and German; Cincinnati, 1857); Einhorn's "'Olat Tamid" (Hebrew and German; Baltimore, 1858); Benjamin Szold's "Ḳodesh Hillulim" (Hebrew and German; *ib.* 1862). The authors of the American prayer-books were extremely radical in the abridgment of the Hebrew text and in eliminating all references to a personal Messiah, the restoration, and the resurrection of the dead, and in place of "resurrection," "immortality" was sometimes substituted. For example, in the 'Amidah, instead of "Go'el" (Redeemer) was substituted "ge'ulah" (redemption); and for "meḥayyeh ha-metim" (who quickenest the dead) was substituted "meḥayyeh ha-kol" (who vivifiest all things [Adler's ed.]), or "meḥayyeh nishmat ha-metim" (who keepeth alive the souls of dying mortals ["Minhag America"]), or "noṭea' ḥayye 'olam be-tokenu" (who hast implanted within us immortal life [Einhorn version, adopted in "The Union Prayer-Book"]). A curious error occurs in the English translation in the "Minhag America": the words "zorea' ẓedaḳot" (He soweth righteousness) are rendered "the arm of justice"—"zorea'" being mistaken for "zeroa'" (see Cincinnati Conference revision, 1872).

Marcus Jastrow collaborated with Benjamin Szold in the revision of the latter's prayer-book, and edited "'Abodat Yisrael" for the synagogue and "Hegyon Leb" for the home (1870, with English translation).

David Levy's "'Abodat ha-Ḳodesh," for the Congregation Beth Elohim, Charleston, S. C. (1879), retains the phrase "meḥayyeh ha-metim," which he renders "who granted eternal life to the dead." Isaac S. Moses' "Tefillah le-Mosheh" (Milwaukee, 1884) is largely devoted to a revision of the translation. Joseph Krauskopf's "Service Ritual" (Philadelphia, 1888; 2d ed. 1892) claims to preserve only the "spirit" of the prayers; he omits even the Patriarchal benediction. The book consists chiefly of readings and choral chants.

Perhaps the most radical prayer-book is Joseph Leonard Levy's "Book of Prayer" (Pittsburg, 1902; see D. W. Amram in "Reform Advocate," 1903, p. 544). Einhorn's "'Olat ha-Tamid," with emendations and English translation by E. G. Hirsch (Chicago, 1896), has become a recognized authority in the Reform liturgy of America.

"The Union Prayer-Book."

The standard Reform prayer-book is the "Seder Tefillat Yisrael" ("The Union Prayer-Book for Jewish Worship"; edited and published by the Central Conference of American Rabbis; 2 vols., Cincinnati, 1895). Part i. contains prayers for the Sabbath, the three festivals, and the week-days; part ii. contains prayers for New-Year's Day and the Day of Atonement. This prayer-book has more Hebrew than other American Reform prayer-books. The prayer for mourners occupies a prominent place, as do the silent devotions. It contains also "The Blessing of the Light" for Ḥanukkah (on Sabbath eve), readings from the Torah and Hafṭarah (translations), selections from the Scriptures, and recitations. It has no Musaf prayer. "Abinu Malkenu" is recited on Rosh ha-Shanah and Yom Kippur. "Our Father, our King! inscribe us in the book of life," is paraphrased ". . . help us to lead a good and pure life." "Inscribe us in the book of redemption and salvation" does not occur, though the Hebrew appears there unchanged. The Yom Kippur service is divided into five parts: Evening, Morning, Afternoon, Memorial, and Concluding Prayers.

By 1905, ten years after its publication, "The Union Prayer-Book" had been adopted by 183 Reform congregations, and 62,224 copies had been issued.

Bibliography: Fürst, in *Orient*, 1842, pp. 231–232 (enumerates fourteen distinct works on the subject of the Hamburg Reform Prayer-Book); *Zeitung des Judenthums*, 1842, No. 8; Holzman, *'Emeḳ Refa'im*, New York, 1865; Emanuel Schreiber, *Reformed Judaism*, pp. 131–156, Spokane, 1892.

A. J. D. E.

PRAYER-MOTIVES. See Music, Synagogal.

PREACHING. See Homiletics.

PRECEDENCE: Priority and preference given to individuals as a matter of established rule or etiquette. The superiority of the husband over his wife was recognized when God said to Eve, "He [Adam] shall rule over thee." The male was preferred to the female, and the first-born son received

Classes and Ranks.

a double share of the inheritance. The issue of a bondwoman was considered of a lower class (Gen. xxi. 10). Class distinction was established in Egypt, where all of the tribe of Levi were set free from bondage (Ex. R. v. 20), and where its members preserved records of their pedigrees (Num. R. xiii. 10). The Levites were given charge of the Sanctuary (Num. xviii. 1). Aaron headed the family of priests. Thus three classes were formed—the Kohanim, the Levites, and the Israelites. These divisions remained, nominally, after the Temple was destroyed. Precedence was still given to the Kohen, after whom came the Levite, and then the Israelite; this order was observed in choosing those who were to read in the synagogue the weekly portion of the Pentateuch (Giṭ. v. 8; see Law, Reading from the). The Kohen is entitled to precedence in the reading of the Torah and in saying grace, and he receives the best portion at the meal (Giṭ. 59b). The Israelites are ranked as follows: the learned men who are the officers of the community; after these, learned men who deserve to hold such positions (candidates); next, the leading men of the congregations; then the common people (Giṭ. 60a; Shulḥan 'Aruk, Oraḥ Ḥayyim, 136). Men of authority who render decisions precede those who are learned in pilpulistic argumentation ("Be'er Heṭeb," *ad loc.*).

Order of precedence according to the baraita runs as follows: (1) one anointed with the sacred oil (king); (2) the high priest; (3) one anointed for battle (field-commander); (4) the substitute high priest; (5) the chief of the guard (of the Temple "ma'amad"); (6) the chief of the bet din; (7) the trustee of the Temple; (8) the treasurer of the Temple; (9) the ordinary priest; (10) the Levite; (11) the Israelite; (12) the bastard; (13) the Nethinite (see Josh. ix. 27); (14) the "ger" or proselyte; (15) the released slave (who has embraced Judaism). This order holds good only where there is equality in learning; otherwise the learned bastard precedes the ignorant high priest (Tosef., Hor. ii. [ed. Zuckermandl, p. 476]; comp. Yer. Hor. iii. 5). "The ḥakam precedes the unlearned king because when a ḥakam dies he leaves a vacancy; but when a king dies any Israelite is fit to succeed him. . . . The king precedes the high priest; the high priest precedes the prophet" (Hor. 13a).

Marriage Precedence.

It was the custom that the younger girl should not marry before her elder sister (Gen. xxix. 26). A public marriage ceremony has precedence over a public funeral, and a reception to the king precedes both. King Agrippa, however, gave way to the bridal procession at the crossing of the highway (Ket. 17a). In the synagogue, if there be present both a bridegroom and a mourner, the bridegroom and the wedding-party leave first, and the mourner with the consolers afterward (Tos. Ket. *ad loc.*). The bridegroom sits at the head of the table (M. Ḳ. 28b), and has priority over others in the honor of reading the Torah. The bridegroom who marries a virgin precedes one who marries a widow; but one who marries a divorcée ranks after both ("Be'er Heṭeb" to Oraḥ Ḥayyim, 136, 1).

The ancient custom at meals was to recline on couches. The highest in rank sits at the head of the table; the next in rank, at the upper end; next, at the lower end. R. Johanan said, "The host breaks the bread and the guest says grace." The washing of the hands before meals begins with the highest in rank and ends with the lowest. The washing of the fingers after meals begins with the highest, provided there are no more than five persons present; if there are more, the washing begins with the lowest and proceeds upward, until the fifth person from the head is reached; then the highest in rank washes, followed by the second, third, fourth, and fifth (Ber. 46a, b). Brothers sit according to age (Gen. xliii. 3, Rashi).

When Traveling.

On dangerous roads the lowest in rank goes first. Thus Jacob, fearing the vengeance of Esau, arranged that the handmaids with their children should precede Leah and her children, who went before Rachel and Joseph, though Jacob himself courageously headed all (Gen. xxxiii. 1-3). The man must not follow the woman. "Rather follow a lion than a woman." R. Naḥman called Manoah an "'am ha-areẓ" because he "went after his wife" (Judges xiii. 11; Ber. 61a). Aaron was always to the right of Moses. When three persons are walking together, the superior walks in the middle; the next in rank on his right, and the other on his left ('Er. 54b). Women ride behind men, as is evident from the case of Rebekah, who followed Eliezer (Gen. xxiv. 61). While Rabbah b. Huna and Levi b. Huna b. Ḥiyya were on a journey the latter's donkey moved in front of the former's. Rabbah, being higher in rank, was offended by the apparent slight until R. Levi apologized and spoke of a new subject "in order to brighten him up" (Shab. 51b). When two camels meet, the one more heavily laden has the right of way (J. Briskin, "Taw Yehoshua'," p. 72, Warsaw, 1895). According to another authority, no order of precedence should be observed on the road or on a bridge, or in the washing of unclean hands (Ber. 47a). At the lavatory the one who enters has precedence over the one who comes out; at the bath-house the order is reversed (J. Briskin, *l.c.* pp. 31, 32). In ascending stairs or a ladder the highest in rank ascends first; in descending, he goes down last. On entering a prison the lowest in rank enters last. The host enters the house first and leaves last (Derek Ereẓ, iii.). In the case of ransom the order runs: the mother, oneself, the son, the father, the religious teacher (Tosef. ii.). See Etiquette; Greeting, Forms of.

E. C. J. D. E.

PRECENTOR. See Ḥazzan.

PRECIOUS STONES. See Gems.

PREDESTINATION: The belief that the destiny of man is determined beforehand by God. "Predestination" in this sense is not to be confounded with the term "preordination," applied to the moral agents as predetermining either election to eternal life or reprobation. This latter view of predestination, held by Christian and Mohammedan theologians, is foreign to Judaism, which, professing the principle of Free Will, teaches that eternal life and reprobation are dependent solely upon man's good or evil actions. It is in regard to the material life, as to whether man will experience good fortune or meet adversity, that Judaism recognizes a divine decision. According to Josephus, who desired to present the Jewish parties as so many philosophical schools, the Pharisees, Sadducees, and Essenes were divided on this question. The Pharisees held that not all things are divinely predestined, but that some are dependent on the will of man; the Sadducees denied any interference of God in human affairs; while the Essenes ascribed everything to divine predestination ("B. J." ii. 8, § 14; "Ant." xiii. 5, § 9).

In this controversy the real point at issue was the question of divine providence. As followers of Epicurus, the Sadducees, according to Josephus, held that all the phenomena of this world are due to chance and they denied the existence of a divine providence. The Essenes attributed everything to the will of God, and, exaggerating the conception of divine providence, denied to man any initiative. The Pharisees, fully aware that predestination precludes free-will, adopted a middle view, declaring that man is subject to predestination in his material life, but is completely free in his spiritual life. This view is expressed in the teaching of R. Akiba (Abot iii. 15): "All is foreseen, yet freedom is granted"; and in the similar saying of R. Ḥanina, "All is in the power of God, except the fear of God" (Ber. 33b; Niddah 16b). Another saying of Ḥanina's is, "A man does not hurt his finger in this world unless it has been decreed above" (Ḥul. 7b). Similarly it is said, "The plague may rage for seven years, and yet no man will die before the appointed hour" (Sanh. 29a; Yeb. 114b).

The most striking example of predestinarian belief found in the Talmud is the legend concerning Eleazar ben Pedat. This amora, being in straitened circumstances, asked God how long he would suffer from his poverty. The answer, received in a dream, was, "My son, wouldst thou have Me overthrow the world?" (Ta'an. 25a); the meaning being that Eleazar's poverty could not be helped, he having been predestined to be poor.

Connection with Astrology.

Some later doctors of the Talmud admitted another kind of predestination, which widely differs from the old doctrine; this is the belief that every person has a particular star with which his destiny is indissolubly bound. Rabba said, "Progeny, duration of life, and subsistence are dependent upon the constellations" (M. Ḳ. 28a). This astrological predestination seems to have been admitted because it solved the ever-recurring question, "Why does a just God so often permit the wicked to lead happy lives, while many righteous are miserable?" However, whether man's destiny be regulated by a providential or by an astrological predestination, it can sometimes, according to the Rabbis, be changed through prayer and devotion.

The discussions that arose between the Ash‘ariya, the Islamic partizans of predestination, and their opponents, the Motazilites, found an echo in Jewish literature. In an essay entitled "Iggeret ha-Gezerah," Abner of Burgos propounds the Ash‘ariya doctrine of predestination, according to which every human act, both in the material and the spiritual life, is predestined. This doctrine, however, was combated by all Jewish thinkers, and especially by Maimonides, who pointed out all the absurdities to which the Ash‘ariya were compelled to have recourse in order to sustain their views ("Moreh Nebukim," iii., ch. xvii.).

K. I. Br.

PREEXISTENCE: Existence previous to earthly life or to Creation, attributed in apocryphal and rabbinical writings to persons and things forming part of the divine plan of human salvation or the world's government.

Preexistence of the Souls of the Righteous: "Before God created the world He held a consultation with the souls of the righteous." This view, apparently, has been adopted from the Zend-Avesta, in which the holy "fravashis" (souls) of the heroes of Mazdaism have a cosmic character. With these Ahuramazda holds council before creating the world ("Bundahis," ii. 9; "S. B. E." v. 14; comp. xxiii. 179–230; Spiegel, "Eranische Alterthumskunde," ii. 91–98). Enoch speaks of an assembly of the holy and righteous ones in heaven under the wings of the Lord of the spirits, with the Elect (the Messiah) in their midst (xxxix. 4–7, xl. 5, lxi. 12); he mentions especially the "first fathers and the righteous who have dwelt in that place [paradise] from the beginning" (lxx. 4). In fact, it is a "congregation of the righteous" in heaven that will appear in the Messianic time (xxxviii. 3, liii. 6, lxii. 8), and "the Elect, who had been hidden, will be revealed with them" (xlviii. 6, lxii. 7). Likewise, it is said in IV Esd. vii. 28, xiii. 52, xiv. 9 that "the hidden Messiah will be revealed together with all those that are with him." Parsism casts light on the origin and significance of this belief also. In "Bundahis" (xxix. 5–6, xxx. 17) the immortals that come to the assistance of Soshians ("the Savior") are mentioned by name, and the number of the righteous men and damsels that live forever is specified as fifteen each (Windischman, "Zoroastrische Studien," 1863, pp. 244–249; comp. "the thirty righteous ones that stand before God all day preserving the world": Gen. R. xxxvi.; Yer. 'Ab. Zarah ii. 40; Midr. Teh. Ps. v.; Suk. 45b has "the thirty-six righteous"). The Syriac Apoc. Baruch (xxx. 12) speaks of "a certain number of righteous souls that will come forth from their retreats at the advent of the Messiah" (comp. Yeb. 62a: "The son of David will not come until all the souls have left the cage" ["guf," "columbarium"]).

Moses and the Patriarchs.

Of the preexistence of Moses mention is made in Assumptio Mosis (i. 14): "He designed me and prepared me before the foundation of the world that I should be the mediator of the Covenant"; similarly in an apocryphon entitled "Joseph's Prayer," quoted by Origen, in Johannem xxv., opp. iv. 84, where Jacob says, "I am an angel of God and a primeval spirit, the first-born of all creatures, and like me were Abraham and Isaac created before any other work of God. I am invested with the highest office in the face of God and invoke Him by His ineffable name." The Patriarchs are, indeed, declared to have been part of the Merkabah (Gen. R. lxxii. 7; comp. the bridal gown of Asenath, "prepared from the beginnings of the world").

An ancient baraita handed down in different versions enumerates six or seven persons or things created before the world came into existence: (1) the Torah, which is called "the firstling of His way" (Prov. viii. 22, Hebr.); (2) the throne of glory, which is "established of old" (Ps. xciii. 2); (3) the sanctuary—"From the beginning is the place of our sanctuary" (Jer. xvii. 12); (4) the Patriarchs—"I saw your fathers as the first ripe in the fig-tree at her first time" (Hos. ix. 10); (5) Israel—"Thy congregation, which Thou hast created from the beginning" (Ps. lxxiv. 2, Hebr.); (6) the Messiah—"Before the sun his name sprouts forth as Yinnon, 'the Awakener'" (Ps. lxxii. 17, rabbinical interpretation); also, "His issue is from the beginning" (Micah v. 1; Pirḳe R. El. iii.); (7) repentance—"Before the mountains were brought forth, or even thou hadst formed the earth and the world," Thou saidst, "Return [to God] ye children of men" (Ps. xc. 2–3).

To these seven some added: (8) Gan 'Eden—"The Lord God planted a garden in Eden from the beginning" (Gen. ii. 8, rabbinical interpretation of "mi-Ḳedem"); and (9) Gehenna—"Tofet is ordained of old" (Isa. xxx. 33). There is also a tenth mentioned in some sources: the Holy Land—"The first of the dust of the world" (Prov. viii. 26, Hebr.; Pes. 54a; Ned. 39b; Pirḳe R. El. iii.; Tanna debe Eliyahu R. xxxi.; Tan., Naso, ed. Buber, p. 19; Midr. Teh. Ps. lxxiv.; Ps. cxiii.; Gen. R. i. 3; Sifre, Deut. 37).

Many parallels are found in the various Apocryphal books. "The throne of glory was the first thing created by God" (Slavonic Enoch, xxv. 4). Paradise with all the treasures of reward for the righteous (Midr. Teh. Ps. xxxi. 20 [19]) is prepared from the beginning (Apoc. Baruch, iv. 6, lii. 7, lxxxi. 4, lxxxiv. 6; Slavonic Enoch, ix. 1, xlix. 2; Ethiopic Enoch, ciii. 3; comp. xxxviii. 3; IV Esd. viii. 52). Leviathan and Behemoth also are prepared from the beginning (Apoc. Baruch, xxix. 4; IV Esd. vi. 49; comp. B. B. 44b); and the glory or the light of the first day is prepared for the righteous (Apoc. Baruch, xlviii. 49, lix. 11, lxvi. 7; IV Esd. vii. 9, viii. 52; comp. Ḥag. 12a; Gen. R. iii. 6). So with Gehenna and its tortures, prepared for the wicked (Apoc. Baruch, lix. 2; IV Esd. vii. 84, 93; viii. 59; xiii. 36; Slavonic Enoch, x. 4). Jerusalem also has existed from eternity (Apoc. Baruch, iv. 3, 6; IV Esd. vii. 26, viii. 52). The Messiah shall bring all the hidden treasures to light (Enoch, xlvi. 3, xlix. 4, lxi. 13; IV Esd. xii. 32, xiii. 35, xiv. 9).

In the New Testament.

In the New Testament the same view is expressed regarding the preexistence of persons and things forming part of the divine salvation. When Jesus, in John viii. 58, says, "Before Abraham was, I am," allusion is made to the preexistence of the Messiah. So is the Kingdom—that is, the reward of paradise—"prepared for you [the righteous] from the foundation of the world" (Matt. xxv. 34; comp. Abot iii. 16). From Matt. xiii. 35 it appears that the "dark sayings of old" of Ps. lxxviii. 2 was understood to refer to Messianic secrets prepared from the foundation of the world. Similarly the names of the righteous are "written in the book of life from the foundation of the world" (Rev. xvii. 8). But the blood of the martyr prophets was also believed to have been "shed from the foundation of the world" (Luke xi. 50); hence, also, that of the "Lamb" (Rev. xiii. 8; Heb. ix. 26). The Apostles claimed to have been, with their master, "chosen from the foundation of the world" (Eph. i. 4; comp. John xvii. 24; I Peter i. 20; Heb. iv. 3). K.

Preexistence of the Messiah: This includes his existence before Creation; the existence of his name; his existence after the creation of the world. Two Biblical passages favor the view of the preexistence of the Messiah: Micah v. 1 (A. V. 2), speaking of the Bethlehemite ruler, says that his "goings forth have been from of old, from everlasting"; Dan. vii. 13 speaks of "one like the Son of man," who "came with the clouds of heaven, and came to the Ancient of days." In the Messianic similitudes of Enoch (xxxvii.–lxxi.) the three preexistences are spoken of: "The Messiah was chosen of God before the creation of the world, and he shall be before Him to eternity" (xlviii. 6). Before the sun and the signs of the zodiac were created, or ever the stars of heaven were formed, his name was uttered in the presence of the Lord of Spirits (= God; xlviii. 3). Apart from these passages, there are only general statements that the Messiah was hidden and preserved by God (lxii. 6–7, xlvi. 1–3), without any declaration as to when he began to be. His preexistence is affirmed also in II Esdras (about 90 C.E.), according to which he has been preserved and hidden by God "a great season"; nor shall mankind see him save at the hour of his appointed day (xii. 32; xiii. 26, 52; xiv. 9), although no mention is made of the antemundane existence either of his person or of his name (comp. Syriac Apoc. Baruch, xxix. 3).

Thus also the Rabbis. Of the seven things fashioned before the creation of the world, the last was the name of the Messiah (comp. Ps. lxxii. 17; Pes. 54a; Tan., Naso, ed. Buber, No. 19; and parallels); and the Targum regards the preexistence of the Messiah's name as implied in Micah v. 1 (A. V. 2), Zech. iv. 7, and Ps. lxxii. 17.

The "Spirit of God" which "moved upon the face of the waters" (Gen. i. 2) is the spirit of the Messiah (Gen. R. viii. 1; comp. Pesiḳ. R. 152b, which reads as follows, alluding to Isa. xi. 2: "The Messiah was born [created] when the world was made, although his existence had been contemplated before the Creation"). Referring to Ps. xxxvi. 10 and Gen. i. 4, Pesiḳta Rabba declares (161b): "God beheld the Messiah and his deeds before the Creation, but He hid him and his generation under His throne of glory." Seeing him, Satan said, "That is the Messiah who will dethrone me." God said to the Messiah, "Ephraim, anointed of My righteousness, thou hast taken upon thee the sufferings of the six days of Creation" (162a; comp. Yalḳ., Isa. 499). The preexistence of the Messiah in heaven and his high station there are often mentioned. Akiba interprets Dan. vii. 9 as referring to two heavenly thrones—the one occupied by God and the other by the Messiah (Ḥag. 14a; comp. Enoch, lv. 4, lxix. 29), with whom God converses (Pes. 118b; Suk. 52a).

The "four carpenters" mentioned in Zech. ii. 3

Abode in Heaven.

(A. V. i. 20) are the Messiah ben David, the Messiah ben Joseph, Elijah, and Melchizedek (Suk. 52a). The Messiah will not come on the Sabbath-day, which is observed in heaven as well as on earth ('Er. 43a); and because of the transgressions of Zion he is hidden (Targ. Micah iv. 8), remaining so in heaven until the end ("B. H." ii. 55), where he sits in the fifth of the seven chambers (*ib.* ii. 49, top). With him are some who have not tasted death—Enoch, Moses, and Elijah (II Esd. vi. 26, xiii. 52), and it is he who comes with the clouds of heaven (*ib.* xii. 3, based on Dan. vii. 3). Like heaven itself, he is made of fire (*ib.* xiii. 27-28; comp. Pesiḳ. R. 162a, based on Isa. l. 11), and he is accordingly regarded as a star (Targ. Num. xxiv. 17). The frequent expression, "The son of David shall only come" (Sanh. 38a *et passim*), presupposes his abode in heaven, and the statement that the world exists only to delight him (and David and Moses) implies his preexistence (Sanh. 96b); but he will not appear until all the souls have left the treasury ("guf"; 'Ab. Zarah 5a; comp. Weber, p. 350). His names, Son of the Stars (Ta'an. iv. 7-8 and parallels), Son of the Clouds (Sanh. 96b; comp. "B. H." iv. 20, 4, vi. 70, 5, following Tan., Toledot, 14, and I Chron. iii. 24), "He who dwelleth in the clouds" (Targ. I Chron. *l.c.*), "the Eternal" (following Jer. xxiii. 6 and Lam. R. i. [מעשה]), "Light" (Dan. ii. 22, Lam. R. i., and Gen. R. i. 6), and "Tinnon" (Ps. lxxii. 17: "before the sun was created his name was"; Sanh. 98c and parallels), imply his origin and preexistence in heaven. He therefore stands higher than the ministering angels (Yalḳ. ii. 476), and he lives throughout eternity (Midr. Teh. ii.; Yalḳ. *l.c.*).

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K. L. B.

PREEXISTENCE OF THE SOUL. See SOUL.

PREFACES AND DEDICATIONS: The general Hebrew name for a preface is "haḳdamah." The saying "A book without a preface is like a body without a soul" is often quoted by authors as a reason for the preface. The origin of the preface may be traced to the "petiḥah" (opening), the text which the Rabbis cited before their lectures (Cant. R. i. 2). This petiḥah precedes many midrashic discourses. The first distinct preface is the letter introducing the "Siddur Rab Amram Gaon" (9th cent.), and beginning, "Amram bar Sheshna, principal of the yeshibah of Matah Meḥasya, to Rabbi Isaac b. Rabbi Simeon" (see PRAYER-BOOKS). This style of prefatory letter is used by Maimonides (12th cent.) in the "Moreh"; in this case the letter is addressed to his disciple Joseph b. Judah, and is styled in the heading a "petiḥah." Aaron ha-Levi of Barcelona (13th cent.) prefaces his "Sefer ha-Ḥinnuk" with a "letter by the author." The word "mabo" (entrance) often takes the place of "haḳdamah." The introduction of Maimonides to Zera'im (translated into German by Dukes, Prague, 1833; original Arabic MS. and Hebrew translation edited by Hamburger, Frankfort-on-the-Main, 1902), the introduction to the chapter "Ḥeleḳ" in Sanhedrin, and the introductions to the "Yad" and the "Moreh" (besides the petiḥah), are called "haḳdamot," though the appellation was given probably by later transcribers of the manuscripts.

Early Examples.

The prefaces and introductions referred to are the longest and most important prior to the introduction of printing; moreover, they aroused much discussion and criticism—the preface to "Ḥeleḳ," because of the author's views on the principles of faith and on paradise. The preface to the "Yad" is severely criticized by RABaD because Maimonides therein expresses his wish to have his code supersede the teaching of the Talmud. The preface to the "Moreh" is remarkable for the statement that the author was determined to write it, even if he should benefit only one reader to 10,000 fools who would criticize him. Maimonides' preface to the "Yad" begins with Ps. cxix. 6. Rashi wrote a short preface to the Song of Solomon.

Next in importance to Maimonides' prefaces is that of Ibn Ezra to his commentary on the Pentateuch. Isaac b. Abba Mari of Marseilles (12th cent.) prefixes a short preface to his "Sefer ha-'Ittur"; incidentally he relates that at the age of seventeen he completed the chapters relating to "sheḥiṭah" and "ṭerefah." Zedekiah b. Abraham ha-Rofe (13th cent.), author of the "Shibbole ha-Leḳeṭ" (edited by Buber, Wilna, 1886), begins with Ps. cxviii. 25, and explains his object in gathering the "gleanings of the ears of corn" from the decisions of the Geonim; he had found that "the troubles of worldly business vanities" left little time for the pursuit of learning. David Abudarham of Seville (1340), in his liturgical code, has a short preface on the title-page and a long preface preceding the body of the work.

The early prefaces generally commence with the name of the author—"Said Abraham the Sephardi" (Ibn Ezra), for example, but are preceded by the name of God, whose aid is implored. The Maḥzor Vitry (1208) begins with עמ״י עש״ו, the initials of the wording of Ps. cxxi. 2. Azariah dei Rossi (1511-1578), before his preface to the "Me'or 'Enayim," explains the need of mentioning God's name before commencing any important work, as taught in Yer. Ber. v. 1 and Zohar, Tazria', 50a, 56b. Dei Rossi begins, "The Lord of Hosts is with us" (Ps. xlvi. 12).

Prefaces were supposed to have been composed before the book. This may be true regarding the early writers, but in modern times they are invariably written after the book is finished. Many of the prefaces to the early works were wholly or partly omitted by the transcribers or the publishers. Indeed, some of the prefaces in the first editions were omitted in the subsequent editions, the publishers either desiring to save expense or regarding the preface as superfluous. For example, the preface of Menahem b. Zarah (1368) to his "Ẓedah la-Derek," which preface is of great historical value and was published with the first edition, Ferrara, 1554, is omitted from all other editions. The same fate befell the preface of Israel ha-Levi Landau to his "Ḥoḳ le-Yisrael," on the 613 precepts (1st ed., Prague, 1798; see Jellinek, "Ḳonṭres Taryag," No. 56). The publishers, perhaps, recognized the general disinclination of readers to read the preface. Shabbethai Bass of Prague, in his "Sifte Yeshenim" (Amsterdam, 1680), the first Hebrew work on bibliography, says, on the title-page, "All I ask of the reader is to peruse my preface and learn what will be the benefit derived from reading the book." On the next page he greets his readers: "Blessed be he that cometh in the name of the Lord Sabaoth." The author enumerates ten benefits to be derived from reading his book (see Fürst, "Bibl. Jud." iii., p. lxxvii.).

Contents, Composition, Style.

The preface is generally apologetic for the author's shortcomings and explanatory of the contents and object of the book. Sometimes the author extols his subject, and enlarges on the necessity of gratifying the public demand for enlightenment in that direction. The title of the book also is explained (see TITLES OF BOOKS). The early prefaces are often elaborated with verses and with acrostics giving the name of the author and of the book. Sometimes a part of the preface is in rimed prose. In many cases the style is mosaic—a mixture of Biblical, Talmudic, midrashic, and Zoharic phraseology requiring an expert to comprehend the meaning and to appreciate the ingenuity of the author. Prefaces to cabalistic and theological works usually begin with words the initials of which form the name of God. Thus Joseph Albo (1380–1444), in his "'Iḳḳarim," begins the preface with ידיעת העקרים והבנת ההתחלות שעליהם דרכי יסודי.

Some prefaces have catchwords either at the beginnings or at the ends of their paragraphs. The preface of David Gans to "Ẓemaḥ Dawid" (Prague, 1592) has the catchword "David"; Emanuel Recci's "Mishnat Ḥasidim" (Amsterdam, 1740), the word "Emet"; Malachi ha-Kohen, in his "Yad Mal'aki" (Leghorn, 1767), the word "Anna"; and in the approbation written in the form of a preface, the word "Kohen." Some prefaces are undated; in others the date is given by the numerical values of the letters in some appropriate sentence; sometimes the dates are given according to the era of the destruction of Jerusalem. Arnold Ehrlich, in his "Miḳra ki-Peshuṭo" (Berlin, 1899), dates the preface from the year of the American Declaration of Independence (see COLOPHON).

Isaac Aboab, in his "Menorat ha-Ma'or" (Constantinople, 1514), has a general preface and a separate preface and epilogue for each of the seven parts of the work. The "Pi Shenayim," composed of excerpts from Midrash Rabbah, given in alphabetical order (Sulzbach, 1712), was compiled by two authors—Akiba Bär and Seligman Levi, each writing a preface. In some cases the prefaces were written by friends of the authors: for example, Zunz wrote a preface to Krochmal's "Moreh Nebuke ha-Zeman" (Lemberg, 1863), though this was after the death of the author. P. Smolenskin wrote many prefaces to books published under his supervision in Vienna. Some prefaces are in a different language from that of the work itself; for instance, E. S. Kirschbaum's "Shirim u-Meliẓot" (Berlin, 1820) has a German preface. Max Letteris, in his "Tofes Kinnor we-'Ugab" (Vienna, 1860), heads his preface with a quotation from Goethe, in German. As a rule, the poets are poor in their prose and especially poor in their prefaces. J. L. Gordon's preface to his "Kol Shire Yehudah" is in the form of a poem. The prefaces to N. H. Imber's "Barḳai" were written by Jehiel Michel Pines (vol. i., Jerusalem, 1886) and by the author's brother (vol. ii., Zloczow, 1900). Mordecai b. Judah Ashkenazi's "Haḳdamat Sefer" (Fürth, 1701) contains a special preface for his cabalistic work "Eshel Abraham." The author explains the presence of the isolated preface; he had found several copies of the "Eshel Abraham" with only a part of its preface; and, further, he desired to give poor readers an opportunity to possess at least the preface, if unable to purchase the complete work. The preface to Mordecai Aaron Ginzburg's "Toledot Bene Adam" (Wilna, 1832) was published separately (Benjacob, "Oẓar ha-Sefarim," p. 287).

Apologies by Publishers and Proof-Readers.

A preface by the editor or publisher is generally an apology ("hitnaẓẓelut"). The son of the author of "Eliyahu Mizraḥi," on Rashi (Venice, 1545), apologizes for some of the ambiguous passages, which he explains as due to his father's dying before he had been able to revise the manuscript. The son appeals to the reader to apply to him for the solution of any difficult passage, requesting him to excuse the shortcomings of his father in any case.

The press-corrector generally wrote a separate preface of apology. Benjamin b. Mattathiah, the author of "Binyamin Ze'eb," responsa, read his own proofs; and he apologizes for the typographical errors due to the employment of non-Jewish printers (ed. Venice, 1539). Similar apologies occur in the "Cuzari" (ed. Venice, 1594) and in "Pi Shenayim" (Venice). The press-corrector says: "There is not a just man upon earth that doeth good and sinneth not in the matter of type-errors, particularly at Sulzbach, where the pressmen are non-Jews who allow the type in the forms to be displaced." A noted press-corrector, Leon of Modena, wrote prefaces in verse—for example, in "Arze Lebanon" (Venice, 1601). In the publication of the "Miḳra'ot Gedolot" ("Biblia Magna"; Amsterdam, 1727) two press-correctors, one for the text and one for the commentaries, were employed, each of whom wrote a preface (before the Psalms).

Of special interest are the prefaces of Christians to Hebrew books; for example: the Hebrew preface, in the form of a letter to Pope Leo X., in "Psalterium Giustinianum," dated 1516; the Hebrew preface to the "Miḳdash Adonai," Basel, 1534; that to the missionary "Ha-Wikkuaḥ" (Discussion) had as a heading the Latin term "Præfatio" over the Hebrew preface dated Basel, 1539.

Jewish scholars in search of historical data utilized the data given in the prefaces of early works. In particular, Senior Sachs (b. 1816) became a famous investigator of Jewish antiquity by means of prefaces ("Keneset Yisrael," i. 833).

Following are the headings of some prefaces, the titles of the works in which they occur being given in parentheses:

אגרת המחבר ("letter by the author"; "Sefer ha-Ḥinnuk," Venice, 1600).
אל הקורא ("a word to the reader"; editor's preface; Proflat Duran, "Ma'aseh Ephod," Vienna, 1865).
אל עין הקורא ("to the reader's eye"; publisher's preface; Bar Sheshet, Responsa, Riva di Trento, 1559).
דבר אל הקורא ("a word to the reader"; Bloch, "Shebile 'Olam," Warsaw, 1855).
הקדמה ("prefix"; the form generally used).
התנצלות המחבר ("apology by the author"; Moses Ashkenazi, "Thesaurus of Synonyms," Padua, 1880).
מבוא ("entrance"; a common form).
מגיד מראשית ("declaration at the beginning"; Benjacob, "Oẓar ha-Sefarim").
מפתח שפתי ("the opening of my mouth"; "Kol Shire Gordon," vol. ii., St. Petersburg, 1884).
מפתחות ("keys"; Yeruḥam of Provence, "Toledot Adam wa-Hawah," Constantinople, 1516).
פתיחה ("opening"; Judah Moscato, "Ḳol Yehudah," to the "Cuzari," Venice, 1594).
פתח דבר ("opening word"; the Mekilta, ed. Weiss, Vienna, 1865).
קורא נעים ("sweet reader"; "Paḥad Yiẓḥaḳ," Venice, 1750).
קוראים נכבדים ("honored readers"; J. H. Hirschensohn, "Sheba' Ḥokmot," Lemberg, 1883).

Dedications to Patrons.

A dedication, preceding or included in the preface, and addressed to a patron or to one who is beloved and honored, was frequently added by Jewish authors. Amram Gaon (9th cent.) dedicated his siddur to R. Isaac b. Simeon, who sent ten gold pieces for the maintenance of the yeshibah of Matah Meḥasya in Babylon, with a request for a copy of the work. Maimonides (12th cent.) dedicated his "Moreh" to his disciple Joseph b. Judah. Al-Ḥarizi translated the "Moreh" for certain great men in Provence. Ibn Ezra (13th cent.) dedicated his "Keli Neḥoshet" (ed. Edelmann, Königsberg, 1845) to his disciple Hananiah, and his "Yesod Morah" to Joseph ben Jacob, in London (1158).

Isaac b. Joseph Israeli (1310) dedicated his "Yesod 'Olam," on astronomy, algebra, and the calendar (ed. Goldberg, Berlin, 1848), to his teacher Asher b. Jehiel. The dedication is perhaps the longest in Hebrew literature, and is distinguished for extravagantly eulogistic and complimentary phrases: "Peace, as wide as from the East to the West, and from the Ursa to the Scorpion, to the honored master, favorite and beloved of men, a mountain in wisdom and a river in knowledge," etc.

Menahem b. Zarah (1362) dedicated his "Ẓedah la-Derek" (Ferrara, 1554) to Don Samuel Abravanel. Searching Spain and France for "a friend dearer than a brother," he finally found "the mighty prince" Samuel, to whom he devotes twenty-two verses.

The dedication of Jewish works to kings and princes may be traced back to the Septuagint—the Greek translation of the Bible made at the time of Ptolemy Philadelphus (285 B.C.). Joseph ibn Satanas (שטנאש), it is asserted, translated the Talmud into Arabic, for the sultan Al-Ḥakim, in 997 (Abraham Ibn Daud, in "Sefer ha-Kabbalah," ed. Neubauer, p. 69). Obadiah Sforno dedicated his "Or 'Olam," on philosophical research (Bologna, 1537), to the French king Henry II. David de Pomis dedicated his "Ẓemaḥ Dawid," a Hebrew-Latin-Italian dictionary (Venice, 1587), to Pope Sixtus V. Manasseh ben Israel dedicated his "Miḳweh Yisrael" (London, 1652) "To the Parliament, the Supreme Court of England, and the Right Honorable the Councilor of the State Oliver Cromwell." Manasseh's "Nishmat Ḥayyim" was dedicated to King Ferdinand III., in a Latin letter prefacing the first edition (Amsterdam, 1651). Mordecai Gümpel ha-Levi dedicated his "Tokaḥat Megillah," a commentary on Ecclesiastes, to the president of the Swiss republic (Hamburg, 1784). Ephraim E. Pinner dedicated his German translation, with text, of the tractate Berakot of the Babylonian Talmud to Nicholas I. of Russia (Berlin, 1842).

Curiosities of Dedications.

A singular dedication is that of Moses b. Gideon Abudiente in his Hebrew grammar in the Spanish language (Hamburg, 1833; Steinschneider, "Cat. Bodl." No. 6418): it is addressed to God—"To the King, the King of kings, the Holy One, praised be He!" and is signed, "Thy servant Moses" ("Orient, Lit." 1850, No. 24). Among Christians also, Spanish, Italian, and English authors occasionally dedicated their works to God. John Leycester, for instance, dedicated his work on the "Civil Wars of England" (1649) "to the honor and glory of the Infinite, Immense, and Incomprehensible Majesty of Jehovah, the Fountain of all Excellencies, the Lord of Hosts, the Giver of all Victories, and the God of Peace." The second among Jewish authors to dedicate his work to God was Abraham Mendel Muhr, in his "Magen ha-Ḥokmah," in defense of science (Lemberg, 1834). He boldly described it as a "letter to God," whom he refers to a passage in Maimonides' "Moreh" for confirmation of his statements. This style of dedication, and particularly the impious reference, were severely criticized by Reggio ("Iggerot Yashar," ii. 12, Vienna, 1836; Rubin, "Tehillat ha-Kesilim," p. 169, Vienna, 1880), who condemned it as blasphemy.

Another interesting dedication is that of Gedaliah ibn Yaḥya, in his "Shalshelet ha-Ḳabbalah" (on chronology and history; Venice, 1587), to his first-born son, Joseph, when he became a bar miẓwah. Other books written by Gedaliah between 1549 and 1588 were dedicated to his father, grandfather, children, and grandchildren respectively. Moses Botarel dedicated his commentary on the "Sefer Yeẓirah" (Mantua, 1562) to a Christian scholar named Juañ, quoting the saying of the Rabbis that "a non-Jew who is learned in the Torah is better than an ignorant high priest."

Eliezer Lisser's "Ḥomat Esh," a commentary on a poem by Ibn Ezra (Berlin, 1799), bears a dedication on the title-page, addressed to David Hannover and his brothers in recognition of their patronage. Adolf Jellinek dedicated his "Bet ha-Midrash," a collection of minor midrashim, to Leopold Zunz (Leipsic, 1853). A. B. Lebensohn dedicated his "Shire Sefat Ḳodesh" (Wilna, 1861) "to the Holy Language, preserved within the House of the Lord; chosen by the God of Israel and endeared by the

Prophets; the Queen of all tongues; her holy name is ‘Sefat ‘Eber’; may God establish her forever! Selah.”

Solomon Mandelkern’s “Thamar” (2d ed., Leipsic, 1897) is really a German translation of Mapu’s Hebrew novel “Ahabat Ẓiyyon”; this fact is ignored on the title-page, but the dedication is addressed “to the master of all Hebrew novel-writers, Abraham Mapu,” with the significant text: “For all things come of thee, and of thine own have we given thee” (I Chron. xxix. 14). For an example of dedications to honored subscribers see Lebensohn’s to Sir Moses and Lady Montefiore (in “Shire Sefat Ḳodesh,” ed. Wilna, 1863). Memorial volumes, consisting of collaborated articles edited by admirers and friends or pupils of a distinguished author who has reached an advanced age after a long period of literary activity, or in honor of the memory of such an author, form a class by themselves. The first of this kind was the “Mannheimer Album,” dedicated to Isaac Noah Mannheimer, the Jewish preacher of Vienna, by Mayer Kohn Bistritz; its Hebrew title is “Ẓiyyun le-Zikron ‘Olam” (Vienna, 1864). Under the title of “Jubelschrift” a similar volume was dedicated to Leopold Zunz on his ninetieth birthday (Berlin, 1884); others were dedicated to Heinrich Graetz (Breslau, 1887) and Israel Hildesheimer (Breslau, 1890) on their seventieth birthdays. This title gave place to “Festschrift” in volumes prepared in honor of Moritz Steinschneider (eightieth birthday; Leipsic, 1896), Daniel Chwolson (in recognition of fifty years’ literary activity—1846–96; Berlin, 1899), Nahum Sokolow (twenty-five years of literary activity; “Sefer ha-Yobel,” Warsaw, 1904), Adolf Berliner (seventieth birthday; Frankfort-on-the-Main, 1903). There remains to be mentioned the “Gedenkbuch zur Erinnerung an David Kaufmann,” by M. Brann and F. Rosenthal (Berlin, 1900). See Colophon; Titles of Books.

Jubilee Dedications.

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PREGNANCY. See Childbirth.

PREMEDITATION. See Intention.

PREMSLA, SHABBETHAI: Galician grammarian and scribe of the sixteenth and seventeenth centuries; lived at Przemysl. He was the author of a commentary (Lublin, 1622) on Moses Ḳimḥi’s grammatical work, “Sefer Mahalak”; in it he defends the author against the criticism of Elijah Levita, a former commentator on the same work. His annotations to the prayers, which first appeared in Dyhernfurth (1690), were republished many times. He was a Talmudical scholar also, and one of his responsa, on the writing of the Tetragrammaton, is found in the “Teshubot ha-Geonim” (Amsterdam, 1707 [not 1717, as in Fürst]). Four of his works, which were left in manuscript, are known, including one on the necessity of grammatical studies. Ḥayyim Bochner (d. 1684, at Fürth, Bavaria) was his pupil.

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S. P. Wi.

PRERAU: Town in Moravia. The Judengasse of Prerau is mentioned as early as Charles IV. (1339–1349), but the settlement of Jews in Prerau was of little significance until 1454, when the expulsions, due to Capistrano, from Olmütz and Breslau augmented the Prerau community. The newcomers settled in the suburb Siršava, where they had their own synagogue and cemetery; excavations there still result in occasional discoveries of old Jewish tombstones.

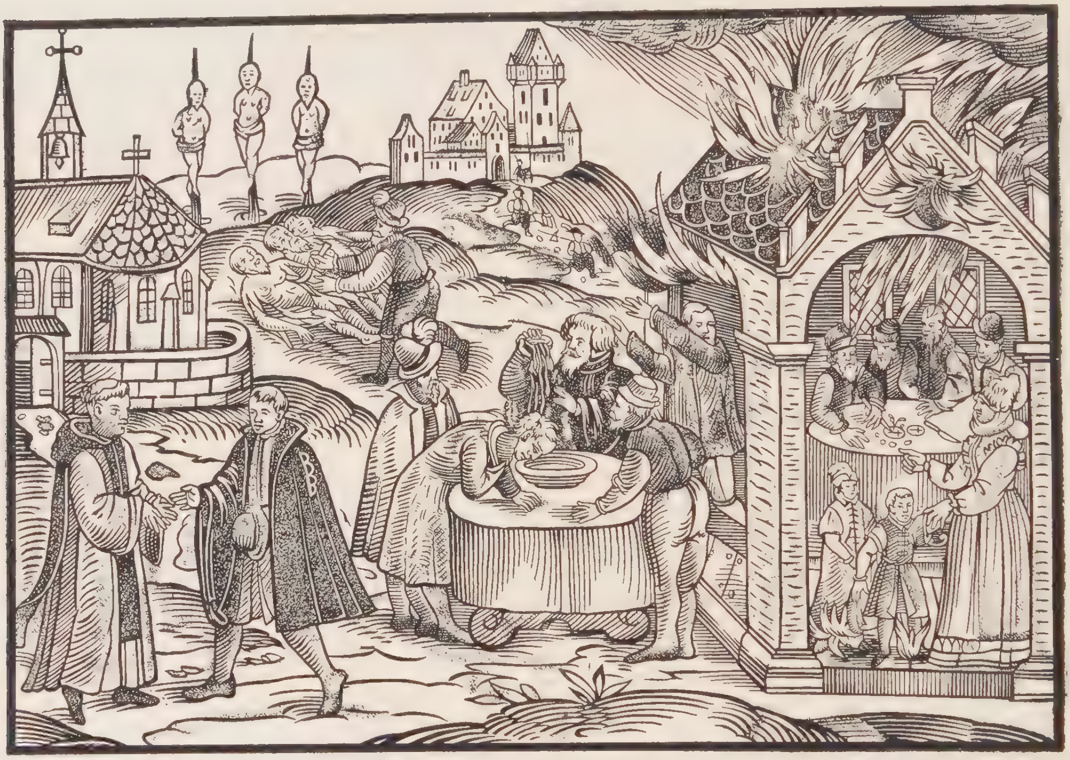
In 1511 George Lashinsky donated to the city hospital 44 Bohemian groschen, the amount of a yearly tax paid by the Jews from the produce of their fields. The Jews there were also required to pay yearly to the Chancellor of Bohemia 10½ schock and 15 groschen; for the right of importing the wine needed on their holy days they paid 4 pounds of pepper, or 30 groschen in lieu of every pound of pepper. They further paid 15 groschen for every foreign Jew residing among them, a severe penalty being attached to any concealment. In 1600 the right of retailing wine was withdrawn by Charles the Elder of Zierotin, upon the complaint of the citizens. But a successor, Balthazar of Zierotin (1638–59), was very friendly to the Jews, and granted them (May 14, 1638) a new charter, in which he sanctioned the building of schools, a hospital, an aqueduct for a miḳweh, and the establishment of a cemetery. In order to check the incendiarism of which the Jews were the victims, he ordered that Christian houses adjoining those owned by Jews should continue in the possession of Christians. Therefore a ghetto proper did not exist in Prerau. The Jewish houses were, and still are, marked with Roman numerals.

After the repeal of the edict of expulsion issued by Maria Theresa against the Jews of Moravia (1745), forty-five families were permitted to settle in Prerau. The census of the town in 1791 showed 230 Jews occupying 60 houses, and 2,658 Christians occupying 600 houses. Enterprising Jews who desired to establish breweries in Prerau were prevented from doing so by the jealousy of their Christian fellow citizens, who refused, through the town council, to permit the necessary buildings; the breweries were therefore established in Olmütz, Sternberg, and other places in the vicinity, and some of these establishments have gained world-wide reputation.

In 1902 the brothers Kulka erected an iron-foundry in Prerau; David von Gutmann owns a large estate in Troubek, near Prerau, but most of the Jews there are merchants. As elsewhere in Moravia, the Jewish community is autonomous; it has a chief executive and a school (German) supported by the state. There are a number of charitable societies and foundations in Prerau; its ḥebra ḳaddisha, with which the Ner-Tamid society is affiliated, possesses some very old memor-books.

The best-known writer of Prerau was Marcus Boss (b. 1820); he contributed to “Bikkure ha-‘Ittim” and “Kokebe Yiẓḥaḳ,” and edited “Yalde Sha‘ashu‘im,” a collection of two hundred Hebrew epigrams. Solomon Klein, rabbi at Zenta, was born in Prerau (d. 1902); he wrote "Dibre Shelomoh" (1896), Talmudic novellæ, in the introduction to which he gives interesting descriptions of life in the yeshibah of Leipnik under R. Solomon Quetsch.

Among the rabbis of Prerau were the following: Abraham Schick (1790–93); Solomon Fried (1793–1820); Moses Mandl (1820–25); David Schrötter (1825–29); Abraham Placzek (1829–34; acting "Landesrabbiner" of Moravia, 1850–84); Samuel Schallinger (1834–36); Aaron Jacob Grün (1837–57); Wolf Fried (1857–83); Solomon Singer (1883–85); Dr. Jacob Tauber (from 1886). Among the number of Jews born in Prerau who achieved prominence in public life were Jacob Brand (chief inspector of the Nordbahn), District Judges Briess and Tschiassny, and Ministerial Councilor Theodor Pollak.



Host Desecration at Presburg, 1591.

(From a contemporary print.)

The old synagogue was rebuilt in 1898; the silver ornaments on the Torah roll date from 5467 (= 1707). There are two cemeteries; the older one, situated in the Wurmgasse, contains tombstones over two hundred years old.

In 1834 the population of Prerau was 4,533, of whom 341 were Jews; in 1901 the total population was about 17,000, including 717 Jews.

D. J. Ta.

PRERAU, BENJAMIN WOLF: Moravian Hebraist; lived at Prerau in the eighteenth and nineteenth centuries. He published Bedersi's "Baḳḳashat ha-Memin," to which he added a German translation, a Hebrew commentary, and an introduction in which each word, as in the work itself, begins with the letter "mem" (Brünn, 1799). He was the author of "Ben Yemini," a supercommentary on Ibn Ezra's commentary on the Pentateuch (Vienna, 1823).

Bibliography: Fürst, *Bibl. Jud.* iii. 121; Zeitlin, *Bibl. Hebr. Post-Mendels.* pp. 278–279.

E. C. P. Wi.

PRESBURG (Hungarian, **Pozsony**): City of Hungary, situated on the River Danube. Its location on a commercial highroad makes it probable that its Jewish community is one of the oldest in Hungary. The first documentary mention of its Jews dates from 1251. In 1291 they received a charter from King Andrew III. In 1360 they were expelled; and they then settled in the neighboring town of Heimburg, whence they returned in 1368. The first synagogue was built in 1399. In 1517 their capitation tax amounted to 120 florins annually. After the disastrous battle of Mohacs, Queen Maria ordered their expulsion (Oct. 9, 1526); but King Ferdinand, founder of the Hapsburg dynasty, repealed this edict in the same year. His son Maximilian II. ordered another expulsion (Nov. 26, 1572), but this edict also remained unenforced. Presburg, as the seat of the Diet, often saw assemblies of Jews; *e.g.*, in 1749, when Jewish delegates compromised with Queen Maria Theresa with regard to the annual payment of 30,000 florins; and in 1840, when the Diet deliberated on the question of Jewish emancipation.

Presburg was always noted for the anti-Jewish tendencies of its citizens. The city, whose council had opposed all improvement of the political condition of the Jews in 1840, was the scene of a fierce riot in 1848 (April 23–24), caused by the provocation of the citizens at the granting of equal rights to the Jews. One of the latter was killed; several were wounded; and a great deal of property, including the Jewish school-building, was destroyed.

History. The municipal council, which had refused Jews permission to enter the national guard (March 20), again showed its prejudice by ordering those Jews who had rented houses outside of the ghetto to return to their former habitations. The memory of these events is still celebrated by special services on the seventh day of Passover, on which day the riot reached its height.

Visit of King Ferdinand to a Jewish School at Presburg, 1830.

(From a contemporary print.)

A similar riot occurred two years later (April 22–24, 1850), owing to the insistence of the populace that Jews should not open stores outside the ghetto. The military restored order temporarily; but the city council refused to be responsible for its maintenance, unless the government would order all Jews to close their places of business who had not possessed previous to 1840 the privilege of maintaining stores outside the ghetto. Finally the council had to yield. The Jews received permission in 1851 to open stores without the ghetto; and in September of the same year the separate administration of the ghetto was abolished, the latter being made part of the municipal territory. Further difficulties arose over the claim of the Jews to a share in the institutions for the support of the poor. This difficulty was finally settled by a compromise, the city agreeing to pay annually to the Jewish congregation the sum of 1,703.88 florins and to leave to it the care of its poor (1856). The awakening of the anti-Semitic movement in Hungary found a sympathetic echo in Presburg, where the first Hungarian anti-Semitic society was founded, which from 1880 had for its organ the "Westungarischer Grenzbote." The Tisza-Eszlár affair caused riots on Sept. 28, 1882, and Aug. 4, 1883, which resulted in the destruction of property for which the city had to pay 5,000 florins damages. Blood accusations led to outbreaks of a milder character on May 26–27, 1887, and April 12, 1889. In 1892 the cathedral clergy opposed the building of a new synagogue, because of its proximity to their church.

In regard to internal Jewish affairs Presburg has become distinguished for its yeshibah and as being in consequence the stronghold of Hungarian Orthodoxy. When Joseph II. ordered the compulsory military service and secular education of the Jews, Hirsch Theben was prominent among the spokesmen of the latter, demanding the repeal of these laws. While the emperor would not yield on these points, he conceded them the right to wear beards, a practise which had been prohibited (1783).

The yeshibah became particularly prominent through the influence of Moses Sofer; and through him also Presburg was made the center of the opposition to the modernization of education and of re-

Spiritual Life.

ligious service. Still, in spite of all opposition, a modern Jewish school was founded (*c.* 1822); and about the same time a society for the promotion of handicrafts was established. In 1844 this school received a new home through the munificence of Hermann Todesko of Vienna, a kindergarten being added to it. A Jewish students' society, which had been formed in 1838 for the promotion of culture and likewise, among other objects, for the modernization of religious services, was suppressed; but the Orthodox leaders of the congregation yielded to the extent of reorganizing the Talmud Torah, into whose curriculum secular branches were introduced, and which was placed under the management of a trained pedagogue. Yeshibah and synagogue, however, remained untouched by modern influences, although in 1862 the congregation extended a call to the "maggid" Feisch Fischmann, previously rabbi of Kecskemet, in order to satisfy the demand for a service which should appeal more directly to the younger generation. The first deviation from the traditional services occurred when the progressive element of the congregation, dissatisfied with the election of Bernhard Schreiber as rabbi, separated and formed the Israelitische Religionsgemeinde (March 17, 1872). This congregation has a service similar to that introduced by I. N. Mannheimer in Vienna. The yeshibah was recognized in 1859 as a rabbinical institution; and its students are therefore exempt from military service. Minister Tréfort decided that no student should be admitted who had not received a secular training equal to that provided by the curriculum of the lower grade of the high school (May 30, 1883); but this decision has never been enforced.

As a peculiar survival should be mentioned the privilege retained by the congregation of presenting the king annually with two Martinmas geese, on which occasion its representatives are received in personal audience by the monarch.

Rabbis.

The earliest known rabbi of Presburg is Yom-Ṭob Lipman, one of the Vienna exiles; he officiated about 1695. Subsequent rabbis include: Moses ben Meïr Ḥarif (1736–58); Akiba Eger, originally assistant to Moses and upon his death his successor (died 1758, having held office for twelve days only); Isaac of Dukla (1759–62); Meïr Barby (1768–89); Meshullam Eger of Tysmenieca (1794–1801); Moses Schreiber (1806–1839); Samuel Wolf Schreiber, son of the preceding (1839–71); Bernhard (Simḥah Bonem) Schreiber, grandson of Moses Schreiber (from 1872). In 1899 Moses' son Akiba was made his assistant as principal of the yeshibah. The Israelitische Religionsgemeinde elected in 1876 as its rabbi Julius David, upon whose death (1898) the present (1905) incumbent, Dr. H. Funk, was appointed. Of other scholars and noted men who were natives of Presburg or who lived there may be mentioned: Mordecai Mokiaḥ (d. 1729); his son Löb Mokiaḥ or Berlin (d. 1742); Daniel Prostiz Steinschneider (1759–1846); Löb Letsch Rosenbaum (d. 1846); Michael Kittseer (d. 1845); Bär Fränk (d. 1845); Leopold Dukes; and Albert Cohn.

In 1900 the Jews of Presburg numbered 7,110 in a total population of 65,870. The community has several synagogues and chapels, two schools, various charitable societies, a Jewish hospital, and a training-school for nurses.

BIBLIOGRAPHY: Weiss, *Abne Bet ha-Yoẓer*, Paks, 1900.

D.

PRESBYTER: From the time of Moses down to the Talmudic period the "zeḳenim" (elders) are mentioned as constituting a regular communal organization, occasionally under the Greek name GERUSIA. But the term "presbyter" (*πρεσβύτερος*) is found nowhere before the beginnings of Christianity, though it must have been current before that time, for the Christian institution of the presbyters was undoubtedly taken directly from Judaism (Grätz, "Gesch." 3d ed., iv. 80). In a list of officials of a Jewish community in Cilicia, archisynagogues, priests (*ἱερεύς* = "kohen"), presbyters ("zeḳenim"), and "azanites" ("ḥazzanim") are mentioned, and if the source (Epiphanius, "Hæres." xxx. 4) gives the sequence correctly, the presbyters were actually officials, like the azanites, and did not hold merely honorary offices in the community.

Their status, therefore, would correspond approximately to the position which presbyters occupy in the Christian Church. It may be assumed, however, that they stood in rank next to the archisynagogues, with whom elsewhere they are actually identified ("Codex Theodosianus," xvi. 8, 14—"archisynagogi sive presbyteri Judæorum"). In another passage (*ib.* xvi. 8, 2) they are identified with the patriarchs; in another (*ib.* xvi. 8, 13) the following sequence occurs: archisynagogue, patriarch, presbyter; finally ("Justiniani Novellæ," cxlvi., § 1), they are ranked with the "archipherecites" and teachers. "Presbyter" corresponds to the Latin "seniores" ("Codex Justiniani," i. 9, 15). Thus it appears that there is no uniformity even in the official designations.

The title of "presbyter" occurs frequently on Jewish tombstones of the Hellenistic diaspora—for instance, at Smyrna ("C. I. G." No. 9897), Corycus ("R. E. J." x. 76), Bithynia (*ib.* xxvi. 167), and in the catacombs of Venosa (Ascoli, p. 60); three times it was given to women (Ascoli, p. 49). The word has become in many European languages a general designation for "priest"; and in this sense it is also found in Jewish works of the Middle Ages (*e.g.*, פרטי יואני = "Prester John").

BIBLIOGRAPHY: Fabricius, *Bibliographia Antiquaria*, pp. 447–457, Hamburg, 1713; Schürer, *Gesch.* 3d ed., ii. 177.

G. S. KR.

PRESBYTER JUDÆORUM: Chief official of the Jews of England in pre-expulsion times. The office appears to have been for life, though in two or three instances the incumbent either resigned or was dismissed. Prynne, in his "Demurrer" (ii. 62), argues that the presbyter Judæorum was merely a secular officer in the Exchequer of the Jews to keep the rolls of control, whereas Tovey ("Anglia-Judaica," pp. 53–63) argues that the use of "sacerdos" and "pontifex" as synonymous of the office shows its ecclesiastical character. There were only six of them between 1199 and 1290, the first known being Jacob of London, appointed in 1199; the next were Josce of London (1207 ?), Aaron of York (1237),

EVANGELICAL
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Elias le Evesque (1237), Hagin fil Mosse (1257), and Hagin fil Deulacres (1281; appointed by the favor of Queen Eleanor; "Rymer Toedera," i. 591). In the grant of Elias le Evesque the justices of the Jews were ordered not to issue any summons without the confirmation of the said Elias, from which it appears that the presbyter acted somewhat as a baron of the Jewish Exchequer; and it was distinctly stated that Hagin fil Mosse had been sworn into the Jewish Exchequer to look after the administration of justice on behalf of the king and to explain the king's laws. It is thus probable that the presbyter was a successor of the Jewish justices, of whom two are mentioned toward the end of the twelfth century.

BIBLIOGRAPHY: *Papers of the Anglo-Jewish Association*, pp. 178–179, 193, 262–271.

J.

PRESS, MOSES ALEXANDROVICH: Russian engineer and technologist; born 1861; died at Sankt Blasien 1901. After passing through the St. Petersburg Institute of Technology, Press became a contributor to the "Moskovski Journal Putei Soobshchenii" and the journals of the Society of St. Petersburg Technologists. At the time of his death he was engaged in a work on the share of the Jews in the industries of western Russia ("Voskhod," 1901, No. 17).

H. R. A. S. W.

PRESSE ISRAÉLITE, LA. See PERIODICALS.

PRESTER JOHN. See TRIBES, THE LOST TEN.

PREY, BIRDS OF: While few clean birds are named in the Old Testament (see POULTRY), there are given in Lev. xi. (13–19) and Deut. xiv. (12–21) two parallel lists of birds of prey, the former passage mentioning twenty, and the latter twenty-one. The generic name for raptorial birds is "'ayiṭ" (Gen. xv. 11; Isa. xviii. 6; Jer. xii. 9; Ezek. xxxix. 4; Job xxviii. 7; Isa. xlvi. 11 [a metaphor]). This large number of names, as also the frequent allusions in metaphors and proverbial expressions to the habits of birds, shows that, though forbidden as food, they were nevertheless objects of close observation and contemplation. They were also cherished, it seems, for the beauty of their plumage (I Kings x. 22) and as pets for children (Job xl. 29; comp. Baruch iii. 17). Appreciation of their cry is indicated in Ps. civ. 12 and Eccl. xii. 4.

The Talmud, noting that "le-mino" (after its kind) follows the names of four of the unclean birds in the Pentateuchal lists, and identifying "ayyah" with "dayyah," assumes twenty-four unclean birds are intended; and adds: "There are in the East a hundred unclean birds, all of the hawk species" ("min ayyah"; Ḥul. 63b). Some of the birds of prey were trained to the service of man, the hawk, *e.g.*, to pursue other birds (Shab. 94a). The claws of the griffin, the wings of the osprey, and the eggs of the ostrich were made into vessels (Ḥul. 25b; Rashi *ad loc.*; Kelim xvii. 14). Eggshells were used as receptacles for lamp-oil (Shab. 29b).

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 168; Lewysohn, *Z. T.* p. 159.

E. G. H. I. M. C.

PRIBRAM (PRZIBRAM), ALFRED: Austrian physician; born at Prague May 11, 1841; educated at the university of his native city (M.D. 1861). He established a practise in Prague, after having been for some time assistant at the general hospital there. He became privat-docent at the German University of Prague in 1869, assistant professor and chief physician of the dispensary in 1873, and professor of pathology and therapeutics and chief of the first medical clinic in 1881.

Pribram is the author of many essays and works, among which may be mentioned: "Studien über Febris Recurrens," 1868 (with Robitschek); "Studien über Cholera," 1869; "Studien über die Zuckerlose Harnruhr," 1870; "Ueber die Sterblichkeit in Prag," 1873; "Ueber die Verbreitungsweise des Abdominal- und Flecktyphus," 1880; "Ueber den Unterricht in der Innern Medizin an der Universität in Prag in der Letzten Hälfte des Jahrhunderts," etc., Prague, 1899.

He has written essays upon cotein, antipyrin, and quebracho also, and was a collaborator on Eulenburg's "Realencyclopädie der Gesammten Heilkunde," his subjects being syphilis of the brain and gout.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*; Hirsch, *Biog. Lex.*

S. F. T. H.

PŘIBRAM, RICHARD: Austrian chemist; born at Prague April 21, 1847; educated at the Polytechnic and the University of Prague, and at the University of Munich (Ph.D. 1869). After a postgraduate course at the University of Leipsic he returned to Prague and became assistant in the chemical department of the physiological institute of the university. He was privat-docent from 1872 to 1874, when he was appointed professor of chemistry at the newly founded Gewerbeschule at Czernowitz. In 1875 the university there was opened, and Přibram became privat-docent. In 1876 he was appointed assistant professor and in 1879 professor of general and analytical chemistry, which position he still (1905) holds. From 1891 to 1892 he was "rector magnificus" of the university. He holds also a number of public positions, including those of member of the commission appointed to examine in chemistry teachers and pharmacologists, and official chemist of the courts of Bukowina. He is the author of many essays in the professional journals and of "Jahresbericht über die Fortschritte der Thier Chemie oder der Physiologischen und Pathologischen Chemie" (Wiesbaden) and "Einleitung zur Prüfung und Gehaltsbestimmung der Arzneistoffe" (Vienna).

BIBLIOGRAPHY: *Programme of the 25th Anniversary of the University of Czernowitz*, 1900.

S. F. T. H.

PRICE, JULIUS MENDES: English traveler, artist, and journalist; born in London about 1858; educated at University College (London), at Brussels, and at the School of Fine Arts in Paris. He was war correspondent to the "Illustrated London News" during the Bechuanaland expedition (1884). Subsequently he joined an exploring expedition for the opening up of the Nordenskiöld route to the interior of Siberia, and afterward traversed Siberia, Mongolia, and the Godi desert unaccompanied, making his way through to Peking in 1890–1891. He was with the Greek army during the Greco-Turkish war, and has traversed western Australia, the Klondike, and other remote regions. He is the author of several books of travel, including "From the Arctic Ocean to the Yellow Sea" (London, 1892) and "The Land of Gold" (*ib.* 1895), all illustrated by himself. He has exhibited at the Paris Salon and the London Royal Academy.

BIBLIOGRAPHY: *Who's Who*, 1904. J.

PRIDEAUX, HUMPHREY: English Orientalist; born at Padstow, Cornwall, May 3, 1648; died at Norwich Nov. 1, 1724; educated at Christchurch, Oxford, where he became Hebrew lecturer in 1679. He wrote a life of Mohammed (London, 1697), which was mainly a polemical tract against the Deists, and "the Old and New Testament Connected and a History of the Jews and Neighboring Nations in the Time of Christ" (London, 1718, 2 vols.), which for a long time was the standard history of the Jews between the canons; it was frequently reprinted, and was translated into French (1722), and into German (1726).

BIBLIOGRAPHY: *Dict. Nat. Biog.* J.

PRIEST.—Biblical Data: One consecrated to the service of the sanctuary and, more particularly, of the altar. This definition, however, holds true rather for the later than for the earlier stages of Hebrew priesthood. In ancient Israel one was not required to be specially consecrated in order to perform the sacrificial functions; any one might approach the altar and offer sacrifices. Thus Gideon, of the tribe of Manasseh (Judges vi. 26 *et seq.*), and the Danite Manoah (*ib.* xiii. 16, 19) sacrificed in person at the express command of God and the angel of God respectively; similarly, David sacrificed on the altar he had built at God's command on the thrashing-floor of Araunah (II Sam. xxiv. 25); and Solomon, before the ark in Jerusalem (I Kings iii. 15). David, on the occasion of the transference of the Ark to Zion, and Solomon, at the dedication of the Temple of Jerusalem, ministered as priests (II Sam. vi. 14, 17, 18; I Kings viii. 22, 54 *et seq.*); the latter continued to personally offer sacrifices on the altar of YHWH at regular intervals (I Kings ix. 25). Similar instances, in later times, are presented by Elijah, sacrificing on Mount Carmel (I Kings xviii. 32 *et seq.*), and by Ahaz, in the Temple at Jerusalem (II Kings xvi. 12 *et seq.*).

Laymen as Priests.

In accordance with this usage in ancient Israel, the ordinances contained in the Book of the Covenant, the oldest code, concerning the building of altars and the offering of sacrifices are addressed not to the priest, but to the people at large (Ex. xx. 24–26). Even where there was a sanctuary with a priesthood, as at Shiloh, any layman might slaughter and offer his sacrifices without priestly aid (comp. I Sam. ii. 13–16). As access to the altar was not yet guarded in accordance with later Levitical ordinances, so the priesthood was not yet confined to one family, or even to one tribe. The Ephraimite Samuel became priest of the sanctuary at Shiloh, wearing the priestly linen coat ("efod bad") and the pallium (I Sam. ii. 18 *et seq.*, iii. 1). The kings of Israel ordained as priest whomever they chose (I Kings xii. 31); David, too, invested his own sons, as well as the Jairite Ira, of the tribe of Manasseh, with the priestly office (II Sam. viii. 18, xx. 26).

If a distinct established priesthood is nevertheless found at the sanctuary of Shiloh and at that of Dan as early as the time of the Judges, it is obvious that its real office can not have been connected with the altar or the sacrifices, and that, consequently, its origin can not be looked for in the sacrificial functions. Wherein the origin of the Israelitish priesthood really lies is sufficiently apparent from the older Biblical records of the time of the Judges and the following period. According to these, the functions of the priest were twofold: to care for and guard the sanctuary and its sacred images and palladia, and (of still greater importance) to consult the oracle. Thus the Ephraimite Micah, after having provided an ephod and teraphim (see EPHOD) for his shrine, installed one of his sons as priest to take care of them, but only until he could secure a professional priest, a Levite, for the purpose, one who was qualified to consult the oracle (Judges xvii. 5–13).

Functions of the Priest.

It is evident that not the shrine, but the images it sheltered, were the essential thing. These it was that the migrating Danites coveted and carried off to their new home, together with the priest, who had consulted the oracle in behalf of their exploring party with auspicious results (*ib.* xviii.). The sacred palladium of the sanctuary at Shiloh was the ARK, over which the sons of Eli and Samuel kept guard. The former carried it when it was taken to the battle-field, while the latter, having special charge of the doors, slept nightly near it (I Sam. iii. 3, 15; iv. 4 *et seq.*). When, later, the ark was returned from the field of the Philistines and brought to the house of Abinadab at Kirjath-jearim, Abinadab's son Eleazar was at once consecrated guardian over it (*ib.* vii. 1). The bearing of the ark, with which, at Shiloh, the sons of Eli were entrusted, remained, as the frequent statements to this effect in later Biblical literature show, a specific priestly function throughout pre-exilic times (comp. Deut. x. 8, xxxi. 9; Josh. iii. 6 *et seq.*, iv. 9 *et seq.*, vi. 12, viii. 33; I Kings viii. 3). After the capture of its ark by the Philistines the sanctuary of Shiloh disappeared from history (its destruction is referred to in Jer. vii. 12, 14; xxvi. 6); its priesthood, however, appeared in the following period at the sanctuary of Nob, which also had an ephod (I Sam. xiv. 3; xxi. 1, 10; xxii. 9, 11).

After the massacre of the priesthood of Nob, Abiathar, who was the sole survivor, fled with the ephod to David (*ib.* xxiii. 6), whom thenceforward he accompanied on all his military expeditions, bearing the ephod in order to consult the oracle for him whenever occasion demanded (*ib.* xxiii. 9, xxx. 7). Similarly, in the campaign against the Philistines, Ahiah accompanied Saul and the Israelites, "bearing the ephod" and ascertaining for them the decisions of the oracle (*ib.* xiv. 3, 18, the latter verse being so read by the LXX.). The priests' duty of guarding the sanctuary and its sacred contents accounts for the use, in pre-exilic times, of "shomer hasaf," "doorkeeper" (corresponding to the Arabic "sadin"), as synonymous with "kohen" (II Kings xii. 10), and explains also how "shamar" and "sheret" became the technical terms of priestly service and were retained as such even after the nature of the service had materially changed.

Door-keepers.

Interpreters of the Law.

To fill the office of doorkeeper no special qualification was necessary, but, as hinted above, to consult the oracle required special training, such as, no doubt, could be found only among professional priests. So, though the doorkeepers were in many cases not of priestly lineage (comp., besides the case of Samuel and of Eleazar of Kirjath-jearim, that of Obed-edom; II Sam. vi. 10 *et seq.*), those who consulted the oracle were invariably of priestly descent, a fact which makes it seem highly probable that the art of using and interpreting the oracle was handed down from father to son. In this way, no doubt, hereditary priesthood developed, as indicated by the cases of the sons of Eli at Shiloh and Nob, and of Jonathan and his descendants at Dan, both these priestly houses extending back to the very beginning of Israelitish history. The descendants of Jonathan made express claim to lineal descent from Moses (comp. I Sam. ii. 27; Judges xviii. 30; the reading "Menashsheh" in Judges xviii. 30 is, as the suspended נ shows, due to a later change of the original "Mosheh," a change which is frankly acknowledged in B. B. 109b; comp. also Rashi and Ḳimḥi *ad loc.*, and to *ib.* xvii. 7); in fact, their claim is supported by Ex. xxxiii. 7-11, according to which not Aaron, but Moses, was the priest of the "tent of meeting" (R. V.) in the wilderness, while Joshua kept constant guard over it. "Whosoever had to consult God went out to the tent of meeting," where Moses ascertained the will of God; and just as Moses, in his capacity of priest, was the intermediary through whom Yhwh revealed the Torah to the Israelites in the wilderness, and through whom His judgment was invoked in all difficult cases, such as could not be adjusted without reference to this highest tribunal (Ex. xviii. 16 *et seq.*), so the priests, down to the close of pre-exilic times, were the authoritative interpreters of the Law, while the sanctuaries were the seats of judgment.

Thus the Book of the Covenant prescribes that all dubious criminal cases "be brought before God," that is, be referred to Him by the priest for decision (Ex. xxii. 7, 8). That "Elohim" here means "God" (not, as the A. V. translates, "the judges") is clear from I Sam. xiv. 36, where the same phrase, "niḳrab el Elohim," is applied to consulting the oracle by means of the Urim and Thummim (comp. the following verses, 37-42, the last two verses as read by the LXX.). The urim and thummim were employed together with the ephod in consulting the oracle, the former, as may be inferred from the description in I Sam. xiv. 41, 42, being a kind of sacred lots: in all probability they were cast before the ephod. Josh. vii. 14 and I Sam. ii. 25 may be cited in further proof of the fact that direct appeal to divine judgment was made in ancient Israel. This primitive custom is reflected even in as late a passage as Prov. xviii. 18. The Blessing of Moses proves that the sacred lots continued to be cast by the priests during the time of the monarchy, inasmuch as it speaks of the urim and thummim as insignia of the priesthood (Deut. xxxiii. 8). This document shows, as does also the Deuteronomic code, that throughout pre-exilic times the expounding of the Torah and the administration of justice remained the specific functions of the priests. It declares that the priests are the guardians of God's teachings and Law, and that it is their mission to teach God's judgments and Torah to Israel (Deut. xxxiii. 9, 10), while the Deuteronomic code decrees that all difficult criminal as well as civil cases be referred to the priests (*ib.* xvii. 8-11, xxi. 5). Further proof to the same effect lies in the frequent references of the Prophets to the judicial and teaching functions of the priesthood (comp. Amos ii. 8; Hos. iv. 6; Isa. xxviii. 7; Micah iii. 11; Jer. ii. 8, xviii. 18; Ezek. vii. 26).

Offering of the Sacrifices.

In addition to the duties thus far discussed, the offering of sacrifices, in the time of the monarchy, must have become the office of the priest, since the Blessing of Moses mentions it with the other priestly functions. No direct information is obtainable from the Biblical records as to the conditions and influences which brought this about, but it may be safely assumed that one of the factors leading thereto was the rise of the royal sanctuaries. In these, daily public sacrifices were maintained by the king (comp. II Kings xvi. 15), and it must certainly have been the business of the priests to attend to them. There is evidence also that among the priests of Jerusalem there were, at least in later pre-exilic times, gradations of rank. Besides the "chief priest" ("kohen ha-rosh") mention is made of the "kohen mishneh," the one holding the second place (II Kings xxv. 18 *et al.*).

As yet, however, it seems apparent that the priesthood was not confined to one particular branch of the family of Levi, but, as both the Blessing of Moses and the Deuteronomic code state, was the heritage of the whole tribe (comp. Deut. x. 8, 9; xviii. 1 *et seq.*, 5; xxxiii. 8-10; Josh. xviii. 7). This explains why, in the Deuteronomic code, the whole tribe of Levi has a claim to the altar-gifts, the first-fruits, and the like, and to the dues in kind from private sacrifices (Deut. xviii. 1-5), while in Ezekiel and the Priestly Code the Levites have no share therein. It explains also how it comes that, not only in Judges xvii. (see above), but throughout pre-exilic literature, the terms "Levite" and "priest" are used synonymously (comp. Deut. xvii. 9, 18; xviii. 1; xxi. 8; xxiv. 8; xxvii. 9; Josh. iii. 3; Jer. xxxiii. 18, 21: the only exception is I Kings viii. 4, where, however, as the parallel text, II Chron. v. 5, shows, the ו of והלוים is a later insertion).

Levites and Priests.

Since, in pre-exilic times, the whole tribe of Levi was chosen "to stand before Yhwh in order to minister unto Him," it is but consistent that the office "of blessing in Yhwh's name" (which in the Priestly Code is assigned to Aaron and his sons—Num. vi. 23) should, in the Deuteronomic code, pertain to all the Levites (comp. Deut. x. 8, xxi. 8). A very strong proof that all members of the Levitical tribe were entitled to priesthood is furnished in the provision which was made by the Deuteronomic code for those Levites who were scattered through the country as priests of the local sanctuaries, and who, in consequence of the Deuteronomic reformation, had been left without any means of support. It stipulated that those Levites who desired to enter the ranks of the priesthood of Jerusalem should be admitted to equal privileges with their brethren the Levites who ministered there unto God, and should share equally with them the priestly revenues (Deut. xviii. 6–8). As a matter of fact, however, this provision was not carried out. The priests of Jerusalem were not willing to accord to their brethren of the local sanctuaries the privileges prescribed by Deuteronomy, and although they granted them support from the priestly dues, they did not allow them to minister at the altar (comp. II Kings xxiii. 8, 9). In this way the Deuteronomic reformation marks, after all, the first step toward the new development in the priesthood in exilic and post-exilic times.

The attitude of the priests of Jerusalem toward those of the local sanctuaries was sanctioned by Ezekiel. In his book (and later in II Chron. xxxi. 10) the priesthood of Jerusalem is called "bene Ẓadoḳ," or "the house of Zadok," after Zadok, who replaced Abiathar, Eli's descendant, when Abiathar, because of his partizanship for Adonijah, was deposed by Solomon (comp. I Kings ii. 27, 35). Ezekiel ordained that of all the Levite priests only the Zadokites, who had ministered to God in His legitimate sanctuary at Jerusalem, should be admitted to the service of the altar; the rest, who had defiled themselves by officiating at the local sanctuaries, should be degraded to the position of mere servants in the sanctuary, replacing the foreign Temple attendants who had heretofore performed all menial services (Ezek. xl. 46, xliii. 19, xliv. 6–16). Naturally, the altar-gifts, the tribute of the first-fruits, and the like, were to be awarded thenceforward to the Zadokites alone (xliv. 29, 30). Though Ezekiel assigns to the priests the duty of sitting in judgment in legal disputes, as before (xliv. 24), he makes their ritual functions, not their judicial functions, the essential point in his regulations governing the priests. Administering the Law, according to him, extends only to matters of ritual, to the distinctions between holy and profane, clean and unclean, and to the statutory observance of Sabbaths and festivals (xliv. 23, 24).

The Priestly Code.

Ezekiel's new regulations formed, in all essentials, the basis of the post-exilic priestly system which is formulated in detail in the Priestly Code. A striking difference between Ezekiel and the Priestly Code, however, is at once evident in that the latter betrays no idea of the historical development of things. Whereas Ezekiel records the old usage and, by virtue of his authority as a prophet, declares it abolished, the Priestly Code recognizes only the new order of things introduced by Ezekiel, which order it dates back to the time of Moses, alleging that from the very first the priesthood had been confined to Aaron and his sons, while the mass of the Levites had been set apart as their ministers to fill the subordinate offices of the sanctuary (comp. Ex. xxviii. 1; Num. i. 48 *et seq.*; iii. 3–10; viii. 14, 19, 24–26; xviii. 1–7; I Chron. vi. 33 *et seq.*). The priestly genealogy of I Chron. v. 29–41 and vi. 35–38 was but the logical result of this transference of post-exilic conditions back to the period of the wandering in the wilderness. This genealogy, the purpose of which was to establish the legitimacy of the Zadokite priesthood, represents the Zadokites as the lineal descendants of Phinehas (the son of Eleazar, the son of Aaron), who, for his meritorious action in the case of Zimri, according to Num. xxv. 10–13, had been promised the priesthood as a lasting heritage. That this genealogy and that of I Chron. xxiv. 1–6, in which the descent of the Elite Abiathar is traced from Aaron's son Ithamar, are fictitious is evident from the fact that they conflict with the authentic records of the books of Samuel and Kings: (1) they know nothing of the priesthood of Eli; (2) Ahitub, the son of Phinehas, the son of Eli, and father of Ahimelech of Nob (comp. I Sam. xiv. 3; xxii. 9, 11), appears in them as the son of an unknown Amariah and the father of Zadok; (3) contrary to I Kings ii. 27, 35 (see above), Abiathar and his descendants remain priests at the Temple of Jerusalem.

The Priestly Orders.

Regarding the characteristic attribution of post-exilic conditions to pre-exilic times, a notable example may be pointed out in Chron. xxiii.–xxvi. Both priests and Levites were, in post-exilic times, divided into twenty-four families or classes, with a chief (called "rosh" or "sar"; comp. especially I Chron. xv. 4–12; xxiii. 8 *et seq.*; xxiv. 5, 6, 31; Ezra viii. 29) at the head of each. The institution of this system, as well as of other arrangements, is, in the passage cited, ascribed to David.

The prominence which the ritual receives in Ezekiel reaches its culmination in the Priestly Code, where the judicial functions of the priest, formerly much emphasized, have given way altogether to the ritualistic. To minister at the altar and to guard the sanctity of Israel, which means practically the sanctity of the sanctuary, constitute from this time on the priest's exclusive office. For this purpose, it is pointed out, God chose Aaron and his sons, distinguishing them from the rest of the Levites, and bid them consecrate themselves to their office (comp. Ex. xxviii. 1, 41–43; xxix. 1, 30, 33, 37, 43–46; xxx. 20, 29 *et seq.*; Lev. i.–vii., xiii. *et seq.*, xvii. 5 *et seq.*; Num. vi. 16 *et seq.*, xvi. 5–11, xviii. 3–7; I Chron. xxiii. 13; II Chron. xxvi. 18). Any one not of priestly descent was forbidden, under penalty of death, to offer sacrifice, or even to approach the altar (Num. xvii. 1–5, xviii. 7). As the guardians of Israel's sanctity the priests formed a holy order (comp. Lev. xxi. 6–8), and for the purpose of protecting them against all profanation and Levitical defilement they were hedged about with rules and prohibitions. They were forbidden to come in contact with dead bodies, except in the case of their nearest kin, nor were they permitted to perform the customary mourning rites (Lev. x. 6, xxi. 1–5; Ezek. xliv. 20, 25). They were not allowed to marry harlots, nor dishonored or divorced women (Lev. xxi. 7).

They were required to abstain from wine and all strong drink while performing sacerdotal duties (Lev. x. 9; Ezek. xliv. 21). Any priest having incurred Levitical defilement was excluded, under penalty of death, from priestly service and from partaking of holy food during the time of his uncleanness (Lev. xxii. 2–7, 9; Ezek. xliv. 26 *et seq.*). If afflicted with any bodily blemish the priest was held permanently unfit for service; such a one was, however, permitted to eat of the holy food (Lev. xxi. 17–23).

A noteworthy feature of the post-exilic priestly system is the place which the high priest occupies in it, for which see HIGH PRIEST.

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——**In Rabbinical Literature:** The status of the priesthood in later Judaism and the views that prevailed concerning it were in full accordance with the Priestly Code. Like the latter (comp. Ex. xxix. 42–46; Lev. ix. *et seq.*; xv. 15, 30–33; xvi.; Num. vi. 27; Zech. iii. 7; Mal. ii. 7), later Judaism saw in the sanctuary the manifestation of God's presence among His people, and in the priest the vehicle of divine grace, the mediator through whose ministry the sins of the community, as of the individual, could be atoned for. In Yoma 39b and Lev. R. i. (where Zech. xi. 1 is taken as referring to the Temple) the name "Lebanon" (= "white one") for the Temple is explained by the fact that through the Temple Israel is cleansed from its sins. That the chief purpose of altar and priesthood is to make atonement for, and effect the forgiveness of, sin is stated again and again in Talmud and Midrash (comp. Ber. 55a; Suk. 55b; Ket. 10b; Zeb. 85b; Lev. R. xvi. 2; Tan. to Ex. xxvii. 2; Yalḳ. ii. 565). Even the priestly garments were supposed to possess efficacy in atoning for sin (Zeb. 85b; Yalḳ. i. 108). According to the rabbinical decision, "the priests were the emissaries, not of the people, but of God"; hence, a person who had sworn that he would not accept a service from a priest might nevertheless employ him to offer sacrifices and might make atonement for sin through him (Yoma 19a; Ned. iv. 3; 35b; Ḳid. 23b).

To Make Atonement.

Importance of Pedigree.

Later Judaism enforced rigidly the laws relating to the pedigrees of priests, and even established similar requirements for the women they married. Proof of a spotless pedigree was absolutely necessary for admission to priestly service, and any one unable beyond all doubt to establish it was excluded from the priesthood (comp. Ket. 13a, b, 14a, 23a, b, 27a, b; Ḳid. 73a, b; Maimonides, "Yad," Issure Biah, xx. 2, 16; Shulḥan 'Aruk, Eben ha-'Ezer, 3, 6, 7). Unless a woman's pedigree was known to be unimpeachable, a priest, before marrying her, was required to examine it for four generations on both sides, in case she was of priestly lineage; for five generations if she was not of priestly descent (Ḳid. iv. 4, 5; 77a, b; "Yad," *l.c.* xix. 18; Eben ha-'Ezer, 2, 3). How scrupulously such examinations were made may be seen from the observations of Josephus regarding this custom ("Contra Ap." i., § 7). In addition to the persons enumerated in Lev. xxi. 7, the Talmudic law enjoined the priest even from marrying a ḥaluẓah (see ḤALIẒAH). In a dubious case of ḥaluẓah, however, the priest was not obliged to annul his marriage, as he was in the case of a woman excluded by the Levitical law; nor were the sons born of such a marriage debarred from the priesthood (comp. Yeb. vi. 2; 54a; Soṭah iv. 1; Ḳid. iv. 6; Sifra, Emor, i. 2; "Yad," *l.c.* xvii. 1, 7; Eben ha-'Ezer, 6, 1). Neither might a priest marry a proselyte or a freedwoman. Regarding a daughter of such persons, opinion in the Mishnah is divided as to whether or not it was necessary that one of the parents should be of Jewish descent. The decision of later authorities was that, in case both of the woman's parents were proselytes or freed persons, a priest should not marry her, but if he had done so, then the marriage should be considered legitimate (Bik. i. 5; Yeb. vi. 5; 60a, 61a; Ḳid. iv. 7; 78b; "Yad," *l.c.* xviii. 3, xix. 12; Eben ha-'Ezer, 6, 8; 7, 21).

Contact with Dead Prohibited.

The Levitical law which forbids the priest to defile himself by coming in contact with a dead body is minutely defined in the Talmud on the basis of Num. xix. 11, 14–16. Not only is direct contact with the dead prohibited, but the priest is forbidden to enter any house or enclosure, or approach any spot, where is lying or is buried a dead body, or any part of a dead body—even a piece of the size of an olive—or blood to the amount of half a "log" (about a quarter of a liter); he is forbidden also to touch any one or anything that is unclean through contact with the dead (comp. Sifra, Emor, i. 1, ii. 1; Naz. vii. 2, 4; 42b, 43a, 47b, 48b, 56a, b; Yer. Naz. 56c, d; "Yad," Bi'at ha-Miḳdash, iii. 13–15; *ib.* Ebel, iii.; Shulḥan 'Aruk, Yoreh De'ah, 369, 371). In contradistinction to Lev. xxi. 2–4, the Talmudic law includes the wife among the persons of immediate relationship. It specifies, moreover, that it is the duty of the priest to defile himself for the sake of his deceased wife or, in fact, for any of his immediate kin, and that compulsion must be used in the case of any priest who refuses to do so, as in the case of the priest Joseph on the occasion of his wife's death (Sifra, *l.c.*; M. Ḳ. 20b; Yeb. 22b, 90b; Naz. 47b, 48a, b; Zeb. 100a; "Yad," Ebel, ii.; Yoreh De'ah, 373).

But even while occupied in burying a relative, the priest may not come in contact with other dead bodies ("Yad," *l.c.* ii. 15; Yoreh De'ah, 373, 7). The Talmud prescribes, further, that if any priest, even the high priest, finds a corpse by the wayside, and there be no one in the vicinity who can be called upon to inter it, he himself must perform the burial: the technical term referring to such a case is "met miẓwah" (comp. Sifra, Emor, ii. 1; Naz. vii. 1; 43b, 47b, 48b; "Yad," *l.c.* iii. 8; Yoreh De'ah, 374, 1, 2). Finally, the Talmud permits and indeed orders the priest to defile himself in the case of the death of a nasi; it relates that when Judah ha-Nasi died the priestly laws concerning defilement through contact with the dead were suspended for the day of his death (Yer. Ber. iii. 6a; Yer. Naz. vii. 56a, Ket. 103b; "Yad," *l.c.* iii. 10; Yoreh De'ah, 374, 11).

Bodily Defects Incapacitate.

The Talmudic law also specifies minutely what constitutes a bodily defect sufficient to render the subject unfit for priestly service. Bek. vii. and Sifra, Emor, iii. enumerate 142 cases; whether the defect is permanent or only temporary is not taken into account (comp. Zeb. xii. 1; 102a, b; "Yad," Bi'at ha-Miḳdash, vi.-viii.; Philo, "De Monarchia," ii. 5; Josephus, "Ant." iii. 12, § 2).

The division of the priests into twenty-four classes, mentioned in Chronicles, continued down to the destruction of the Second Temple, as statements to this effect by Josephus ("Ant." vii. 14, § 7; "Vita," § 1) and the Talmudic sources show. These divisions took turns in weekly service, changing every Sabbath, but on the festivals all twenty-four were present in the Temple and took part in the service. These twenty-four divisions or classes were subdivided, according to their numbers, into from five to nine smaller groups, each of which was assigned to service in turn. The main divisions were called "mishmarot," the subdivisions "batte abot" (terms which in Chronicles are used interchangeably). There was a chief at the head of each main division, and also one at the head of each subdivision (Ta'an. ii. 6, 7; iv. 2; 27a, b; Yer. Ta'an. 68a; Tosef., Ta'an. ii.; Suk. v. 6-8; 25a, b, *et al.*; 'Ar. 12b; Yoma iii. 9, iv. 1; Yer. Hor. iii.; 48b).

The Segan.

Besides the various chiefs, the Talmudic sources frequently mention also the "segan" as an official of high rank. As early as Tosef., Yoma, i. 6; Yoma 39a, Naz. 47b, and Soṭah 42a the view is found that the segan was appointed for the purpose of serving as substitute for the high priest on the Day of Atonement in case the high priest should incur Levitical defilement. Schürer ("Gesch." 3d ed., ii. 265) rightly points out, however, that this view is erroneous, since, according to the statement in Yoma i. 1, it was customary every year, seven days before the Day of Atonement, to appoint a priest to perform the service on that day in case the high priest should become Levitically unclean; and there would have been no need for such an appointment if, in the person of the segan, a permanent provision existed for such an emergency. (Further reference to this custom is found in Yoma 12b; Tosef., Yoma, i.) Conclusive proof of Schürer's argument may be found in the fact that in Sanh. 19a the priest appointed as the high priest's potential substitute for the Day of Atonement is called "mashuaḥ she-'abar" (anointed one that has been retired), and is clearly distinguished from the segan. The passage reads: "If the high priest offers consolation the segan and the mashuaḥ she-'abar stand at his right hand, and the chief of the 'bet ab,' with the mourners and the rest of the people, at his left hand. . . . And if he receives consolation the segan stands at his right hand, and the chief of the bet ab, with all the people, at his left; the mashuaḥ she-'abar, however, is not admitted for fear the high priest, in the excitement of his grief, might think that he looked with complacency on his bereavement."

The name "mashuaḥ she-'abar" is to be accounted for by the fact (stated in Tosef., Yoma, i.; Yer. Yoma i., 38a, and Yoma 12b, and illustrated by the case of Jose ben Illem) that a substitute who has actually taken the place of the high priest on the Day of Atonement may not thereafter perform the services of an ordinary priest; neither may he aspire to the high-priesthood. In the light of this statement it can readily be understood why Meg. i. 9 calls the temporary substitute of the high priest "kohen she-'abar." The names "mashuaḥ she-'abar" and "kohen she-'abar" are in themselves proof of Schürer's assertion, inasmuch as the office of the segan was a permanent one. But apart from this negative evidence, which merely shows that the segan was not identical with the mashuaḥ she-'abar, there is (contrary to Schürer, *l.c.* ii. 264) positive evidence in the Talmudic sources to show that his real office was identical with that of the latter. Thus, in the baraita Sanh. 19a, quoted above, the title "segan" is used to designate the "memunneh" spoken of in the preceding mishnah (ii. 1), a circumstance which would point to the conclusion drawn by the Gemara (*ib.*) that the segan and the memunneh were identical. This conclusion is, in fact, corroborated by Mishnah Tamid, where the titles "segan" and "memunneh" are used interchangeably. There can be no doubt that in Mishnah Tamid iii. 1-3, v. 1-2, vi. 3, vii. 3 these titles refer to one and the same official, whose office is described in great detail—the office, namely, of superintendent of the whole Temple service. Note especially vi. 3 and vii. 3, which define the duty of the superintending priest when the high priest offers incense or sacrifice; in vi. 3 this official is called "memunneh"; in vii. 3, "segan."

It may logically be inferred from these passages that the duties ascribed to the segan on the Day of Atonement in Yoma iii. 9, iv. 1, vii. 1 were a regular part of his office as superintendent of the service. Indeed, this is borne out by Yer. Yoma iii., 41a, where, together with the Day of Atonement duties of the segan that are specified in the Mishnah, is mentioned that of waving a flag as a signal to the Levites to join in with their singing, the giving of which signal, according to Mishnah Tamid vii. 3, was a regular feature of the segan's daily official routine. The fact that the segan had to act as superintendent of the service even on the Day of Atonement fully precludes the idea that he could ever have been appointed substitute for the high priest for that day.

Considering the importance of such a position of superintendence, some weight must be attached to the statement in Yer. Yoma (*l.c.*) that "no one was appointed high priest unless he had previously occupied the office of segan." It substantiates, at least, the conclusion drawn by Schürer (*ib.*) from the fact that the segan invariably appears at the right hand of the high priest (comp. the baraita Sanh. 19a, quoted above)—the conclusion, namely, that the segan was the next in rank to the high priest. Schürer is probably correct, too, in pointing out (*ib.*) that the segan is identical with the στρατηγός τοῦ ἱεροῦ, frequently mentioned by Josephus and in the New Testament.

Other important officials were the "gizbarim" (treasurers), who had charge of the Temple property, and the "amarkelin" (a word of Persian origin,

Other Officials.

meaning "cashier"), who probably shared the duties of the gizbarim (comp. Josephus, "Ant." xiv. 7, § 1; xv. 11, § 4; xviii. 4, § 3; Peah i. 6, ii. 8, iv. 8; Sheḳ. ii. 1; v. 2, 6; Me'i. iii. 8; Men. viii. 2, 7; *et al.*). Yer. Sheḳ. v., 49c, mentions also the "ḳatolikin" (*καθολικοί*), placing them in rank before the amarkelin.

According to Talmudic law, the regulations demanding an unimpeachable pedigree and relating to Levitical defilement continued to be binding on the priest, even after the Temple had been destroyed, in order that he might be fit for priestly service when, on the advent of the Messiah, the Temple would be rebuilt and the service of the altar renewed. Any one not complying with these requirements is not allowed to give the priestly blessing, the pronouncing of which remained the duty of the priest, according to Talmudic law, even after the destruction of the Temple (see BLESSING, PRIESTLY). Talmudic law prescribes further that the honor of being first called upon for the reading of the Torah should belong to the priest (comp. "Yad," Issure Biah, xx. 13; *ib.* Tefillah, xiv., xv.; Eben ha-'Ezer, 3, 1; Oraḥ Ḥayyim, 128; 135, 3, 4; Soṭah 38b; Giṭ. v. 8; see, however, Hor. iii. 8).

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PRIESTLY CODE: Name given by modern scholars to that stratum of the Pentateuch which deals with ceremonial regulations, especially those which relate to sacrifice and purification. These laws once formed part of an independent narrative, which contained just sufficient historical matter to form a setting for the laws. In consequence of this, some of the priestly laws, such as those concerning circumcision and the Passover, are still given in narrative form.

Contents.

The subject-matter of the Priestly Code is as follows: circumcision (Gen. xvii.); the Passover and Feast of Unleavened Bread (Ex. xii. 1-20); qualifications for eating the Passover (Ex. xii. 43-49); the dress of priests (Ex. xxviii.); ritual for their consecration (Ex. xxix. 1-37); the morning and evening offerings (Ex. xxix. 38-42); composition of anointing-oil and incense (Ex. xxx. 22-38); law of the Sabbath (Ex. xxxi. 14b-17, xxxv. 1-3); the laws of burnt, meal-, peace-, sin-, and guilt-offerings, including specifications of the priests' portions, and, in some cases, of the dress of the officiating priest (Lev. i.-vii., x. 12-20); laws of purification and atonement (Lev. xi.-xvi. [ch. xi., which treats of clean and unclean animals, is an expansion of an older law of the Holiness Code; comp. LEVITICUS, CRITICAL VIEW]); many additions to the Holiness Code in Lev. xvii.-xxvi.; the commutation of vows (Lev. xxvii.); miscellaneous laws concerning lepers, dedicated things, and women suspected of unfaithfulness (Num. v.); laws of vows (Num. vi. 1-21); the priestly benediction (Num. vi. 22-27); how to fix lamps on the golden candlestick, and how to consecrate priests (Num. viii.); law of the supplementary Passover for those not able to keep the regular Passover (Num. ix. 9-14); laws of meal- and peace-offerings (Num. xv. 1-31); the law of tassels (Num. xv. 37-41); on the duties and revenues of priests and Levites (Num. xviii.); the "red heifer" rite of purification after defilement through a corpse (Num. xix.); inheritance of daughters in families without sons (Num. xxvii. 1-11); the priestly calendar of feasts and sacrifices (Num. xxviii., xxix.); the distribution by the priest of booty taken in war (Num. xxxi. 21-30); the cession of forty-eight cities to the Levites (Num. xxxv. 1-8); laws of murder and manslaughter and cities of refuge (Num. xxxv. 9-34); law concerning the marriage of heiresses to landed property (Num. xxxvi.).

Growth.

It is evident that rules of priestly procedure must have accompanied the institution of the priesthood. In the earliest times these rules probably were transmitted orally. When writing was first employed in connection with them, it is likely that only some general directions, or some details deemed most important, were committed to writing. As time passed on the importance given to written law would lead the priesthood to commit more and more of the details to writing. In time, too, variations of detail would develop, authority for which must be committed to writing, so that actual practise might be justified by existing law. One would, therefore, suppose beforehand that such a code would exhibit evidence of gradual growth.

Proof that this actually occurred in the case of the Priestly Code is not wanting. As already pointed out, Lev. xvii.-xxvi. is, in the main, an older code, which has been worked over by a "priestly" editor. A careful study of the list of priestly laws exhibits further evidences of their gradual growth. The law of the "little" Passover, in Num. ix. 9-14, is a later addition to Ex. xii. 1-20. The laws of the sin-offering in Num. xv. 22-31 are supplementary to those in Lev. iv. 13-21, 27-31. The calendar of feasts in Num. xxviii.-xxix. is paralleled in Lev. xxiii. The former is much fuller and more specific than the latter, even after the calendar of feasts of the Holiness Code in Lev. xxiii. has been expanded by the priestly editor (P). The law of heiresses in Num. xxxvi. is supplementary to that in Num. xxvii. 1-11. Since the gradual development of this code is so evident, scholars have naturally sought to detect the strata of which it is composed, though they have not yet come to complete agreement. All recognize the author of the Holiness Code (P^h), which begins priestly codification, and the author of the "Grundschrift" (P or P^g), which gives to the priestly institutions their historical setting. Kuenen recognized a supplementary priestly writer, whom he designates P^3.

It is now conceded that these supplementary sections are the work of no one hand or age, and that some of them date from a time considerably later than Ezra and Nehemiah. The symbol P^s is now used to designate all these expanders. Carpenter and Harford-Battersby think that prior to P^g there existed, besides P^h, a writer of the priestly school whose work consisted of priestly teaching; they therefore designate him P^t. They believe that before the time of Nehemiah, P^g had embodied in his work that of P^h and P^t, and that most of the supplementary portions were added later. This accords with the view expressed above (comp. LEVITICUS, CRITICAL VIEW).

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E. G. H. G. A. B.

PRILUK (PRZYLUK; PURLIK; FRILOCK), ARYEH LÖB: Polish author of the seventeenth century. He wrote a commentary on the Zohar from the pericope "Shemot" to "Ḥuḳḳat," which was published, with the "Sefer Yirah," in Berlin in 1724. The latter book also is credited to him.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 304, ii. 264; Benjacob, *Oẓar ha-Sefarim*, p. 229; Steinschneider, *Cat. Bodl.* col. 745; Zunz, *Z. G.* p. 238, note b.

E. C. S. O.

PRIMO, SAMUEL: Shabbethaian sectary of the seventeenth century; born in Jerusalem; died probably at Constantinople. He was one of the earliest followers of Shabbethai Ẓebi, whose private secretary he became. He first acted in this capacity on Ẓebi's journey from Jerusalem to Smyrna in 1665, cleverly managing to give to the advent of the pseudo-Messiah an air of dignity. From Smyrna he spread the news among all foreign Jews that the Messiah had actually appeared. With certain of his confidants he was the first to plan the abolition of rabbinic Judaism. In the name of Shabbethai Ẓebi he also sent a circular to the Jews (Dec., 1665) advising the abolition of the fast-day of the tenth of Ṭebet.

In Feb., 1666, Primo accompanied Ẓebi to Constantinople; and after the latter had embraced Islam Primo even tried to explain this apostasy as having been foreordained in the Messianic rôle. Concerning the rest of his life nothing is known.

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D. S. O.

PRIMOGENITURE (בכורה; the first-born, בכור): In the Old Testament as well as in the rabbinical legislation a distinction is made between the first-born of inheritance (בכור לנחלה) and the first-born of redemption (ב' לכהן; comp. Bek. viii. 1, 46a).

Primogeniture of Inheritance.

The primogeniture of inheritance refers to the first-born son on the side of the father by any of his wives (if he lived in polygamy). The law of such primogeniture is found in Deut. xxi. 16 *et seq.*, according to which the first-born is to receive a double portion of the inheritance. The passage referred to, however, did not introduce this right, for the preference of the first-born, as the issue of the "first strength" (ראשית און) of the father, existed in patriarchal times (comp. Gen. xxv. 31, xxvii. 29, xlviii. 13, xlix. 3). It is generally assumed that the prerogatives of the first-born consisted in a kind of potestas over the family; in a double share of inheritance (comp. I Chron. v. 1); and in the right to the priesthood (comp. Targ. Onḳ. and Yer. to Gen. xlix. 3). From Gen. xxv. 31 (comp. xxvii. 36) it appears also that God's promises to the Patriarchs were considered as attached to the line of the first-born. But, as the cases of Esau and Reuben (and Ishmael, Gen. xxi.) show, it was possible for the father to deprive the first-born of his right; and the lawgiver in Deuteronomy prohibits the misuse of parental power in favor of a younger son by a favorite wife. In the succession to the throne primogeniture was generally taken into consideration (comp. II Chron. xxi. 3), though it was not always decisive, as appears in the case of Solomon (I Kings i. 30, ii. 22) and of Abijah (II Chron. xi. 22; and comp. JUNIOR RIGHT).

In the Rabbinical Writings.

Rabbinical law further specifies and qualifies the right of primogeniture. Only the first-born—not the eldest surviving son who has been preceded by another child that has died—and only such a one as, by a normal birth and not by a surgical operation, came into the world in the lifetime of his father is entitled to the double share (Bek. 46a, 47b; B. B. 142b). Furthermore, the first-born of a first-born does not receive a double portion of the inheritance of the grandfather who dies before the father (Bek. 51b; B. B. 124a). On the other hand, if the first-born dies before his father his right passes over to his children, even to daughters (B. B. 122b). Neither the inheritance left by the mother nor posthumous improvements (שבח) of and accessions (ראוי) to the inheritance left by the father are subject to the right of primogeniture (Bek. 51a; B. B. 122b, 124a). The double share of the first-born is not one-half of the property, but double the share of each of the other brothers. If there are, for instance, four brothers, the property is divided into five parts, the first-born receiving two-fifths and the others each one-fifth. But the portion of the first-born is affected by either the death or the birth of another brother after the demise of the father (B. B. 123a, 142b). As the double share of the inheritance entails a double share in the obligations on the part of the first-born, both may be waived by him (B. B. 124a).

It is apparent from the preceding regulations that both in the Old Testament and in the rabbinical law the prerogative of primogeniture was not conceived as an inalienable right inherent in the first-born, but rather as a gift by the Law, prompted by economic considerations. The eldest son, who was to take the father's position, was to be placed economically in a condition to be able to preside with dignity over the family—something like the right of majorat. It is, moreover, probable that the first-born had the obligation of maintaining the female members of the family who remained in the household. For the Talmudic regulation of the status and maintenance of the unmarried daughters after the father's death see Ket. 68a, b.

Primogeniture of Redemption.

The primogeniture of redemption refers to the male first-born on the mother's side and applies to both man and beast: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and beast: it is mine"

(Ex. xiii. 2). In the manner of the sanctification of these first-born the following distinctions are drawn:

1. The first-born of a clean animal had to be brought to the sanctuary within a year from the eighth day of its birth (Ex. xxii. 30). If without a blemish it was treated as a sacrifice; *i.e.*, the blood was sprinkled and the fat burned on the altar. As regards the disposal of the flesh there is a difference between the laws in Deuteronomy and those in Numbers. According to the former (Deut. xv. 19 *et seq.*; comp. xii. 6 *et seq.*, 17 *et seq.*; xiv. 23) the flesh is eaten by the owner in a sacrificial meal, like that of the "shelamim," while according to the latter (Num. xviii. 17 *et seq.*; comp. Ex. xxii. 29) it fell to the priest. The latter practise prevailed in the time of Nehemiah (Neh. x. 37) and Josephus (Josephus, "Ant." iv. 4, § 4). Had the animal a blemish, it was treated like any other common food (Deut. xv. 21–23).

2. The first-born of an unclean animal had to be redeemed, when a month old, according to the estimation of the priest, with the addition of one-fifth (Lev. xxvii. 27; Num. xviii. 15 *et seq.*). The first-born of an ass was either ransomed by a sheep or killed, its neck being broken (Ex. xiii. 13, xxxiv. 20). In Josephus' time (*l.c.*) all unclean animals were redeemed with one and a half shekels.

3. The first-born of man was, at the age of one month, redeemed with five shekels (Ex. xiii. 13, xxii. 28, xxxiv. 20; Num. xviii. 15 *et seq.*; comp. iii. 44 *et seq.*; Neh. x. 37).

In the Talmud the fact that the first-born in this case must be a פטר רחם is emphasized. Thus a first-born son whose birth has been preceded by a miscarriage, or by a still-birth, or by the birth of a monstrosity, or one who was himself brought forth by a surgical operation, is not due to the priesthood. On the other hand, if two wives of the same man both bear sons as first-born children, each must be redeemed (Bek. viii. 1, 2, 46a, 47b).

Origin and Significance.

In Ex. xiii. 11–15 and Num. iii. 12 *et seq.* (comp. *ib.* 40 *et seq.* and viii. 15–18) the dedication of the first-born to Yhwh is connected with the slaying of the first-born of Egypt and the consecration of the Levites to the service of the sanctuary. By destroying the first-born of Egypt and sparing those of Israel, Yhwh acquired an especial ownership over the latter. But as it was not feasible to select the first-born of the entire nation and thus disturb the family organization, the Levites were substituted for them; and, indeed, rabbinical tradition assigns the priesthood to the first-born until the completion of the Tabernacle (Zeb. 112b, 115b; comp. Targ. to Ex. xxiv. 5 and Rashi and Ibn Ezra to Ex. xix. 22, 24). The view implied in the passages quoted seems to be that the Levites took the place of only those first-born which Yhwh actually spared in Egypt, and that while the Levites continued to serve at the sanctuary, all the first-born after the Exodus were nevertheless the property of Yhwh, and therefore had to be redeemed, just as the 273 first-born who surpassed the number of the Levites at Sinai had to be redeemed each with five shekels (Num. iii. 45–51). Doubtless there is here also the adaptation of an ancient custom (comp. Gen. iv. 4). The dedication of the first-born of man is the extension and application by analogy of the custom of consecrating to God the first-fruits of the soil and the firstlings of animals (comp. Ex. xxii. 28 *et seq.*), a custom found also among other peoples. In Israel this dedication had the significance of an acknowledgment that it was Yhwh's "heritage," that it owed to Him all which it had and was.

The interpretation of the custom of redeeming the first-born as a modification of an older custom of sacrificing the first-born sons in connection with the Passover feast (Baudissin, in Herzog-Plitt, "Real-Encyc." 2d ed., x. 176; comp. also Frazer, "The Golden Bough," 2d ed., ii. 48), has no foundation in history. There are instances in later times attesting not only the custom of sacrificing children, but also the fact that at times the first-born was preferred as a victim (II Kings iii. 27; Micah vi. 7; Ezek. xx. 26); but there is nowhere a trace of the demand of such a "blood-tax" on the part of the Deity or Lawgiver from the people, and its existence is unknown even among the Canaanites (comp. Wellhausen, "Prolegomena," 2d ed., p. 91; Robertson Smith, "Religion of the Semites," 2d ed., p. 464; and Toy on Ezek. xx. 26 in "S. B. O. T.").

In Modern Times.

Since the destruction of the Temple and cessation of sacrifices the dedication of the first-born of clean animals is limited to their being kept inviolate and exempt from any use (comp. Deut. xv. 19), unless they have or receive some blemish, in which case they may be slaughtered for food. The redemption of the first-born of an ass and of man is still carried out according to the Biblical ordinances, and the redemption of the first-born son (פדיון הבן) is a festive occasion. From such redemption are exempt not only priests and Levites, but also their children (Bek. 4a, 47a). Adult first-born on either side are also obliged to fast on the eve of Passover, unless they are released from the obligation by some festive celebration, such as the completion of the study of a tract of the Talmud ("siyyum"; comp. "Yad," Bekorot, xi. 17; Yoreh De'ah, §§ 300, 305, 321).

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E. G. H. I. M. C.

PRINCEPS JUDÆORUM. See Mendel.

PRINCES OF THE CAPTIVITY. See Exilarch.

PRINCIPAL AND AGENT. See Agency, Law of.

PRINGSHEIM, NATHANIEL: German botanist; born at Wziesko, Oberschlesien, Nov. 30, 1823; died at Berlin Oct. 6, 1894. He was educated at the Friedrichs-Gymnasium at Breslau, and at Leipsic, Berlin (Ph.D. 1848), and Paris, in which latter two cities he devoted himself especially to the study of botany. He established himself as privatdocent in botany at the University of Berlin in 1851. His "Entwickelungsgeschichte der Achlya Prolifera" was published in the "Abhandlungen der Leopoldinisch-Karolinische Akademie der Naturforcher," 1851. The next product of his researches was "Grundlinien einer Theorie der Pflanzenzelle," Berlin, 1854, followed by "Befruchtung und Keimung der Algen, und das Wesen des Zeugenaktes," published serially in the "Monatsberichten der Berliner Akademie," 1855-57. These two works secured his admission in 1856 as a member of the Berlin Akademie der Wissenschaften.

Two years later he began the publication of the "Jahrbücher für Wissenschaftliche Botanik." In 1862 his "Beiträge zur Morphologie der Meeresalgen" was published at Berlin, and in the following year "Ueber die Embryobildung der Gefäss-Kryptogamen." In 1864 he was called to a professorship in Jena, where he founded an institute for the study of the physiology of plants. In 1868 he returned to Berlin. His "Ueber Paarung von Schwärmsporen" appeared in 1869, and his "Weitere Nachträge zur Morphologie und Systematik der Saprolegniaceen" in 1873. His great contribution to the advance of botanical science, however, was his "Untersuchungen über das Chlorophyll" (1874), in which he elucidated his discovery of sexuality among the lowest forms of plant life, and advanced an entirely new theory as to the part played by the leaf-green in the life of the plant.

In 1882 he succeeded in establishing the German Botanical Society, which in twelve years included over 400 German botanists, and of which he was annually elected president until his death. His "Gesammelte Abhandlungen" were published in three volumes, Jena, 1895-96.

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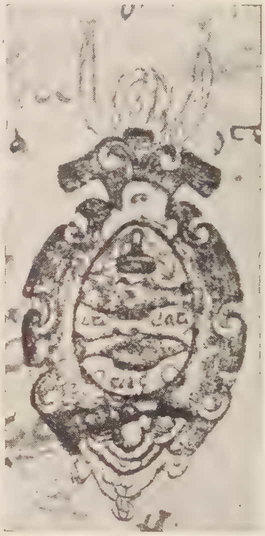
S. M. Co.

PRINTERS; PRINTING. See Typography.

PRINTERS' MARKS: Signets, coats of arms, or pictures printed, from engravings, at the end of a book or, later, on the title-page. Their use dates from soon after the invention of printing. The seals of the printers or the coats of arms of the city were frequently employed. The book-mark often suggests the meaning of the name of the printer; *e.g.*, the deer of "Ẓebi." The first well-known book-marks are found in the works printed in the Pyrenean peninsula: the Ṭur Oraḥ Ḥayyim of 1485 has a lion erect on a black shield; the Ṭur Yoreh De'ah of 1487, a lion erect on a red shield; and the Pentateuch completed in 1490 has a lion battling with a horse. The Ṭur Oraḥ Ḥayyim of Leiria, 1495, has a ram with a superscription.

Italian incunabula have no book-marks. Among the editions brought out at Constantinople in the sixteenth century mention should be made of the "Toledot Adam we-Ḥawwah" (Constantinople, 1516) and Jacob ben Asher's Pentateuch commentary (Constantinople, 1514), the first having a small white lion on a black square at the end of the book, the latter the same device on the title-page. The Soncino editions that appeared at Rimini from 1521 to 1526 have the coat of arms of Rimini—a castle, to which a Hebrew inscription was added. The editions of Gersonides at Prague show the priestly hands with the signature of the printer, a similar device being used later in Proops' editions at Amsterdam. In the 1540, and earlier, Prague editions of the Ṭur Oraḥ Ḥayyim there is a crown over a city gate (the coat of arms of Prague). The peacock is found in the editions of Foa issued at Sabbionetta and Mantua, and in those of Di Gara at Venice; a lion with two tails and two imperial globes was used at Safed, 1587, and for a long time in the Prague editions. A beast, half lion and half eagle, with crowns, is found in the Batsheba editions, Salonica, 1592-1605; a griffin, in those of Grypho, Venice, 1564-67; an elephant with the legend "Tarde sed Tuto," in those of Cavalli, Venice, 1565-1568; a deer, in editions of Cracow, Lublin, and, later, Offenbach; fishes, in the editions of Isaac Prossnitz, Cracow; fishes with ewers, in those of Uri Phoebus, Amsterdam. Di Gara of Venice used several book-marks—the peacock, three crowns (used also by Bragadini and in Cremona), and a woman crushing a hydra. The last was used also by Bomberg in the Venice, 1545, Sifre.



Printer's Mark of Isaac ben Aaron of Prossnitz, Cracow.

Specimens of Printers' Marks.

The seven-branched candlestick, with signature, was used by Meïr Firenze, Venice, 1545-75. Foa, in Sabbionetta, sometimes used a blossoming palm with two lions depending from it and with an inscription; a similar device was adopted later in Wilhermsdorf. Small or large representations of the Temple were often used—at first by Giustiniani at Venice, 1545, next in Safed and Lublin, and then in Prague, as late as 1627, by Abraham Lemberger. The larger ones bear an inscription taken from Haggai (ii. 9), displayed on an extended scroll. St. George and the dragon appear in Dyhernfurth editions as late as the nineteenth century. The castle, star, and lion found in Benveniste's editions, Amsterdam, were imitated in Dessau, Coethen, Altona, etc. The representation of Cain as Hercules, with an inscription, is found after the preface in two of Back's editions (Prague). In those of Offenbach, Fürth, and Wilhermsdorf the date of printing can often be determined by the book-marks. In the nineteenth century the signature of the printer took the place of the engravings, Wolf Heidenheim at Rödelheim, Schmidt at Vienna, and many others marking their editions in that way.

Bibliography: Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 25 *et seq.*; Steinschneider, *Cat. Bodl.* section iii.; Freimann, *Hebräische Incunabeln*, Leipsic, 1902.

J. A. F.

PRIORITY: The rules as to priority among deeds conveying the lands of a grantor, or among bonds operating as liens upon all the obligor's lands, have been indicated under Alienation. It remains to speak as to priorities in the case of a widow or divorced wife making claims under her "ketubah" and the ordinary creditors of the husband. The Talmudic sources for the rules of priority in either class of cases are the Mishnah and the Gemara thereto (Ket. 73b–74a, b).

The covenant which the husband enters into in the ketubah, to restore upon death or divorce the dowry brought to him and which he receives at a money valuation, as an "iron flock" of unchangeable value, creates a simple debt like one arising by loan or by purchase of goods. This is the opinion of Maimonides, who is followed therein by the later codes. As against landed estate, owned before the contract, it ranks according to time of delivery; against after-acquired lands or personal property (the latter being made liable by the institution of the Geonim), diligence in collection will generally give priority; and here the widow naturally holds the advantage.

But as to the jointure, or ketubah proper, whether the legal minimum of 200 or 100 zuzim or any "addition" is concerned, the position of the widow is not so favorable. True, where the marriage contract has land to operate on, since it is a "sheṭar" attested by two witnesses, its lien will take rank above all bonds delivered at a later time, and above all debts not assured by bond; but where only one piece of land is acquired after the date of the ketubah, or where, as is much more frequently the case, the husband has no land at all, and the contest is between the widow and an ordinary creditor, the former loses on the ground that the ketubah (if not secured by lien) is to be paid only from the husband's net estate.

But if, either unaided or with the aid of the court, the widow succeeds in collecting the amount of the jointure before the husband's creditors (whether by bond or parole) have intervened, she stands according to some authorities (and these are followed by R. Joseph Caro in the text of Eben ha-'Ezer, § 102) in a better position: "they do not take it away from her"; but Isserles, in his gloss, inclines to the opposite opinion on the strength of his usual "yesh omerim" (= "there are those who say").

Where a man marries several women, which is the case supposed by the Mishnah in the passage quoted, the ketubah of the first wife takes precedence, as a bond or sheṭar in the lien on lands, over the ketubah of the second; and so on; but if there is no land on which to operate, the several wives have equal rights in so far as the collection of payment is concerned.

E. C. L. N. D.

PRISON. See Imprisonment.

PRIVACY, RIGHT OF. See Joint Owners; Neighboring Landowners.

PRIVATE WAY. See Right of Way.

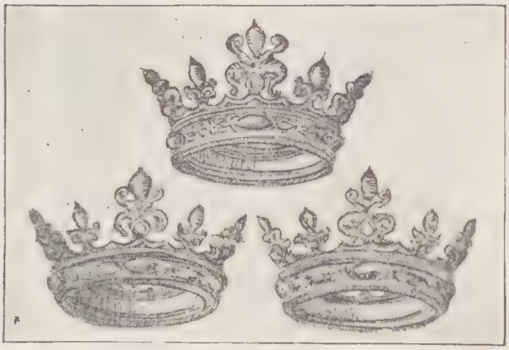
No Judgment by Default.

PROCEDURE IN CIVIL CAUSES: Jewish jurisprudence, both in Biblical and in Talmudic times, attached the greatest importance to the laws of property and to their faithful administration by the judges. In regard to the manner of conducting civil suits the Pentateuch contains very few hints. But in Deut. i. 16 the judges are told, "Hear . . . between your brethren"; and Deut. xix. 17 declares, "Both the men, between whom the controversy is, shall stand before the Lord." These and other passages support the Talmudic rule that judgment can be pronounced only against a defendant who has appeared; there is no such thing as "judgment by default"—condemnation of the accused because he has not appeared before the court to make defense. This seems in modern times a great defect in procedure, leading to much needless friction; but less than a hundred years ago the English court of chancery had the same disadvantage to contend with: it acquired jurisdiction over the defendant only by his answer, and the latter was compelled to answer the complainant's bill, even though he had nothing to say in defense. But an exception to this rule has been shown under the head of Foreign Attachment—proceedings by a bond creditor against the property of an absent defendant, an innovation arising from the necessities of a later age. In fact, the Talmud suggests (B. Ḳ. 112b) that at least upon bonds and in action for the recovery of deposits there should be judgment and execution without appearance. However, there could not well be a judgment by default, as there was no written complaint.

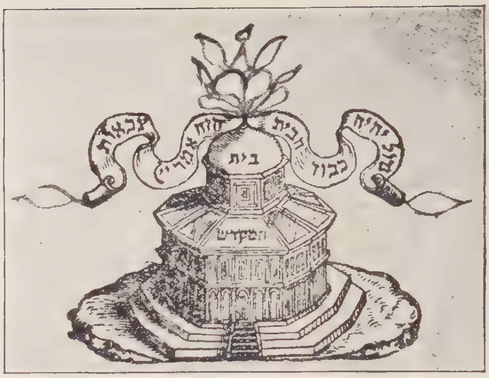
Job's wish (xxxi. 35), "Oh that . . . mine adversary had written a book"—meaning a "libellus" or formal complaint—indicates that in his day there were written pleadings. But in the procedure known to the Talmud the allegations of plaintiff and defendant are made by word of mouth in the presence of the judges, and are recorded by the clerk, much as were the pleadings in the Anglo-Norman courts in the days of the Plantagenets. The codes deduce from the Mishnah the rule that no written pleadings can be required: "All judicial writings may be written only in the presence of both parties, both to pay the fees of the writers; R. Simeon ben Gamaliel declared that two copies should be made, one for each" (B B. x. 4). For the choice of the court which shall try a civil case see Jurisdiction.

Sittings of Court.

As to the time of holding court, the ordinance of Ezra, which appoints Monday and Thursday for that purpose, was recognized by the Mishnah (Ket. i. 1) and by the Gemara (B. Ḳ. 112b, 113a); but the custom has long since fallen into disuse. The courts should not sit on Sabbaths or during festivals (Beẓah iv. 1); for, as the Talmud explains, there would be temptation to write; but if the court does sit and pronounce a judgment, it is binding (Shul-



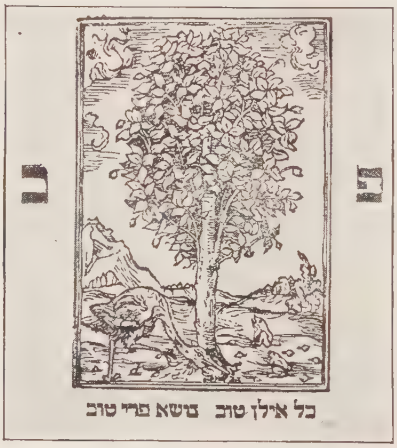
Bragadini, Venice.



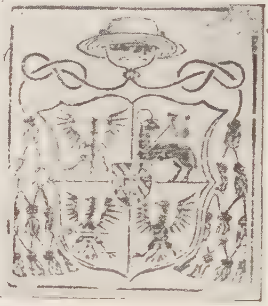
Antonio Giustiniani, Venice.

(Unknown.)

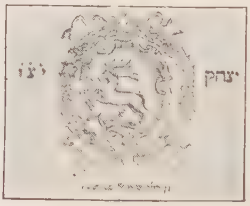
Mantua and Sabbionetta.


כל אילן טוב נושא פרי טוב

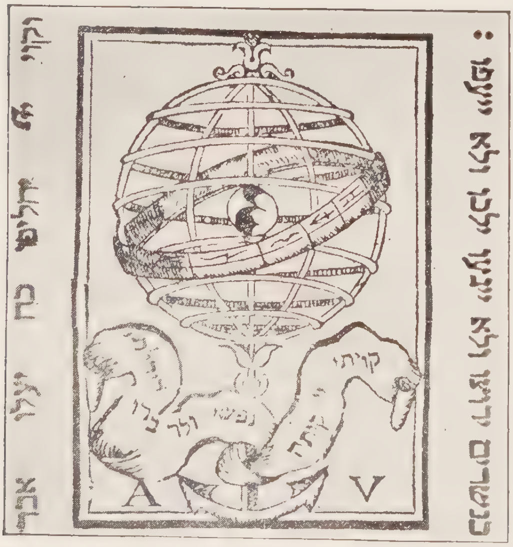
Paul Fagius, Isny.



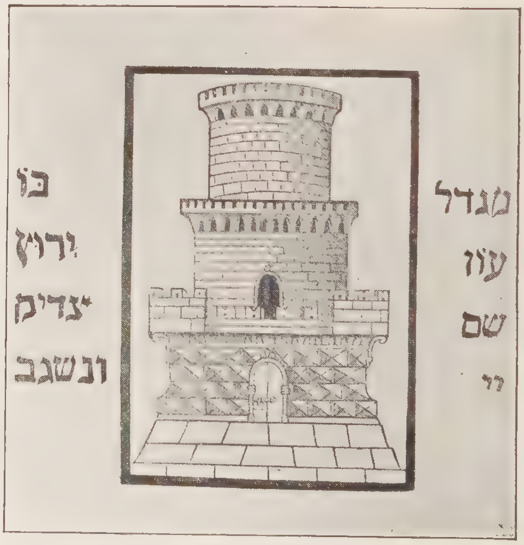
Jacob Mercaria, Riva di Trento.



Isaac b. Aaron of Prossnitz, Cracow.



Abraham Usque, Ferrara.



Soncino, Rimini.

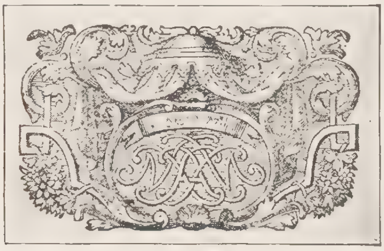
PRINTERS' MARKS.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Gersonides, Prague.

Moses and Mordecai Kohen, Prague.

Judah Löb ben Moses, Prague.


Zalman, Amsterdam (?).

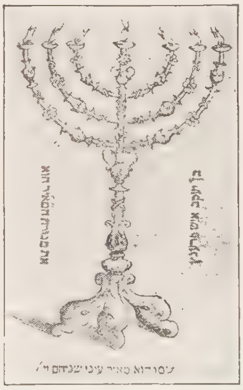
Tobiah Foa, Sabbionetta.

Gad ben Isaac Foa, Venice.

Tobiah Foa, Sabbionetta.

Cavalli, Venice.

Solomon Proops, Amsterdam.


Meïr ben Jacob Firenze, Venice.

PRINTERS' MARKS.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

ḥan 'Aruk, Ḥoshen Mishpaṭ, 5, 1). The rule not to begin a session in the afternoon is made in order that the afternoon prayer should not be neglected by judges and others concerned (Shab. 9b); but if the cause is taken up in the forenoon it may proceed not only during the afternoon, but after nightfall, the judgment then rendered being valid. No one can be compelled to attend a civil trial in the month of Nisan, on account of the (barley) harvest, nor in Tishri, on account of the vintage; and a summons may not be served on Friday or on the eve of a festival (B. Ḳ. 113a). The vacations in Nisan and Tishri were continued in later times, when farming was no longer the occupation of the Jewish people, in order to give litigants leisure to prepare for the festivals.

Cause List.

When the proper time comes for hearing causes, the general rule is that the cause first begun should be first heard; but certain classes of plaintiffs are privileged. Thus, according to Ḥoshen Mishpaṭ, 15, 1, seemingly based on a remark of the Talmud (Shebu. 30), the suit of a scholar, though begun later than that of another, should have priority. This is denied by some authorities; but the suit of an orphan must always be heard first; next, that of a widow (following Isa. i. 17—"judge the fatherless, plead for the widow"); and a woman's cause must be heard before that of a man (Ḥoshen Mishpaṭ, 15, 2).

The place always mentioned by the Bible in connection with the hearing of civil causes is the city gate—the wide space left in the broad city wall at the entrance to the town. The gate as a place of trial is not mentioned in the Mishnah, but the Palestinian Talmud mentions the sittings of a court at the gate of Cæsarea. Not much space was needed for civil trials, and they generally came to be held in the house of the rabbi sitting as principal judge. However, there have been Jewish "town halls," such as the "Jüdisches Rathhaus" in Prague, in very recent times.

Days of Court.

The first written document issued in a civil suit is the summons ("hazmanah" = "time-fixing"), which is obtained, upon the verbal application of the plaintiff, from the ordinary judges and is signed by them or by one of them. It is served on the defendant by the "messenger of the court" (see B. Ḳ. 112b, where it is said that, issued on Tuesday and served on Wednesday, the court may fix the time of trial for Thursday of the same week). The messenger reports the fact of service, or that the defendant has avoided the service.

According to B. Ḳ. 112b, the messenger is accredited for the purpose of pronouncing the ban, but not for the purpose of delivering the "petiḥah," that is, the formal document of excommunication, which can be made out only upon further proceedings showing the defendant's contumacy (see Contempt of Court).

If the defendant, when first brought into court, desires time to gain a better understanding of his case, or to await an absent witness, or if he asks for time in which to raise by private sale the means of paying the debt, the Talmud (*l.c.*) permits him a delay of as much as ninety days. In the Talmudic age the Jews were farmers. The modern rule, adapted to a trading people, is less liberal; the Ḥoshen Mishpaṭ (16, 1) will not allow more than thirty days, even when a material witness is absent; it argues that if defendant's witness should appear after judgment it is open to the defendant to bring suit to vacate the judgment and to recover what he has been unjustly compelled to pay.

In Person or by Attorney.

In general, both parties should appear in person to carry on their pleadings. The reason is that each may thus be restrained by a sense of shame from denying the true allegations of his opponent, or from asserting what both parties know to be untrue. Yet where a demand belongs to several persons jointly (*e.g.*, to the several heirs of a creditor), in the nature of things one must speak for all (see Agency, Law of, where an attorneyship ["harsha'ah"] for the plaintiff was worked out from this consideration). Upon this theory the plaintiff could appoint an attorney only where his demand was assignable, as in an action for the recovery of land, or upon a bonded debt, or on an undisputed deposit. Such, it seems, was the Talmudic rule; but the Geonim extended to almost all cases the right of the plaintiff to plead by attorney (Ḥoshen Mishpaṭ, 123). The defendant, however, could not divide his liability; moreover, with him the temptation to deny his adversary's assertions is stronger; hence he could not plead by attorney. The only concession made to "honored women" and to "scholars" was that the clerks of the court might call on them at their houses, and there take down, in writing, their statements of fact (*ib.* 124).

Status of Parties.

In the nature of things some parties can not plead for themselves. Infants, boys under thirteen or girls under twelve, the deaf and dumb, and lunatics can plead only through a guardian; and it is the duty of the court to appoint a guardian for such, if they have none, whenever they become parties to a suit. Again, the husband is the natural attorney for his wife as to "property of the iron flock," which he has taken possession of and for which he is liable, but not as to "fluid property" ("nikse melug"); yet where land of this kind bears fruit, the husband, being entitled to the latter, can sue for both land and fruit (*ib.* 122, 8). A part-owner, such as one of several heirs, can sue for himself and his fellows without letter of attorney, and his fellows are bound by a judgment for the defendant, unless they live in another place, in which case the defendant can tell the acting plaintiff, "Either bring a letter of attorney or sue only for thy own share."

Oral Pleadings.

The plaintiff whose attorney has lost a case can not avoid the result by showing that he had before the hearing revoked the power of attorney, unless notice of the revocation had been brought home to the court (*ib.* 3). Both parties being before the judges, they plead in person; the plaintiff sets forth the facts on which his claim is based, and the defendant answers; when the latter introduces new affirmative matter the plaintiff may reply; and there may be a rejoinder. Where either party admits a fact stated by his opponent, the admission, in the words of the Talmud, is "better than a hundred witnesses." It will be seen that in certain cases a denial can be made, or affirmative matter pleaded, only under oath, Scriptural or rabbinical.

When an issue is raised by mere denial, the proof is made by the evidence of witnesses in the manner described in the article Evidence. The production of deed or bond ("sheṭar"), unless it has been "established" before a court or judge, must be made by the attesting witnesses, though it is said (Giṭ. 3a *et al.*) that under the Mosaic law an attested deed proves itself (*i.e.*, is presumably genuine), and that the obligation of bringing the witnesses into court is only rabbinical. A "note of hand" ("ketab yad") may be set up by witnesses proving the maker's handwriting.

The very narrow limits within which weight is given to circumstantial evidence has been shown under Evidence, and some of the presumptions which may guide the judges are given under Burden of Proof and in the article Maxims, Legal. To these may be added the maxim "no one pays a debt before it is due" (B. B. 5b; see, for its application, Debts of Decedents). Hence, such a payment can be proved only by the direct testimony of two witnesses. There is a slight presumption that a man does not go to law without having some ground for it; and there are some cases, known as Miggo, in which the defense is favored, because if the defendant had not been a truthful man he could have introduced more plausible arguments. The discretion which the judges enjoy in certain cases, to decide according to the weight of evidence and the probabilities, is known as "the throw of the judges" ("shuda de-dayyane").

Oath as Alternative to Payment.

A solemn oath is imposed on the defendant as an alternative to payment in four cases, the first being provided in the Mosaic law itself (Ex. xxii. 8, 9): (1) a proceeding by the owner of chattels against the gratuitous depositary; (2) where the defendant admits the assertion of the plaintiff in part ("modeh be-miḳẓat ḥayyab bi-shebu'ah"; the most common case); (3) where the plaintiff establishes by the testimony of two witnesses his assertion as to part of his demand; (4) where the plaintiff has the testimony of one witness for his assertion. In these cases the court declares to the defendant, "You must either pay or clear yourself by the solemn oath."

The rules as to the oath of the depositary are given in the article Bailments. Here the Mishnah is very explicit: (1) In order to justify a sworn denial of a part of a claim, where the other portion thereof is admitted, the amount demanded must be at least equal to two small silver coins each equal to one-sixth of the "denar," and the amount admitted must be at least one "peruṭah." Next, the admission must be of the same kind as the demand; thus, to admit a claim to a peruṭah, which is of copper, is not a partial admission of having two of the plaintiff's silver pieces; but this rule holds good only when the demand is specific, *e.g.*, if a claim is made for the silver coins, not for the sum of money. Where the demand is for two silver pieces and a peruṭah, the peruṭah being admitted, or for a mina, fifty denars being admitted, an oath is due. The claim being "My father has a mina in thy hand," and the answer, "I owe thee fifty denars," no oath is necessary, "for the defendant is like a man who returns lost goods." So where demand is made for a "litra" (in weight) of gold, defendant admitting a litra of silver; for grain, beans or lentils being admitted; for wheat, barley being admitted. In these cases, and in other similar ones, no oath is required.

(2) The oath is not required in an action for slaves, bonds or deeds, or lands, nor for things consecrated; and land in this connection includes everything belonging to it, even ripe grapes. But when movable property and land are included in the same demand, and the defendant makes denial in regard to part of the movable property, he must swear as to the land also. (3) One who confesses a debt in the presence of two witnesses and thereafter denies it in open court is not admitted to swear, being disqualified as a "denier" (כפרן). (4) The defendant can avoid denying the rest of the demand if he at once pays over or delivers to the plaintiff the part confessed; for then the suit for that part is at an end, and he stands on the same footing as if he denied the whole cause of action.

By some sort of analogy a widow, or divorced wife who has "lessened" her jointure by admitting the receipt of a part thereof, must, to recover the rest, take an oath (Sheb. vii. 7). This position, taken by R. Ḥiyya, is mentioned only in a late baraita (B. M. 3a). An opinion is expressed by some that proving part of the demand by witnesses calls only for the lesser or rabbinical oath in denial of the rest; but later authorities demand here also the "solemn" or Biblical oath (Maimonides, "Yad," Ṭo'en, iii. 10). Proof by one witness, as the Talmud points out (Sheb. 40a), is by the Law declared only insufficient to convict of crime, but not to require an oath for its contradiction in money matters. The third and fourth (see above) occasions for the oath occupy but little space in Talmud and codes, while the "admission of part" covers a large field. In general, the oath is never required in denying the demand of a deaf-mute, of a person of unsound mind, of an infant, or of the Sanctuary; nor where the plaintiff states his grounds of action as being only probably true (שמא), instead of asserting them to be certainly true (ברי).

Oath by Plaintiff.

While generally the judicial oath is taken by the defendant to clear him from liability, in a few cases the plaintiff may recover upon his oath (Sheb. v.–vii.): (1) A hired man: Where the amount earned is established by witnesses, and the employer says he has paid it, and the workman denies it, the latter may swear and recover. (2) One who has been robbed: Where witnesses have established that the defendant entered the plaintiff's house to make an unauthorized distraint, and the plaintiff says, "Thou hast taken such an object," but the defendant denies it, the former swears and recovers. (3) One who has been injured: Where witnesses prove that the plaintiff went to the defendant uninjured and left him wounded, the plaintiff swears and recovers. (4) One who is unworthy of belief: A professional dicer (see Evidence) or a flier of pigeons, for instance, can not, to discharge himself from a liability, take the usual oath. The plaintiff swears and recovers also in other cases in which the defendant may be discharged by oath; but where both are disqualified the defendant takes the oath which the law imposes on him. (5) The shopkeeper as to his tablet: This does not mean that by his mere oath he can make the charges written thereon stand good against his customer; but where the latter has given an order ("Give my son two bushels of wheat"; "Give my laborer change for a 'sela''"), and the shopkeeper, who has the charge on his tablet, says, "I have given it," though the customer denies it—in that case the shopkeeper may, on his oath, recover from the party giving the order. The Mishnah says that both the shopkeeper and the son or laborer should swear; but to this Ben Nannos objects that if they swear against each other there must needs be perjury, and the outcome of the discussion will be obscure (Sheb. 47b). The later authorities, as Maimonides, hold that both the shopkeeper, swearing that he has delivered, and the laborer, swearing that he has not received, can recover from the employing customer.

The Torah knows nothing of an oath to be taken by the plaintiff; yet in most of the cases in which the Mishnah imposes the oath upon him, the solemn or Biblical oath is to be taken. For the necessity of an oath by him who sues the heirs of his debtor, see Debts of Decedents.

The principal occasion for the rabbinical oath ("shebu'at heset") is the assertion, not founded upon an attested bond, of payment of a debt. Where a loan is made or credit is given otherwise than upon the security of such a bond, and there is no stipulation that payment can be made only before witnesses, the debtor may plead payment (פרעתי), and make his assertion good by the lesser oath. The weight of authority ("Yad," Malweh, xi. 3; Ḥoshen Mishpaṭ, 69, 2) puts the holder of a note of hand in the same position as a creditor by word of mouth only; but some of the late authorities gainsay this opinion.

Where the defendant denies the facts on which his obligation is based (*i.e.*, denies the loan), and these are proved against him by witnesses, he can not thereafter plead an affirmative defense (*i.e.*, that he has paid) and sustain that defense by the rabbinical oath; for not only has he, as a "denier," lost his credibility, but he can not be admitted to prove such a defense by witnesses; for to say, "I have not borrowed," is an admission that he has not paid (B. M. 17a). Where the defendant admits that the plaintiff counted out and handed to him a sum of money, he can clear himself by alleging that it was in payment of a debt due to him (the defendant), taking the rabbinical oath to support the allegation; but if he denies the delivery of the money he will not be permitted to make such a defense, for if none was delivered, there could be neither gift nor payment.

Where either party was admitted to take the oath, and took it, this ordinarily led, as a matter of course, to a decision in favor of that party. But in those civil suits which were decided upon testimony of witnesses or upon written proof, or upon the pleadings and admissions of fact, the true course (Sanh. 30a) is based on the custom of the "pure-minded" at Jerusalem—to remove the parties, their witnesses, and everybody else from the court-room, so that the judges might discuss the case among themselves (נושאין ונוטלין) and "finish" the matter (*i.e.*, give their judgment). Careful and slow deliberation was recommended by the men of the Great Sanhedrin (Abot i. 1). When judgment is rendered by a majority the judges are forbidden to disclose how the vote was divided. If one of three judges will not give an opinion for either side there is no court, and new judges, two at a time, should be cooptated until a majority declares for one of the parties. If a majority can not be obtained judgment is rendered in favor of the defendant. (For the corresponding rule in criminal cases see Acquittal.) The judgment need not be made out in writing, unless the successful party demands a transcript.

The Gemara quotes approvingly the saying, "Let the judgment pierce the mount" (Sanh. 6a, b)—a saying paralleling the familiar "Fiat justitia, ruat cœlum"; that is, the judges can not "split" the matter in controversy, but must act upon the law that fits the case, no matter how much hardship will be entailed, for to decide correctly is a duty laid upon them by the Torah: "They shall judge the people with just judgment," and "The judgment is God's" (Deut. xvi. 18, i. 17). Yet a "splitting" is highly recommended when it occurs as a compromise ("pesharah") between the parties, and the judges should advise such a course, for thus only will they fulfil the words of Zechariah the prophet (viii. 16): "Execute the judgment of truth and peace in your gates." But in later times, when in the countries of the Dispersion it became increasingly difficult for the Rabbis to enforce their decrees against unwilling litigants, their efforts were directed more and more toward inducing the disputants to agree among themselves, and skill in bringing about a compromise before giving a decision on the law of the case was deemed the highest qualification of the rabbi or dayyan (Ḥoshen Mishpaṭ, 12, 2). The compromise made before the judges is like any other contract, and becomes binding only when the formalities are complied with which change the title to property. See Alienation and Acquisition; Execution; Judge; Set-Off.

Bibliography: Bloch, *Die Civilprozess-Ordnung nach Mosaisch-Rabbinischem Rechte*, pp. 24–27; the codes cited in the text of the article.

E. C. L. N. D.

PROCESS. See Procedure.

PROCURATOR AD CAPITULARIA JUDÆORUM. See Fiscus Judaicus.

PROCURATORS: Title of the governors who were appointed by Rome over Judea after the banishment of Archelaus in the year 6 c.e., and over the whole of Palestine after the defeat of Agrippa in the year 44. Though joined politically to Syria, Palestine had its own governor (Josephus, "Ant." xviii. 1, § 1; *idem*, "B. J." ii. 8, § 1). His official title was procurator, in Greek *ἐπίτροπος*; but Josephus sometimes designates him as *ἔπαρχος* ("Ant." xviii. 2, § 2; xix. 9, § 2; xx. 9, § 1; "B. J." vi. 5, § 3) and *ἡγεμών* ("Ant." xviii. 3, § 1). In the Greek text of the New Testament the term ἡγεμών is used (Matt. xxvii. 2, 11, 14, 15, 21, 27; xxviii. 14; Luke iii. 1, xx. 20; Acts xxiii. 24, xxiv. 1, xxvi. 30); the Talmud and the Midrash likewise use הגמון (= ἡγεμών), but in reference to the legate of Syria only, and never the term "procurator."

Conditions of Administration.

Only those provinces which possessed a civilization of their own received their own procurators, as, for example, Egypt; or those having a semibarbarous population, such as Thrace. Procurators, in the proper sense of the term, could be selected only from the ranks of the knights. Only once was a freedman, Felix, appointed procurator of Judea.

The procurators of Judea had a military imperium with five fasces as symbols, and thus possessed the "jus gladii." They were, accordingly, as independent within their own provinces as was the legate of Syria. The latter, however, was invested with the right as well as the duty to interfere in Judean affairs in case of necessity, as did especially Caius Cestius Gallus. The legate had power even over the procurator's person. Thus, Vitellius deposed Pilate; and Quadratus sent Cumanus to Rome to render account to the emperor. Furthermore, the Jews could have preferred against Florus charges before the legate had not fear prevented them from taking this step ("B. J." ii. 14, § 3).

Residence.

The procurator resided in Cæsarea, where he had his pretorium, a building which formerly was the palace of Herod (Acts xxiii. 35). Only on special occasions, particularly during the Jewish high festivals, did the procurator go to Jerusalem, where also he had a pretorium—again the palace of Herod—which at the same time was used as barracks ("Ant." xvii. 10, § 2; "B. J." ii. 3, §§ 1-4). In one instance a procurator, Cumanus, put an armed body of Samaritans into the field against the Jews (*ib.* xx. 6, § 1); not that he had the right to do so, but because the measure was dictated by the disturbed peace of the land. An exceptional measure was Pilate's order to carry the emperor's image with the flag of the troops, which out of regard for the religious sentiment of the Jews was not generally done in Palestine. As a rule, the procurators respected the peculiarities of the people placed in their charge. Troubles, however, were inevitable. At the very outset a revolt was threatened through the census of Quirinius. As the procurator came into the country as a stranger, he was not moved by the distress of a population foreign to him; and to this must be added the circumstance that the procurator's tenure of office was a brief one—only under Tiberius was the term extended. Nothing whatever bound the procurators to the native population; and even Tiberius Alexander, a born Jew, and Felix, who was married to the Jewish princess Drusilla, assumed an inimical attitude toward the people. A study of the Jewish law and the Jewish spirit, in a manner such as the Talmud reports of the legate Tineius Rufus, was not attempted by the procurators; only Marcus Antonius Julianus, who was procurator about the year 70, seems to have had a fair understanding of the Jews (see Schlatter, "Zur Topographie und Geschichte Palästinas," pp. 97–119). It was a dictate of prudence on the part of the procurators to have as little contact as possible with the Jews, unless their own personal interest, especially the desire for rapid enrichment, demanded a different attitude. The routine of business was left in the hands of the local municipalities. This was the case even in regard to judicial functions, over which, however, they retained the power of supervision, particularly in cases of capital punishment, in which their assent was necessary before the sentence could be carried into effect.

The procurators may be divided into two series: those preceding and those following the reign of Agrippa I. Those of the first series (6–41 C.E.) ruled over Judea alone, possessing, together with the legate, the power of supervision over the Temple, and the right to appoint and depose the high priest. Those of the second series (44–70) administered Samaria and Galilee, besides Judea. Tacitus' statement ("Annales," xii. 54) that Cumanus was procurator of Galilee only, is not confirmed by Josephus, who was better informed. In this period the supervision over the Temple and the high priests was exercised by Jewish princes of the Herodian dynasty. While the reader is referred to the special articles in THE JEWISH ENCYCLOPEDIA on the several procurators, a condensed account of them, as well as of the legates who followed them, is here presented in the order of their succession. The first series of procurators includes the following:

Coponius (6 or 7–9 C.E.). During his administration the revolt of Judas the Galilean occurred (Josephus, "Ant." xviii. 1, § 1; *idem*, "B. J." ii. 8, § 1).

Marcus Ambibulus (9–12). Ἀμβίβουλος is the correct reading in "Ant." xviii. 2, § 2, according to ed. Niese; the older editions have Ἀμβιβουχος, which was usually read "Ambivius."

Annius Rufus (*c.* 12–15). During his term of office Augustus died (Aug. 19, 14); and this is the only basis on which to compute the tenure of office of the first three procurators, of whose administration Josephus ("Ant." *l.c.*) reports almost nothing.

Valerius Gratus (15–26). He was the first procurator who arbitrarily appointed and deposed the high priests (*ib.*).

Pontius Pilate (26–36). As Josephus expressly states (*ib.* 4, § 2), he was deposed before the first appearance of Vitellius in Jerusalem, namely, in the spring of 36 (comp. *ib.* 4, § 3 with 5, § 3).

Marcellus (36–37). A friend of Vitellius (*ib.* 4, § 2), who appointed him after sending Pilate to Rome to render account. It may be assumed, however, that Marcellus was not really a procurator of Judea, but only a subordinate official of Vitellius. Indeed, this is the only instance where Josephus, in designating the office of Marcellus, uses the expression ἐπιμελητής = "overseer." No official act of Marcellus is reported.

Marullus (37–41).

The procurators of the second series are:

Cuspius Fadus (44 to *c.* 46). Claudius appointed him to prevent the Syrian legate Vibius Marsus, who was ill-disposed toward the Jews, from mistreating them ("Ant." xix. 9, § 2). This goes to show that in time of peace the procurator was independent of the Syrian legate.

Tiberius Alexander (46–48). He was sent by the emperor, in the belief that a born Jew would be welcome to the Jews.

Ventidius Cumanus (48–52). His appointment is mentioned in "Ant." xx. 5, § 2. During his administration popular uprisings occurred, and the legate of Syria, Ummidius Quadratus, removed him on the urgent petition of the Jews.

Felix (52–60). He was appointed by the emperor at the desire of the high priest Jonathan ("B. J." ii. 12, § 6), which distinctly proves that the central government in Rome was conciliatory toward the Jews, and that the procurators were responsible for the prevailing animosities. Felix was called upon to sit in judgment on the apostle Paul.

Porcius Festus (60–62). A fairly just man ("Ant." xx. 8, § 9; "B. J." ii. 14, § 1), who could not, however, remedy the faults of his predecessors. He was prominent in the proceedings against Paul. Festus died while in office. Until the arrival of the new procurator, the high priest Ananus, son of Annas, exercised a certain power.

Albinus (62–64). Notorious through his extortions.

Gessius Florus (64–66). A contemptible ruler, under whom a revolt of the Jews took place. In consequence of the war, the procurator's office could be filled either not at all or only de jure, as by Vespasian. The important distinction now arose that the governor held the rank of senator, and was selected, for a time, from among the pretors, and afterward (probably from Hadrian's time) from the consular ranks. He had under him a procurator; such, *e.g.*, was L. Laberius Maximus, under Bassus. After the Bar Kokba war there remained in Judea, besides the Tenth legion ("Fretensis"), the Sixth legion ("Ferrata"), and of course, as previously, several auxiliary troops. Only "legati Augusti pro prætore" were qualified to be commanders of this army. The dependence on Syria now ceased in the natural course of events.

(Owing to the lack of sources the succession of the governors at this period can not be stated with precision. In Schürer's list, for example, the above-mentioned Antonius Julianus is not included, while Cerialis, who certainly took part in the campaign against the Jews, is nowhere referred to as procurator.)

L. Laberius Maximus (*c.* 71). Lucilius Bassus, who is mentioned together with him in Josephus ("B. J." vii. 6, § 6), was one of the generals of Titus, and conqueror of the fortresses Herodium and Machærus, but not then governor. About a year later, however, he became governor. He died during his term of office (*ib.* vii. 8, § 1).

Flavius Silva. Successor to Bassus (*ib.*).

M. Salvidenus (*c.* 80). His date is proved by a Palestinian coin of Titus (Madden, "Coins of the Jews," p. 218).

Cn. Pompeius Longinus. Mentioned in a military brevet issued by Domitian, dated 86 ("C. I. L." iii. 857, "Diploma," xiv.; comp. Darmesteter in "R. E. J." i. 37–41).

Atticus (107). Referred to as ὑπατικός = "consularis," in two fragments of the church historian Hegesippus, contained in Eusebius, "Hist. Eccl." iii. 32, §§ 3, 6 (comp. Preuschen, "Antilegomena," pp. 76, 77, Giessen, 1901; Eusebius, "Chronicles," ed. Schöne, ii. 162).

Q. Pompeius Falco (*c.* 107–110). Known through the letters of Pliny the Younger. One inscription ("C. I. L." x., No. 6321) calls him legate of the province (Judea), and of the Tenth legion ("Fretensis"), while another ("Journal of Hellenic Studies," 1890, p. 253) designates him even more distinctly "leg . . . provinciæ Judææ consularis"; that is, ὑπατικός, as in the case of Atticus. The title ὑπατικός is, however, frequently used in rabbinical writings also (see Krauss, "Lehnwörter," *s.v.*).

Tiberianus. The Byzantine chronicler Johannes Malalas (ed. Dindorf, p. 273) speaks of him as governor of the first province of Palestine (ἡγεμὼν τοῦ πρώτου Παλαιστίνων ἔθνους), in connection with the sojourn of Hadrian in Antioch (114). A similar notice may be found in Johannes Antiochenus (in Müller, "Fragmenta Historicorum Græcorum," iv. 580, No. 111) and in Suidas, *s.v.* Τραϊανός. The designation "Palestina prima," which came into use in the middle of the fourth century, gives a historical character to this notice. These authors use a later designation for the earlier period.

Lusius Quietus (*c.* 117). After suppressing the uprising of the Jews in Mesopotamia, he was appointed governor of Judea (Eusebius, "Hist. Eccl." iv. 2, § 5). Dio Cassius states that he administered Palestine subsequently to the consulate (lxviii. 32, ὑπατεῦσαι). Here again there was a legate with a consular rank. Aside from references to the "War of Quietus," he is mentioned in rabbinical sources under the name of "Hegemon Kyntos" (see Krauss in "R. E. J." xxx. 40, xxxii. 46; Jastrow, "Dict." p. 13a; Schürer, "Gesch." 3d ed., i. 649; Schlatter, in his "Zur Topographie und Geschichte Palästinas," p. 402). No governor of this name, nor indeed of a similar name, is mentioned in other sources.

Tineius Rufus. Many sources, including rabbinical ones, have made him familiar as governor during the Bar Kokba uprising.

Julius Severus. Celebrated general, who suppressed the Bar Kokba uprising (135). He is designated in an inscription ("C. I. L." iii., No. 2830) as "legatus pro prætore provinciæ Judææ."

Cl[audius] Pater[nus], Clement[ianus]. According to an inscription (*ib.* iii., No. 5776), "proc[urator] Aug[usti] provincia[e] Jud[ææ] v[ices] a[gens] l[egati]"; that is, a procurator replacing the legate who either was recalled or had died. The date of Claudius' term of office is not known, so that he can not be properly placed in the order of succession. It appears, however, from the terms of the inscription that the office of procurator could alternate with that of legate.

(After the Bar Kokba war the Jews ceased to be a political power, and the sources yield scarcely any information whatever. The Jews revolted also under Antoninus Pius, who subdued them through his governors ["præsides"] and legates [Capitolinus, "Antoninus Pius," § 5], namely, the legates of Syria. Beginning with the reign of Marcus Aurelius, Judea was again closely attached to Syria. In this period may perhaps be placed M. Cornelius "M. fil. Gal. Nigrinus" ["C. I. L." No. 3783]).

Attidius Cornelianus. According to a Gerasa inscription ("C. I. G." No. 4661; comp. Add. iii. 1183), and one of Damascus (*ib.* iii. 129), he was a legate of Syria (160–162). A son of his, or perhaps he himself, was a member of a Syrian priestly caste (see "Prosopographia Imperii Romani," i. 178, Nos. 1116, 1117; "C. I. L." Supplement, No. 14,387d).

Avidius Cassius. A Syrian by birth, he was, according to the testimony of several inscriptions, legate of Syria from about 164 to about 171 (Volcatius Gallicanus, "Vita Avidii," §§ 5, 6). In 175 he caused himself to be proclaimed emperor by the army under his command, and was recognized as such, especially in Egypt (Wilcken, "Ostraka," No. 939). He was attacked by Marcus Aurelius, and, after a reign of three years, was killed in Syria (Dio Cassius, lxxi. 27; "Prosopographia Imperii Romani," i. 186, No. 1165). It is unlikely that Jews took part in his revolt (Grätz, "Gesch." iv.^{3} 207).

Martius Verus. (Dio Cassius, lxxi. 29.)

Flavius Boethus (after 171). Governor of Syria under Marcus Aurelius; died in office.

C. Erucius Clarus. Successor of the preceding. (Inscription in Waddington, "Inscriptions Grecques et Latines de la Syrie," No. 1842^a, Paris, 1870.)

Ulpius Arabianus (*c.* 196). Governor under Severus ("C. I. G." No. 4151).

Bassianus Caracalla. Afterward emperor; he was probably legate of Syria under his father, Septimius Severus (*c.* 200), and most likely had to wage war against the Jews; for, according to an obscure notice (Spartian, "Vita Severi," § 16), he won a battle in Syria, and the Senate granted him a "Jewish triumph."

Timesitheus (Misitheus). "Proconsul prov. Syriæ Palestinæ." He is perhaps identical with the "præfectus prætorio" of the same name under Gordian (Marquardt, "Römische Staatsverwaltung," i. 261, No. 3; perhaps also in Jewish sources; see Krauss in "J. Q. R." xiv. 366; "Rhein. Museum," 1903, p. 627).

D. Velius Fidus. "Legatus pro prætore Syriæ," according to an inscription ("C. I. L." No. 14,387c; comp. *ib.*, supplementary vol. iii., Berlin, 1902). His time and character are entirely unknown. A certain D. Velius Fidus was in 155 a pontifex ("Prosopographia Imperii Romani," iii. 392, No. 225). If the legate was his grandson, then he may be placed after 200.

M. Junius Maximus. Legate of the Tenth legion ("Fretensis"), according to a fragmentary inscription found on the road near Jericho (see Germer-Durand in "Revue Biblique," 1895, p. 69; "C. I. L." No. 13,597, in supplementary vol. iii. 2222). The reading is uncertain; and his position and term of office are not known.

Achæus. Governor under Gallienus (Eusebius, *l.c.* vii. 15).

Flavianus (*c.* 303). Referred to in Eusebius ("De Martyribus Palæstinæ Prœmium," p. 260, in the reign of Valens).

Urbanus (304). Governor under Diocletian (*ib.* § 3).

Firmilianus (*c.* 308). (*Ib.* §§ 8, 9, 11.)

Calpurnius Atilianus. "Legatus provinc. Syriæ Palæstinæ," according to a military brevet in "C. I. L." iii., No. cix.; see supplement. His character and term of office are doubtful. The Calpurnius Atilianus who was consul in 135 was hardly identical with him ("Prosopographia," etc., i. 275, No. 198).

Ursicinus (351–354). Legate of Gallus; he is frequently mentioned in rabbinical sources.

Alypius of Antioch (363). He was appointed by Emperor Julian as overseer of the buildings in Jerusalem, the governors of Syria and Palestine being instructed to support him (Ammianus Marcellinus, xxxiii. 1; comp. Grätz, "Gesch." 3d ed., iv. 343).

Hesychius. A consul; he was on unfriendly terms with the patriarch Gamaliel V., whose documents he stole. On this account he was sentenced to death by Emperor THEODOSIUS THE GREAT (Jerome, "Epistola ad Pammachium"; comp. Grätz, *l.c.* iv. 356, 450; "R. E. J." xlvi. 230).

According to the "Notitia Dignitatum," an official register which was drawn up *c.* 400 (ed. Boecking, Bonn, 1839–53), Palestine was, so far as military matters were concerned, under a "dux." At this time, however, the country was so dismembered that one part was under the "dux Syriæ," another under the "dux Phœnices," and another under the "dux Arabiæ," whose names, however, are not known (see Krauss in Berliner's "Magazin," xix. 227, xx. 105). In 513 there were Byzantine imperial troops in Jerusalem under the "dux Olympius" (Clinton, "Fasti Romani," ii. 557b). The administrative conditions of this period form an object of controversy among scholars. The synopsis given above follows the chronology of Mommsen, who places the division of Syria, Phenicia, and Palestine at about 395-399 (Marquardt, *l.c.* 1st ed., i. 268). According to Marquardt, Hadrian had already contemplated the division of Syria; and it was carried out by Septimius Severus before 198 (*ib.* 265). In 535, as appears from the contemporaneous work of Hierocles, there are mentioned: "Palæstina Prima," under a consul; "Palæstina Secunda," under a "præses," and "Palæstina Salutaris" (Jerome, "Quæstiones in Genesin," xxi. 30; see Nöldeke in "Hermes," 1876, x. 164). With so many "præsides" it is no wonder that this new term found entrance into rabbinical writings also (Krauss, "Lehnwörter," ii. 483); but even more frequently is the term "dux" mentioned. With the conquest of Palestine by the Arabs that country enters upon a new era.

BIBLIOGRAPHY: Gerlach, *Die Römischen Statthalter in Syrien und Judæa*, in *Zeitschrift für Lutherische Theologie*, 1869; Kellner, in *Zeitschrift für Katholische Theologie*, 1888; Grätz, in *Monatsschrift*, 1877, p. 401 (comp. his *Gesch.* 4th ed., iii. 724); Rohden, *De Palæstina et Arabia Provinciis Romanis*, Berlin, 1885; Marquardt, *Römische Staatsverwaltung*, 1st ed. (from which the quotations have been taken), pp. 261-266; 2d ed., pp. 411, 419 *et seq.*; Schürer, *Gesch.* 3d and 4th ed., i. 454-507, 564-585, 642-649, and the extensive literature there given; Edersheim, *The Life and Times of Jesus the Messiah*, i. 182, London, 1884; Borghesi, *Œuvres*, iv. 160.

D. S. KR.

PRODUCTION OF DOCUMENTS. See EVIDENCE.

PROFANATION AND PROFANITY. See CURSING; DESECRATION.

PROFESSIONS (Statistics): Until quite recent times the Jews were debarred from all professional occupations except that of medicine. Till entrance to the university was fully granted them, only a comparatively small number of Jews could enter the professions, which were mainly recruited from the universities. But since academic careers have been opened to them, Jews have crowded into the professions to so great an extent that the anti-Semites have vociferously protested that the Jews were monopolizing them. The proportion of Jews in the professions is often larger than that of the general population, but it must be remembered that professional careers are chiefly adopted by town-dwellers. Jews being almost invariably of this class, their proportion in the professions should be compared only with that of dwellers in cities.

Of the professions generally there are few statistical details. In Prussia, in 1861, 3.55 per cent of adult Jews were professional men, as against 2.15 among the rest of the population; in Italy, in the same year, the proportions were 8.7 among Jews as against 3.7 among non-Jews. What modifications these figures would receive if the fact that Jews mostly live in towns was taken into consideration it is difficult to say. In Berlin, in 1895, there were 2,763 Jews engaged in professional occupations out of a total number of 72,848—that is, 3.8 per cent ("Statistik des Deutschen Reichs"). In 1861 8.7 per cent of Berlin Jews followed the professions as against 8.1 in the general population, while for Vienna, in 1871, the proportions were 5.08 and 5.32 respectively; this seems to imply that in the seventies the Jews in Vienna did not apply themselves to the learned professions more than their neighbors. During the winter semester of 1899-1900 the Jewish students at the Prussian universities numbered 8.11 of the whole—8.67 in the law faculties, 14.6 in the medical, and 7.16 in the philosophical. These proportions show a slight decrease from those of 1891, when the Jewish medical students numbered as many as 8.98 per cent of the whole number. Similarly, at the Hungarian universities the proportions of Jewish students in the different faculties were as follows:

Faculty.	1886-90.	1896-1900.
Jurisprudence	17.08	22.91
Philosophy	10.89	12.94
Medicine	52.55	45.43
Pharmacy	7.42	17.95
Total students	26.04	24.11
Technical high schools	37.89	40.60

In 1869 there were 33 Jewish advocates in Vienna, and the proportion of Jewish lawyers was 0.59 as against 0.33 among Gentiles. At the Austrian universities 11 per cent of the law students in 1870 were Jews, but in 1878 the proportion had risen to 16 per cent. In 1882 Jacobs calculated that there were 27 barristers and 47 solicitors among the Jews of London—about the natural proportion.

Law and Medicine.

In Berlin, in 1871, the proportion of Jews in the medical profession (2.9) was about four times as great as among the rest of the population (0.8). It is stated that half of the 22 professors at the medical faculty were at that time Jews ("Der Talmud," p. 47); and in Vienna, in 1869, the proportion was 1.31 as against 0.73. About the same time Servi calculated that in Italy there was one physician among every 385 Jews, as against 1 in 1,150 among Italians in general ("Gli Israeliti," p. 300). In 1880 there were said to be in Vienna 374 Jewish physicians out of a total number of 1,097 ("Der Talmud," p. 29). In 1869 Jeiteles enumerated 287. The specialists were almost entirely Jews—38 out of 40 in Vienna in 1880 being of that race. While in 1851 Jews constituted 16.1 per cent of the medical students in the Austrian universities, in 1880 their number had risen to 28 per cent; and in 1877 of 3,207 physicians in Hungary 1,031 were Jews.

The following table is given by Jacobs ("Jewish Statistics," p. 44) as to the proportion of clergy in each denomination for various countries and years, cantors not being included:

Country.	Year.	Number of Laymen to Each Clergyman Among		
		Jews.	Catholics.	Protestants.
Austria	1869	2,150	1,143	1,734
Hungary	1869	1,578	1,420	932
Germany	1871	1,420	812	1,600
Italy	1880	900	267	
England	1883	1,884	1,320	908

In Vienna, in 1869, 124 Jews followed literature as a profession, forming 0.45 per cent of the adult workers in that field as against 0.13 following literature in the general population. These figures in reality refer to the number engaged in the press, for of these 124 no less than 119 were editors or journalists (see Jeiteles, "Die Cultusgemeinde der Israeliten in Wien," p. 74).

Press and Art.

At the same date the percentage of the Jews of Vienna who gained their living through art was slightly less than the percentage of the general population engaged in the same field, being 0.64 against 0.73. Their numbers were as follows:

	Jews.	Jewesses.		Jews.	Jewesses.
Musicians....	34	2	Actors.......	30	24
Singers......	13	15	Painters.....	13	6
Dancers......	4	4			

See also Army; Occupations; Pictorial Art; etc.

Bibliography: Jacobs, *Studies in Jewish Statistics*, pp. 41–48; G. Ruppin, *Die Juden der Gegenwart*, pp. 204-212.

J.

PROFIAT: Name used by Jews in Provence and northern Spain. In Hebrew it is written in various forms: פרופייט, פרופיית; פריפט, פריפוט, פרופת, פריפוטו; or פרופייג, פורפאייג, with the substitution of *g* for *t*, not uncommon in Romance languages ("Shebeṭ Yehudah," ed. Wiener, p. 112); in Provençal, "Prophègue" or "Profag" ("Monatsschrift," xxxi. 499). In Latin documents it takes the form "Profatius" (*e.g.*, Jacob ben Makir, mentioned by Copernicus in "R. E. J." xiii. 108; "Profacius Etiam Judæus," in "Monatsschrift," xliii. 254); in French, "Profait" ("Isaquetus Profait Judæus," 1409; see "Monatsschrift," xxxi. 499). In modern times the name has been transcribed as Peripoth, Peripetus, Periphot, Prifoth, Prevot, Parfait, Pourpeth, Peripedes, and Prophiat. The form פירפיינו in Benjamin of Tudela's travels, and which Grätz ("Gesch." vi. 399) explained as "from Perpignan," is a mistake for פרופייג. According to Buxtorf, Saenger, and Neubauer, "Profiat" is derived from the Latin "Profeta," and is a translation of the Hebrew "nabi," an epithet occasionally used in connection with learned rabbis. The word "nabi," however, never occurs as a proper name in Hebrew documents, and the explanation is, therefore, doubtful.

Isaac Bloch and Gross hold that the proper pronunciation of the name is "profet." The name is the same as Barfat, both originating in the Provençal "Perfetto."

In combination with "En" (= "Sen" = "Senior") the name occurs as אנפרופיית, etc.

Bibliography: Saenger, *Ueber die Aussprache und Bedeutung des Namens* פרופיית, in *Monatsschrift*, iv. 197 *et seq.*; Gross, in *Monatsschrift*, xxix. 407, xxxi. 499; Bloch, in *R. E. J.* x. 255; Gross, *Gallia Judaica*, p. 371; Steinschneider, *Cat. Bodl.* No. 6783; idem, *Hebr. Uebers.* p. 221, note 848; Renan-Neubauer, *Les Rabbins Français*, p. 600; idem, *Ecrivains Juifs*, p. 741.

G.

PROGNOSTICATION. See Omen.

PROMETHEUS. See Adam; Fire.

PROMISSORY NOTES. See Exchange, Bills of.

PRONUNCIATION, MODERN, OF HEBREW: Like Syriac, and probably under its influence, Hebrew has been handed down with a twofold pronunciation, the Ashkenazic and the Sephardic. The former is usually traced to Babylonia, the latter to Palestine. There are at present no sufficient data for a decision as to the tenability of this theory. On the one hand it is known that the Sephardim (*i.e.*, the Spanish-Portuguese Jews) came to Europe from Palestine, while the Ashkenazim (*i.e.*, the German-Slavonic Jews) came, at least in part, through southern Russia from Babylonia and Mesopotamia. It is known also that the vowel "ḳameẓ" was pronounced in Palestine from the time of the Septuagint down to Jerome as the *a* in the English word "father."

This would tend to support the theory of a Palestinian origin for the Sephardic pronunciation. But against it are the following considerations: The analogy of the Syriac would indicate that the "ḳameẓ" was pronounced *ā* in Babylonia and *ô* in Palestine. There is no proof that the Babylonians in early times pronounced the "ḳameẓ" like *ô*. The *o* sound of that vowel was known even to Philo of Alexandria (Siegfried, in "Merx's Archiv," vol. i.), and, according to Abraham ibn Ezra ("Ẓaḥot," p. 3b), was the prevalent one in Tiberias and North Africa in later times. Two of the systems of vocalization which have been handed down had, according to tradition, their origin in Palestine, and agree with the traditional Babylonian system of vocalization in representing "ḳameẓ" as *o*. The first Russian Jews might have adopted the pronunciation of their German brethren, just as they have adopted their language. The nasal sound of the letter ע, common among the Sephardim, might be traced to Babylonia, but is not known to have existed in Palestine. As has been stated above, the modern pronunciation is usually separated into that of the Ashkenazim and that of the Sephardim, including among the latter the Oriental Jews. But a better knowledge of the Orient shows the advisability of classifying the Oriental Jews as a distinct group.

Pronunciation of Ḳamez.

The data utilized in the following exposition have in part been gathered from the reports of travelers; in most cases, however, they are based on personal observation and oral communications. Under such circumstances neither completeness nor scientific accuracy can be vouched for. To the Ashkenazim belong the mass of the Jews inhabiting Europe and America—in Europe those of Russia, Rumania, Austria-Hungary, Germany, Denmark, Sweden, France, and England. In European Turkey and the Balkan states, in Italy and Holland, the Sephardim form, perhaps, the bulk of the Jewish population.

Ashkenazic Pronunciation.

The Jewish population of France, England, Sweden, Denmark, and the United States consists of more recent immigrants, German and Russian; that of Rumania is largely of Russian origin. These communities have therefore no pronunciation of their own, and consequently are not considered here.

For the same reason the Jews in the German territory of Austria, and in Hungary, are left out of consideration. The chief countries having characteristic pronunciation are Russia, Germany, and Slavonic Austria.

Throughout the Ashkenazic group the following sounds are identical: בּ (*b*); גּ, גֿ (*g*); דּ, דֿ (*d*); ה (*h*); ז (*z*); ח (German *ch* in "ach"); י (*y*); כּ (*k*); ל (*l*); מ (*m*); נ (*n*); ס (*s*); פּ (*p*); פ (*f*); צ (*ts*); ק (*k*); תֿ (*s*). The letters א and ע are not pronounced except when standing between two vowels, in which case they form a hiatus. The quantity of the vowels is not observed; *ă*, *ĭ*, and *ī* have the Italian sounds of *a* and *i*. Post-vocalic א and ע, when in the tone-syllable, are frequently pronounced like י (comp. Levias, "Aramaic Grammar," p. 9, note 6). All words, except אדני and אלהים ("Lord" and "God"), are accented on the penult. All post-tonic vowels are reduced to the indefinite sound *è*. The vocal "shewa," at the beginning as well as in the middle of a word, is usually disregarded. The "ḥaṭefs" are frequently treated as full vowels. All such characteristics are common in private reading of Hebrew and in pronouncing the Hebrew vocables which have entered the vernacular. In the public reading of the Bible in the synagogues, however, every vowel is given a distinct sound, and the Masoretic accent is observed; all this with a degree of correctness dependent upon the knowledge of the individual reader. Notice the pronunciation of חֲזֵירִים, טַלֵּיתִים, תַּעֲנִיתִים.

Russia.

The Jews of the Russian empire may be broadly divided into two groups—those of Lithuania and those of the former kingdom of Poland. The difference in the pronunciation of the two groups is mostly in the vowel-sounds. Both pronounce ב and ו like *v*; ט and תּ like *t*; כֿ like ח; but the Lithuanians, especially those of the old province of Samogitia, frequently interchange שׁ and שׂ, pronouncing the former *s* and the latter *sh*, a pronunciation attested also for Italy by the grammarian S. Hanau ("Yesod ha-Niḳḳud," p. 2a) and occurring sporadically in Poland and elsewhere. It is to this pronunciation that some attribute the origin of the name of the sect of the Ḥasidim, חסידים being the Polish pronunciation of חשודים ("suspected of heresy"; comp. "Ha-Boḳer Or," v. 165). The pronunciation of ר in the South is more rolled than in the North; the sound of the French *r* ("grasseyé") is heard in Volhynia. In the same province one frequently hears the misplacement of the ה, which is omitted where it should be pronounced and pronounced where it has no place.

In Lithuania the vowels are pronounced as follows: "ḳameẓ" = *ô*, the sound heard in the English word "nor"; "ẓere" = *é*, the sound heard in the English "they"; "segol" = *e*, as in the English "bed"; "ḥolem" = *é*, at times = the *e* sound in "err"; "shureḳ" and "ḳibbuẓ" = *oo* in "good," "fool." No distinction is made among the Ashkenazim as to the quantity of vowels. Vocal "shewa" in monosyllabic words ending in a vowel is usually pronounced like "ẓere." "Ḥaṭef" sounds are frequently pronounced like full vowels; and "shewa" and "ḥaṭef," when so pronounced, usually have also the accent.

Austria and Germany.

In Poland, Volhynia, and Podolia the "ḳameẓ," when in an open syllable, has the sound of *oo* in "good" or "fool," when in a closed syllable that of *o* in "dog"; "ẓere" = *ei* in "height"; "segol" = *ey* in "they" in an open syllable, at times = "ẓere"; in a closed syllable it is *e* as in "bed." "Ḥolem" = *oi* in "noise"; "shureḳ" and "ḳibbuẓ" = *i* in "pin." The influx of Jewish immigrants from Spain and Portugal in the fifteenth and sixteenth centuries has left its imprint on the Jews of Russia in the pronunciation of individual words, where "ḳameẓ" is pronounced *a*, "ẓere," *è*, and "ḥolem," *ô* (comp. Lebensohn, "Yitron la-Adam," pp. 24, 25). In Poland, Volhynia, Podolia, and Galicia the nasal sound of ע is heard in the name יעקב ("Yankeb") and, in public reading, a similar sound is heard in the relative particle אשר. The same nasal sound of ע is heard here and there in England and Holland also. The pronunciation in Galicia or Austrian Poland is identical with that in Russian Poland.

In Moravia, "ḳameẓ" = the *ō* in "note" when in an open syllable; *o* as in "dog" when in a closed syllable; "ḥolem" = *oi* in "noise"; "ẓere," and "segol" in an open syllable = *é* in "they"; "shureḳ" and "ḳibbuẓ" = German *ü* or French *u*. The "ḳameẓ" is pronounced *ō* in an open syllable, *ŏ* in a closed syllable, throughout Germany. In rare cases it has also the sound of the German *au* (= *ou* in "out") (comp. "R. E. J." xvi. 148, 278). "Ẓere" in Silesia = the German *ai* (= *i* in "isle") as in Poland; in the rest of Germany *ē* as in "they"; in Bavaria "ẓere" = *é*. "Segol" = *ē*, in an open syllable. "Ḥolem," in Prussia, Baden, and Saxony = *ō*; in Hanover, Westphalia, Silesia, Hamburg, and Bavaria = *au*. "Shureḳ" and "ḳibbuẓ" everywhere = *u* (as in "full").

In Bavaria, Hanover, and Westphalia פּ and בּ, and תּ and דּ, are interchangeable. In some cases the sound of כֿ is that of *ch* in the German "ich." בֿ and ו at the end of a syllable have in the German southern states the sound of *f*. In the city of Friedrichstadt and in Upper Silesia ח is pronounced *h*. In Hamburg ס is sometimes pronounced like צ.

Sephardim and Orientals.

The Sephardim form larger communities in Turkey proper and its former dependencies, and in Italy and Holland. In Spain and Portugal, their former homes, there are at present only a few, these being recent immigrants from various countries.

The pronunciation of the consonants in Italy differs from the Ashkenazic in the following: ה is silent; ע is a guttural nasal; צ is *s*; תֿ is *d* (Spanish). In Turkey, ח is *ḥ*; צ is *s*; תֿ is *t*. Other letters are pronounced as among the Ashkenazim. The vowels are pronounced in both countries as they are given in the ordinary grammars: "ḳameẓ" and "pataḥ" = *a*, "ḥolem" and "ḳameẓ ḥaṭuf" = *o*, "ẓere" = *é*, "segol" = *è* or *ĕ*, "shureḳ" and "ḳibbuẓ" = *u*. Under the division of Orientals belong the Jews in Syria, Morocco, Yemen, Cochin, and China, and the Samaritans. The pronunciation in

Syria shows the following differences: גּ, גֿ are both pronounced like *j* in "jet," or *g* in "strange"; ו is the English *w*; ח is *ḥ*; ט is *ṭ*; כ is the English *ch* in "check," "rich"; ע has the sound of the Arabic letter "'ain"; צ = the English *s* in "hiss"; ק is pronounced like ע; תֿ as *th* in "thin." All the vowels are pronounced as in Italy. In Morocco the letters א, גֿ, דֿ, ו, ח, ט, כֿ, ע, צ, ק are pronounced as their equivalent Arabic sounds, ', *gh*, *dh*, *w*, *ḥ*, *ṭ*, *kh*, ', *ṣ*, *ḳ*. According to some, צ is the English *ch* in "check," "rich"; ת = *ts*. According to other reports, תֿ has also the sound of *ch* in "check." The vowels "ḥolem" and "shureḳ" = "ḳibbuẓ" are almost indistinguishable; so with "ẓere" and "ḥireḳ." "Pataḥ" and "segol" are frequently interchanged. The *a* vowel of the article is omitted. Vocal "shewa" before the gutturals is sounded like the following vowel; "shewa" with "ga'ya" = *ă*.

In Yemen, א, גֿ, דֿ, ו, ח, ט, כֿ, ע, צ, ק, תֿ have the sounds of the corresponding Arabic letters, as given above. גּ = *ǧ*, *j*, as in English "strange," "jet"; כֿ is, according to Maltzan ("Reise nach Süd-Arabien," i. 177), always *b*; according to Safir ("Eben Sappir," i. 54) it is *v*. ק is in Ṣan'a pronounced *g*, as in "good." The vowels are pronounced: "ḳameẓ" and "pataḥ," as in Germany; "ḥolem," as in Poland; "ẓere," as in Italy; "segol," like the German *ä*, or the English *a* in "span"; "shewa" before a guttural has the sound of the following vowel; before י, like *i*; otherwise like a very short *a*. "Pataḥ" and "segol" are frequently interchanged. According to Maltzan (*l.c.*) "ḥolem" is pronounced *é*, as in Lithuania. The Jews in Cochin pronounce גֿ and דֿ as in Yemen. ק is pronounced like ח, and ח like א. The Jews in China pronounce "ḳameẓ" as *o*; "ẓere" as *ié* (French); ב = *p*; ד = *t*; ר = *l*.

For ancient pronunciation see VOCALIZATION.

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Regarding the claims of priority as between Ashkenazic and Sephardic pronunciation, comp. Lemans, *Imrah Ẓerufah*; *Dibre Mesharim* (anonymous); Friedrichsfeld, *Ma'aneh Rak*; *Meshib Hemah* (anonymous); Somerhausen, *Rodef Mesharim*.

On the ע-sound: I. M. Cohn, *Der ע-Laut*, Frankfort-on-the-Main, 1871; Rappoport, אגרות שי"ר, pp. 224, 225, 231, 236; Rahmer, *Jüd. Lit.-Blatt.* xxii. 132; Hirschfeld, *J. Q. R.* iv. 499; Krauss, in *Steinschneider Jubelschrift*, p. 148, No. 5; Oussani, *Johns Hopkins Univ. Circulars*, No. 163, p. 84b.

On the pronunciation of Hebrew among the Samaritans, comp. Petermann, *Versuch einer Hebräischen Formenlehre*, published in the *Abhandlungen für die Kunde des Morgenlandes*, vol. v.

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PROOF. See EVIDENCE.

PROPAGANDA LITERATURE. See POLEMICS AND POLEMICAL LITERATURE.

PROPERTY. See CHATTELS; REAL ESTATE.

PROPHET, FALSE: Deuteronomy is the only book containing laws concerning the false prophet (xiii. 2-6 [A. V. 1-5], xviii. 20-22). He is designated there as "prophet, or a dreamer of dreams," and it is in accordance with the former designation that the Talmudic jurisprudence provides that the subject of the charge of false prophecy must be one who is a consecrated prophet of God. The commoner ("hedyoṭ") who presumes to tempt people to idolatry is either a "mesit" or a "maddiaḥ," according as his followers are individuals or communities (Sanh. vii. 10; 67a; see ABDUCTION). And in the same Scriptural dicta the Talmud discovers provisions against the following classes of false prophets: (*a*) one who presumes to speak in God's name what He has not commanded (xviii. 20): such a one was Zedekiah (the son of Chenaanah), who predicted in the name of God that Ahab would vanquish the Syrians at Ramoth-gilead (I Kings xxii. 11); (*b*) one who pretends to have been charged with a message which, in reality, God has entrusted to another (as an example of this class Hananiah, the son of Azur the prophet, is cited: see CAPTIVITY); (*c*) one who speaks in the name of other gods (Deut. xiii. 3 [A. V. 2], xviii. 20), whether ordering the observance of strictly Mosaic precepts on pretense of a revelation to that effect from a strange deity, or declaring that God ordains the worship of a strange deity, or that a strange deity ordains its own worship of itself (Sanh. xi. [x.] 5, 6; 89a).

Classes of False Prophets.

The criteria by which a prophet is distinguished as false are, in the view of rabbinical jurisprudence, partly expressed and partly implied in the Deuteronomic dicta: (1) One who has "spoken to turn you away from the Lord" (xiii. 6 [A. V. 5]). This may be designated as the religio-moral test, and implies that when the prophet wilfully ceases to enforce the doctrines embodied in the law of God he ceases to be a prophet of God. God's law is perpetual and immutable. Moses was its promulgator, and there can never be another Moses with a different law (Deut. R. viii. 6; comp. Shab. 104a). Hence, whoso professes to have received revelations changing the Law is a false prophet. Moreover, the passage implies that the prophet who refrains from correcting the sinner or from arousing the indifferent is a false prophet. Thus Jeremiah argues (xxiii. 22): "If they had stood in my counsel, then they would have caused my people to hear my words, and to turn from their evil way, and from the evil of their doings" (comp. xxiii. 17).

Criteria.

(2) When the things predicted "follow not, nor come to pass" (Deut. xviii. 22). This test is applicable only when the alleged revelation has reference to the near future, as in the case of Zedekiah, who in God's name prophesied success to Ahab's arms, and in that of Micaiah, who predicted disaster from the impending war (I Kings xxii. 11 *et seq.*). Where his prediction concerns a distant period the skeptic will say (Ezek. xii. 27): "The vision that he seeth is for many days to come, and he prophesieth of the times that are far off." But even where the prophecy concerns the immediate future this test is not always applicable. It is conclusive only when a prediction of prosperity fails, because then it is seen that the alleged revelation did not emanate

from the All-Merciful (comp. Jer. xxviii. 9); but the failure of a prediction of disaster is not conclusive, the fulfilment of such predictions being always conditioned by the conduct of the people (Jer. xviii. 7, 8; xxvi. 19; Ezek. xviii. 21, xxxiii. 11; comp. Yer. Sanh. xi. 30b).

(3) The test of miracles (Deut. xiii. 2 [A. V. 1]; comp. Yer. *l.c.* top) is the weakest of all tests, since the prophet whose teachings are in strict accord with the law of God needs no corroboration, while one who suggests the worship of a strange god, even temporarily, or the permanent suppression of any precept embodied in that law, is ipso facto a false prophet, and the performance of miracles can not prove him to be a true one (Deut. xiii. 3 [A. V. 2] *et seq.*). His suggestion when supported by a miracle is to be respected only if, in order to accomplish some salutary purpose, he orders a temporary suspension of a ritualistic law, as was the case with Elijah, who, to convince the misguided masses of the folly of Ba'al-worship, invoked a miracle on the sacrifice he offered outside of the central sanctuary (I Kings xviii. 22–39). This test is of positive value only at the first appearance of the prophet (Sifre, Deut. 175–178; comp. Albo, "'Iḳḳarim," i. 18; iii. 19, 20).

When a prophet is, by means of these tests, proved to have become a renegade, and it is duly ascertained that his attempt to mislead is the outgrowth of presumption (Deut. xviii. 20, 22), he must be tried by the Great Sanhedrin (Sanh. i. 5). If he is found guilty of false prophecy, he is punished with death by strangulation (Sifre, *l.c.*; see CAPITAL PUNISHMENT). Other prophets who are denounced as false, but who are not subject to human punishment, are those who suppress the divine message, as did the prophet Jonah (i. 3), or who disobey a revelation received by themselves (I Kings xiii. 9–24; Sanh. xi. [x.] 5).

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S. S. S. M.

PROPHETS AND PROPHECY.—Biblical Data and Critical View: Though many ancient peoples had their prophets, the term has received its popular acceptation from Israel alone, because, taken as a class, the Hebrew prophets have been without parallel in human history in their work and influence. This brief article will consider, first, the historical development of prophecy, and, second, the extant utterances of the Prophets.

I. Historical Development of Prophecy: The name "prophet," from the Greek meaning "forespeaker" (πρὸ being used in the original local sense), is an equivalent of the Hebrew נביא, which signifies properly a delegate or mouthpiece of another (see Ex. vii. 1), from the general Semitic sense of the root, "to declare," "announce." Synonymous to a certain degree was the word "seer" (רואה, חוזה), which, as I Sam. ix. 9 indicates, was an earlier designation than "prophet," at least in popular speech. The usage of these words gives the historical starting-point for inquiring as to the development of true prophetism in Israel. But there is an earlier stage still than that of "seeing," for it may be observed that while Samuel was currently called "the seer," a prominent part of his manifold work was divining. There are several Hebrew terms for divination of one kind or another; but none of these is used as a synonym for "prophesying." Moreover, the words for "seer" are used quite rarely, the probable explanation being that the bulk of the canonical writings proceed from a time when it was considered that the special function of declaring or announcing characterized prophecy in Israel better than the elementary offices of divining or seeing. At the same time it must be remembered that "seeing" is always an essential condition of true prophecy; hence the continued use of the term "vision" to the last days of prophetic history, long after the time when seeing had ceased to be the most distinctive function of the prophet.

Terms Used for the Prophetic Function.

Moses and Samuel.

The historic order of Hebrew prophecy begins with Moses (*c.* 1200 B.C.). He was not a mere prototype of the canonical prophets, but a sort of comprehensive type in himself, being the typical combination of civil and religious director in one. His claim to be considered the first and greatest of the Prophets is founded upon the fact that he introduced the worship of YHWH among his people, and gave them the rudiments of law and a new sense of justice wider and deeper than that of the tribal system. By him "direction" (Torah) was given to Israel; all later true prophets kept Israel in the same right course along the line of religious and moral development.

Samuel (*c.* 1050 B.C.) was the first legitimate successor of Moses. He was, it is true, characteristically a "seer" (I Sam. ix.), but the revelation which he gave referred to all possible matters, from those of personal or local interest to the announcement of the kingdom. Like Moses, he was a political leader or "judge." That he was also a priest completes his fully representative character.

Prophetic Gilds.

But there was a new development of the highest significance in the time of Samuel. There were bands, or, more properly, gilds of "prophets" (doubtless in large part promoted by him), and these must be considered as the prototypes of the professional prophets found all through the later history. They seem to have been most active at times of great national or religious peril. Thus, after the critical age of the Philistine oppression, they are most prominent in the days of the Phenician Ba'al-worship, the era of Elijah and Elisha. They are not merely seers and diviners, but ministers and companions of leading reformers and national deliverers. That they degenerated in time into mere professionals was inevitable, because it is of the very nature of true prophetism to be spontaneous and, so to speak, non-institutional; but their great service in their day is undeniable. The view is probably right which traces their origin to the necessity felt for some organized cooperation in behalf of the exclusive worship of YHWH and the triumph of His cause.

After the establishment of the kingdom under David no prophet was officially a political leader, and yet all the existing prophets were active statesmen, first of all interested in securing the weal of the people of YHWH. Naturally, they watched the king most closely of all. Nathan and Gad to David and Solomon, and Ahijah of Shiloh to Jeroboam, were kingly counselors or mentors, to whom these monarchs felt that they had to listen, willingly or unwillingly.

Elijah, Reformer and Preacher.

The next new type of prophecy was realized in its first and greatest representative, Elijah, who is found maintaining not merely a private, but a public attitude of opposition to a king displeasing to YHWH, ready even to promote a revolution in order to purify morals and worship. In Elijah is seen also the first example of the preaching prophet, the prophet par excellence, and it was not merely because of religious degeneracy, but mainly because of the genuinely and potentially ethical character of prophecy, that a firmer and more rigorous demand for righteousness was made by the Prophets as the changing times demanded new champions of reform.

Written Prophecy.

But the final and most decisive stage was reached when the spoken became also the written word, when the matter of prophecy took the form of literature. It was no mere coincidence, but the result of a necessary process that this step was taken when Israel first came into relation with the wider political world, with the oncoming of the Assyrians upon Syria and Palestine. Many things then conspired to encourage literary prophecy: the example and stimulus of poetical and historical collections already made under prophetic inspiration; the need of handbooks and statements of principles for the use of disciples; the desire to influence those beyond the reach of the preacher's voice; the necessity for a lasting record of and witness to the revelations of the past; and, chief of all, the inner compulsion to the adequate publication of new and all-important truths.

Foremost among such truths were the facts, now first practically realized, that God's government and interests were not merely national, but universal, that righteousness was not merely tribal or personal or racial, but international and world-wide. Neither before nor since have the ideas of God's immediate rule and the urgency of His claims been so deeply felt by any body or class of men as in the centuries which witnessed the struggle waged by the prophets of Israel for the supremacy of YHWH and the rule of justice and righteousness which was His will. The truths then uttered are contained in the writings of the Later Prophets. They were not abstractions, but principles of the divine government and of the right, human, national life. They had their external occasions in the incidents of history, and were thus strictly of providential origin; and they were actual revelations, seen as concrete realities by the seers and preachers whose words both attest and commemorate their visions.

Amos.

II. Utterances of the Prophets: The first of the literary prophets of the canon was Amos. His brief work, which may have been recast at a later date, is one of the marvels of literature for comprehensiveness, variety, compactness, methodical arrangement, force of expression, and compelling eloquence. He wrote about 765 B.C., just after northern Israel had attained its greatest power and prosperity under Jeroboam II., and Israel had at last triumphed over the Syrians. In the midst of a feast at the central shrine of Beth-el, Amos, a shepherd of Tekoah in Judah, and not a member of any prophetic gild, suddenly appeared with words of denunciation and threatening from YHWH. He disturbed the national self-complacency by citing and denouncing the sins of the people and of their civil and religious rulers, declaring that precisely because God had chosen them to be His own would He punish them for their iniquity. He rebuked their oppression of the poor, their greed, their dishonesty, as sins against YHWH Himself; assured them that their excessive religiousness would not save them in the day of their deserved punishment; that, as far as judgment was concerned, they stood no better with Him than did the Ethiopians, or the Arameans, or the Philistines. The most essential thing in his message was that the object of worship and the worshipers must be alike in character: YHWH is a righteous God; they must be righteous as being His people. The historical background of the prophecy of Amos is the dreadful Syrian wars. His outlook is wider still; it is a greater world-power that is to inflict upon Israel the condign punishment of its sins (v. 27).

Hosea.

Hosea, the next and last prophet of the Northern Kingdom, came upon the scene about fifteen years after Amos, and the principal part of his prophecy (ch. iv.-xiv.) was written about 735 B.C. Amos had alluded to the Assyrians without naming them. Hosea is face to face with the terrible problem of the fate of Israel at the hands of Assyria. To him it was beyond the possibility of doubt that Israel must be not only crushed, but annihilated (ch. v. 11, x. 15, etc.). It was a question of the moral order of YHWH's world, not merely a question of the relative political or military strength of the two nationalities. To the masses in Israel such a fate was unthinkable, for YHWH was Israel's God. To Hosea, as well as to Amos, any other fate was unthinkable, and that also because YHWH was Israel's God. Everything depended upon the view taken of the character of YHWH; and yet Hosea knew that God cared for His people far more than they in their superstitious credulity thought He did. Indeed, the love of YHWH for Israel is the burden of his discourse. His own tragic history helped him to understand this relation. He had espoused a wife who became unfaithful to him, and yet he would not let her go forever; he sought to bring her back to her duty and her true home. There was imaged forth the ineradicable love of YHWH for His people; and between the cries and lamentations of the almost broken-hearted prophet can be heard ever and anon strains of hope and assurance, and the divine promise of pardon and reconciliation. Thus while prophecy in Northern Israel came to an end with this new and strange lyrical tragedy, the world has learned from the prophet-poet that God's love and care are as sure and lasting as His justice and righteousness.

Isaiah.

The career of the next great prophet, Isaiah, is connected with the kingdom of Judah. Here the historical conditions are more complex, and the prophetic message is therefore more profound and many-sided. Isaiah deals much with the same themes as did Amos and Hosea: the sins of luxury, fashion, and frivolity in men and women; land-grabbing; defiance of Yhwh (ch. ii., iii., v.). To his revelation he adds the great announcement and argument that Yhwh is supreme, as well as universal, in His control and providence. Ahaz makes a dexterous alliance with Assyria, against the prophetic counsel, for the sake of checkmating Samaria and Damascus. Let him beware; Yhwh is supreme; He will dissolve the hostile combination; but Judah itself will ultimately fall before those very Assyrians (ch. vii.). The Ethiopian overlord of Egypt sends an embassy to the Asiatic states to incite them against Assyria. Isaiah gives the answer: God from His throne watches all nations alike, and in His good time Assyria shall meet its fate (ch. xviii.). The great revolt against Assyria has begun. The Assyrians have come upon the land. Again the question is taken out of the province of politics into that of providence. Assyria is God's instrument in the punishment of His people, and when it has done its work it shall meet its predestined doom (ch. x.). So the trumpet-tone of providence and judgment is heard all through the prophetic message till Jerusalem is saved by the heaven-sent plague among the host of Sennacherib.

Habakkuk and Jeremiah.

While in the next century written prophecy was not entirely absent, another sort of literary activity —whose highest product is seen in Deuteronomy— was demanded by the times and occasions. Assyria had played its rôle and had vanished. The Chaldean empire had just taken its place. The little nations, including Israel, become the prey of the new spoiler. The wondrous seer Habakkuk (*c.* 600 B.C.) ponders over the situation. He recognizes in the Chaldeans also God's instrument. But the Chaldeans are even greater transgressors than Yhwh's own people. Shall they escape punishment? Are militarism and aggressive warfare to be approved and rewarded by the righteous God? (ch. i.). Climbing his watch-tower, the prophet gains a clear vision of the conditions and a prevision of the issue. The career and fate of Chaldea are brought under the same law as the career and fate of Israel, and this law is working surely though unseen (ch. ii.). Habakkuk thus proclaims the universality of God's justice as well as of His power and providence.

In Jeremiah (626–581) prophecy is at its highest and fullest. His long and perfectly transparent official life full of vicissitudes, his protracted conferences and pleadings with Yhwh Himself, his eagerness to learn and do the right, his more than priestly or military devotion to his arduous calling, his practical enterprise and courage in spite of native diffidence, make his word and work a matchless subject for study, inspiration, and imitation. The greatest religious genius of his race, he was also the confessor and martyr of the ancient Covenant, and he still wields a moral influence unique and unfailing. What then did his life and word stand for and proclaim? Among other things, these: (1) the nature and duty of true patriotism: oppose your country's policy when it is wrong; at the peril of liberty and life, set loyalty to God and justice above loyalty to king and country; (2) the spirituality of God and of true religion (ix. 23 *et seq.*, xxxi. 31); (3) the perpetuity and continuity of Yhwh's rule and providence (xvi. 14, 15; xxiii. 7, 8); (4) the principle of individual as opposed to tribal or inherited responsibility (xxxi. 29, 30).

These are a selection of the leading truths and principles announced by the Prophets. It will be observed: (1) that they are the cardinal truths of Old Testament revelation; (2) that they were given in the natural order of development, that is, according to the needs and capacities of the learners; (3) that they were evoked by certain definite, historical occasions. From the foregoing summary it may also be learned how the function as well as the scope of the prophet was diversified and expanded. In the most rudimentary stage are found traces of the primitive arts and practises of soothsaying and divination; and yet in the very beginnings of the prophetic work in Israel there can be discerned the essential elements of true prophecy, the "seeing" of things veiled from the common eye and the "declaring" of the things thus seen. If Israel presents the only continuous and saving revelation ever vouchsafed to men, the decisive factor in the unique revelation is the character of the Revealer. It was the privilege of the Prophets, the elect of humanity, to understand and know Yhwh (Jer. ix. 24), and it still remains profoundly true that "Adonai Yhwh doeth nothing unless He has revealed His secret to His servants the Prophets" (Amos iii. 7, Hebr.).

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——**In Post-Biblical Literature:** The first to reflect upon the phenomena of prophecy and to suggest that certain states, either mental or moral, are prerequisite to the reception or exercise of the prophetic gift was Philo of Alexandria. As in many others of his conceptions and constructions, so in his explanation of prophecy, he follows the lead of Plato, accepting his theory concerning mantic enthusiasm ("Phædrus," p. 534, ed. Stephanus). In order that the divine light might rise in man the human must first set altogether. Under the complete emigration of the mortal or human spirit and the inpouring of the immortal or divine spirit the Prophets become passive instruments of a higher power, the voluntary action of their own faculties being entirely suspended (Philo, "Quis Rerum Divinarum Hæres Sit," § 53). The prophet "utters nothing of his own": he speaks only what is suggested to him by God, by whom, for the time, he is possessed. Prophecy includes the power of predicting the future; still the prophet's main function is to be the interpreter of God, and to find out, while in the state of ecstasy, enthusiasm, or inspired frenzy in which he falls, things that the reflective faculties are incompetent to discover (Philo, *l.c.* §§ 52–53; "De Vita Mosis," ii. 1; "Duo de Monarchia," i. 9; "De Justitia," § 8; "Præmiis et Pœnis," § 9; Drummond, "Philo Judæus," ii. 282; Hamburger, "R. B. T." ii. 1003, *s.v.* "Religionsphilosophie").

Views of Philo.

Yet this inspiration is held not to be the effect of a special and arbitrary miracle. Communion between God and man is permanently possible for man. Every truly good and wise man has the gift of prophecy: the wicked alone forfeit the distinction of being God's interpreters. The Biblical writers were filled with this divine enthusiasm, Moses possessing it in a fuller measure than any others, who are not so much original channels of inspired revelation as companions and disciples of Moses (Drummond, *l.c.* i. 14–16).

As might be expected from the method of the Tannaim and the Amoraim, no systematic exposition of the nature of prophecy is given by any of the Talmudic authorities. Still, mixed with the homiletic applications and interpretations of Biblical texts, there are a goodly number of observations concerning the Prophets and prophecy in general. Of these the following seem to be the more noteworthy.

Talmudic Views.

The prophetic gift is vouchsafed only to such as are physically strong, mentally wise and rich (Shab. 92a; Ned. 38a). In fact, all the Prophets were "rich" (Ned. 38a). Prophets are distinguished by individual traits. In their language, for instance, they display the influence of environment. Ezekiel is like a rural provincial admitted to the royal presence, while Isaiah resembles the cultured inhabitant of the large city (Ḥag. 13b). Moses, of course, occupies an exceptional position. He beheld truth as if it were reflected by a clear mirror; all others, as by a dull glass (Yeb. 49b). This thought is present in the observation that all other prophets had to look into nine mirrors, while Moses glanced at one only (Lev. R. i.). With the exception of Moses and Isaiah none of the Prophets knew the content of their prophecies (Midr. Shoḥer Ṭob to Ps. xc. 1). The words of all other prophets are virtually mere repetitions of those of Moses (Ex. R. xlii.; see also Bacher, "Ag. Pal. Amor." i. 164, 500); in fact, but one content was in all prophecies. Yet no two prophets reproduced that content in the same manner (Sanh. 89a). Unanimity and concordance of verbal expression betray the false prophet (*ib.*). The Prophets, however, are worthy of praise because they employ phraseology that is intelligible, not even shrinking from using anthropomorphic similes and comparisons drawn from nature (Midr. Shoḥer Ṭob to Ps. i. 1; Pesiḳ. 36a; J. Levy, "Ein Wort über die Mekilta von R. Simon," pp. 21–36; Bacher, *l.c.* iii. 191, note 4).

All prophecies were included in the revelation at Sinai (Ex. R. xxviii.; Tan., Yitro). Still, the "holy spirit" that descended upon individual prophets was not the same in degree in each case; some prophets received sufficient for one book, others enough for two books, and others only so much as two verses (Lev. R. xv.; comp. Bacher, *l.c.* ii. 447, note 1). Prophecy was sometimes contingent upon the character of the generation among whom the potential prophet lived (Sanh. 11a; Ber. 57a; Suk. 28a; B. B. 134a). All written prophecies begin with words of censure, but conclude with phrases of consolation (Yer. Ber. 8d; Midr. Shoḥer Ṭob to Ps. iv. 8; Pesiḳ. 116a; Jeremiah is in reality no exception to the rule). Only those prophecies were published that were valid for future days; but God will at some time promulgate the many prophecies which, because dealing only with the affairs of their day, remained unpublished (Cant. R. iv. 11; Meg. 14a; Eccl. R. i. 9). In connection with this the statement is made that in Elijah's time there lived in Israel myriads of prophets and as many prophetesses (Cant. R. *l.c.*). The prediction of peace must come true if made by a true prophet; not so that of evil, for God can resolve to withhold punishment (Tan., Wayera, on xxi. 1).

Mingled Censure and Consolation.

Judah ben Simeon attributes to Isaiah the distinction of having received immediate inspiration, while other prophets received theirs through their predecessors (Pesiḳ. 125b *et seq.*; Lev. R. xiii.); and, referring to such repetitions as "Comfort ye, comfort ye," he ascribes to him a double portion of prophetic power. A very late midrashic collection (Agadat Bereshit xiv.) designates Isaiah as the greatest, and Obadiah as the least, of the Prophets, and imputes to both the knowledge of all spoken languages. The prophetic predictions of future blessings were intended to incite Israel to piety; in reality, however, only a part of future glory was shown to the Prophets (Yalḳ. ii. 368; Eccl. R. i. 8). Where the prophet's father is mentioned by name, the father also was a prophet; where no place of birth is given, the prophet was a Jerusalemite (Meg. 15a). A chaste bride is promised that prophets shall be among her sons (*ib.* 10b). It is reckoned that forty-eight prophets and seven prophetesses have arisen in Israel. On the other hand, the statement is made that the number of prophets was double the number of those that left Egypt (*ib.* 14a). Eight prophets are said to have sprung from Rahab (*ib.*). Fifty is the number given of the prophets among the exiles returning from Babylon (Zeb. 62a). Every tribe produced prophets. With the death of the Former Prophets the urim and thummim ceased in Israel (Suk. 27a; Soṭah 48a).

Since the destruction of the Temple prophecy has passed over to the wise, the semidemented (fools), and the children, but the wise man is superior to the prophet (B. B. 12a). Eight prophets are mentioned as having filled their office after the destruction of the First Temple, Amos being among them. In the same passage Joel is assigned a post-exilic date (Pesiḳ. 128b). The elders are, like the ḥakamim (see B. B. 12a), credited with superiority over the Prophets (Yer. Ber. 3b; Yer. Sanh. 30b).

"Prophets of the Nations."

Prophecy was not regarded as confined to Israel. The "nations of the world" had seven prophets (B. B. 15b; comp. Eccl. R. iii. 19). Before the building of the Tabernacle, the nations shared the gift with Israel (Lev. R. i.; Cant. R. ii. 3). The restriction of prophecy to Israel was due to Moses' prayer (Ex. xxxi. 16; Ex. R. xxxii.; Ber. 7a). To "the nations" the prophets come only at night (Gen. R. lii.; Lev. R. i.) and speak only with a "half" address (Lev. R. ix.); but to Israel they speak in open daylight. The distinction between the manner in which God speaks to the prophets of Israel and those of the "nations" is explained in a parable about a king who spoke directly to his friend (Israel), but to strangers only from behind a curtain (Gen. R. lii.). Again, to the "prophets of the nations" God discloses His will only as one stationed afar off; to those of Israel as one standing most close (Lev. R. i.). Balaam is regarded as the most eminent of the non-Jewish prophets (see Geiger's "Jüd. Zeit." vol. i.).

Views of Saadia.

Under the stress of controversy Saadia was compelled to take up the problem of prophecy more systematically than had the Rabbis of the Talmudic period. As the contention had been raised that prophecy in reality was unnecessary, since if the message was rational reason unaided could evolve its content, while if it was irrational it was incomprehensible and useless, Saadia argued that the Torah contained rational and revealed commandments. The latter certainly required the intervention of prophecy, otherwise they could not be known to men. But the former? For them prophecy was needed first because most men are slow to employ their reason, and secondly because through prophecy knowledge is imparted more rapidly ("Emunot we-De'ot," p. 12, ed. Berlin). The third argument is that reason can not evolve more than general principles, leaving man dependent upon prophecy for details. Men can, for instance, reason out the duty of thankfulness, but can not know, through mere reason, how to express their gratitude in a way that would be acceptable in God's sight. Hence the Prophets supplied what human reason could not supply when they established the order of prayers and determined the proper seasons for prayer. The same applies to questions of property, marriage, and the like.

But what is the criterion of true prophecy? The miracles which the prophet works and by which he attests the truth of his message (*ib.* iii. 4), though the degree of probability in the prophet's announcement is also a test of its genuineness, without which even the miracle loses its weight as evidence. The Prophets, indeed, were men, not angels. But this fact renders all the more obvious the divine wisdom. Because ordinary men and not angels are chosen to be the instruments of God's revelation, what of extraordinary power they exhibit must of necessity arouse their auditors and the witnesses of the miracles wrought to a realization that God is speaking through them. For the same reason the ability to work miracles is temporary and conditioned, which again demonstrates that the Prophets do not derive their power from themselves, but are subject to a will other and higher than their own.

To meet the difficulties involved in the assumption that God speaks and appears, so as to be heard and seen, Saadia resorts to the theory that a voice specially created ad hoc is the medium of inspiration, as a "light creation" is that of appearance (*ib.* ii. 8). This "light creation," in fact, is for the prophet the evidence of the reality of his vision, containing the assurance that he has received a divine revelation. It is thus apparent that Saadia denies the cooperation of the mental and moral qualifications of the prophet in the process of prophecy.

Baḥya and Ibn Gabirol.

Baḥya repeats, to a certain extent, the arguments of Saadia in proof of the insufficiency of reason and the necessity of prophecy. Human nature is twofold, and the material elements might not be held in due control were prophecy not to come to the rescue. Thus reason alone could not have arrived at complete truth. That miracles are the evidence of prophecy Baḥya urges with even greater emphasis than did his predecessor ("Ḥobot ha-Lebabot," iii. 1, 4). Nevertheless, he contends that purity of soul and perfection of rational knowledge constitute the highest condition attainable by man, and that these make one "the beloved of God" and confer a strange, superior power "to see the sublimest things and grasp the deepest secrets" (*ib.* x.; Kaufmann, "Die Theologie des Bachya," p. 228, Vienna, 1875).

Solomon ibn Gabirol regards prophecy as identical with the highest possible degree of rational knowledge, wherein the soul finds itself in unity with the All-Spirit. Man rises toward this perfect communion from degree to degree, until at last he attains unto and is united with the fount of life (see Sandler, "Das Problem der Prophetie," p. 29, Breslau, 1891).

Judah ha-Levi confines prophecy to Palestine. It is the ארמת הנבואה and the הארץ המסגלת ("Cuzari," i. 95). Prophecy is the product of the Holy Land (*ib.* ii. 10), and Israel as the people of that land is the one people of prophecy. Israel is the heart of the human race, and its great men, again, are the hearts of this heart (*ib.* ii. 12). Abraham had to migrate to Palestine in order to become fit for the receiving of divine messages (*ib.* ii. 14). To meet the objection that Moses, among others, received prophetic revelations on non-Palestinian soil, Judah gives the name of Palestine a wider interpretation: "Greater Palestine" is the home of prophecy. But this prophecy, again, is a divine gift, and no speculation by philosopher can ever replace it. It alone inspires men to make sacrifices and to meet death, certain that they have "seen" God and that God has "spoken" to them and communicated His truth to them. This is the difference between "the God of Abraham and the God of Aristotle" (*ib.* iv. 16). The prophet is endowed by God with a new inner sense,

Judah ha-Levi.

the עין נסתרה (= "hidden [inner] eye"), and this "inner eye" enables the prophet to see mighty visions (*ib.* iv. 3). The test of the truth is the unanimity of the Prophets, who alone can judge of prophetic truth. The agreement of the "seers" as against the "blind" is the finally decisive factor. Judah ha-Levi demands of the prophet, lest he mistake mere imagination for genuine vision, purity of conduct, freedom from passion, an equable temperament "of identical mixture," a contemplative life, an ardent yearning toward the higher things, and a lasting, almost complete, absorption in God. Upon such as fulfil these conditions in their entirety the divine spirit of prophecy is poured out (*ib.* v. 12). This "outpouring" or "irradiation" is meant by the Prophets when they speak of "God's glory," "God's form," the "Shekinah," "the fire-cloud," etc. (*ib.* iii. 2). It is called also the "divine" or "effulgent" Light (*ib.* ii. 14). So inspired, the prophet is "the counselor, admonisher, and censor of the people"; he is its "head"; like Moses, he is a lawgiver (*ib.* ii. 28). Joseph ben Jacob ibn Ẓaddiḳ ("'Olam Ḳaṭon") regards prophecy as an emanation of the divine spirit, of which all, without distinction, may become recipients.

The philosophers so far presented consider prophecy a gift from without. Abraham ibn Daud was the first among Jewish schoolmen to insist that prophecy is the outgrowth of natural predispositions and acquired knowledge. He links prophecy to dreams (see Ber. 57b). An Aristotelian, he invokes the "active intellect" to connect the natural with the supernatural. He also attributes to "imagination" a share in the phenomena of prophecy. He assumes two degrees of prophetic insight, each with subdivisions: the visions given in dreams, and those imparted to the prophet while he is awake. In dreams imagination predominates; when the prophet is awake the "active intellect" is dominant ("Emunah Ramah," ed. Weil, pp. 70–73). Soothsaying as distinct from prophecy results in accordance with the extent to which the "intellect" is under the control of imagination. Imagination produces the sensuous similes and allegories under which the prophet conceives the content of his message. As the intellect succeeds in minimizing imagination, revelation is imparted in clearer words, free from simile and allegory. Inner reflection is potent in prophecy grasped by the waking mind. Palestine is for Abraham the land of prophecy, Israel its predestined people. In Israel they attain this power who lead a morally pure life and associate with men of prophetic experience. Otherwise prophecy is within the reach of all, provided God consents to bestow it.

The Maimonidean View of Prophecy.

Abraham ibn Daud's theories are, with characteristic modifications, restated by Maimonides. He enumerates three opinions: (1) that of the masses, according to which God selected whom He would, though never so ignorant; (2) that of the philosophers, which rates prophecy as incidental to a degree of perfection inherent in human nature; (3) that "which is taught in Scripture and forms one of the principles of our religion." The last agrees with the second in all points except one. For "we believe that, even if one has the capacity for prophecy and has duly prepared himself, he may yet not actually prophesy. The will of God" is the decisive factor. This fact is, according to Maimonides, a miracle.

The indispensable prerequisites are three: innate superiority of the imaginative faculty; moral perfection; mental perfection, acquired by training. These qualities are possessed in different degrees by wise men, and the degrees of the prophetic faculty vary accordingly. In the Prophets the influence of the active intellect penetrates into both their logical and their imaginative faculties. Prophecy is an emanation from the Divine Being, and is transmitted through the medium of the active intellect, first to man's rational faculty and then to his imaginative faculty. Prophecy can not be acquired by a man, however earnest the culture of his mental and moral faculties may be. In the course of his exposition, in which he discusses the effect of the absence, or undue preponderance, of one of the component faculties, Maimonides analyzes the linguistic peculiarities of the Biblical prophecies and examines the conditions (*e.g.*, anger or grief) under which the prophetic gift may be lost. He explains that there are eleven ascending degrees in prophecy or prophetic inspiration, though Moses occupies a place by himself; his inspiration is different in kind as well as in degree from that of all others ("Moreh," ii., xxxii.–xlviii.; "Yad," Yesode ha-Torah, vii. 6). For the controversies that were aroused by Maimonides' views the articles ALFAKAR, MOSES BEN MAIMON, and MOSES BEN NAḤMAN should be consulted (see also Naḥmanides on Gen. xviii. 1).

Later Views.

Isaac ben Moses ARAMA ("Aḳedat Yiẓḥaḳ," xxxv.) declares Maimonides' view that the prophetic gift is essentially inherent in human faculties, and that its absence when all prerequisite conditions are present is a miracle, to be thoroughly un-Jewish. Precisely the contrary is the case, as prophecy is always miraculous.

Joseph ALBO ("'Iḳḳarim," iii. 8), though arguing against Maimonides, accepts (*ib.* iii. 17) Maimonides' explanation that Moses' prophecy is distinct and unique because of the absence therefrom of imagination.

Isaac ABRAVANEL (on Gen. xxi. 27) maintains the reality of the visions of the Prophets which Maimonides ascribed to the intervention of the imaginative faculties. Among the writers on prophecy Gersonides (LEVI BEN GERSHON) must be mentioned. Dreams, for this writer, are not vain plays of fancy; neither are the powers of soothsayers fictitious; the latter merely lack one element essential to prophecy, and that is wisdom. Moreover, prophecy is always infallible. It is an emanation from the all-surveying, all-controlling, universal active intellect, while the soothsayer's knowledge is caused by the action of a "particular" spheric influence or spirit on the imagination of the fortune-teller ("Milḥamot ha-Shem," ii.).

Ḥasdai CRESCAS regards prophecy as an emanation from the Divine Spirit, which influences the rational faculty with as well as without the imaginative faculty ("Or Adonai," ii. 4, 1).

Modern Jewish theologians have contributed but little to the elucidation of the phenomenon of prophecy. Most of the catechisms are content to repeat Maimonides' analysis (so with Einhorn's "Ner Tamid"); others evade the question altogether. Maybaum ("Prophet und Prophetismus im Alten Israel") has not entered into a full discussion of the psychological factors involved. The views of the critical school, however, have come to be adopted by many modern Jewish authors.

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PROSBUL (פרוזבול or פרוסבול): An abbreviated form of the Greek phrase *πρὸς βουλῇ βουλευτῶν* ("before the assembly of counselors"; comp. Schürer, "Hist. of the Jewish People," etc., Eng. ed., division ii., vol. i., p. 362, who favors the derivation from *προσβολή* = "delivery"); a declaration made in court, before the execution of a loan, to the effect that the law requiring the release of debts upon the entrance of the Sabbatical year shall not apply to the loan to be transacted (Jastrow, "Dict." *s.v.*). The formula of the prosbul was as follows: "I deliver [מוסרני, answering to the Greek word *προσβάλλειν*; comp. Schürer, *l.c.* p. 363, note 162] unto you . . . judges of . . . [place], that I may at any time I choose collect my debts." This declaration was attested by witnesses or by the judges of the court before whom the declaration was made (Sheb. x. 4).

Ascribed to Hillel.

The institution of the prosbul is ascribed to Hillel; and the manner of its introduction is described in the Mishnah as follows: "Seeing that the law which prescribed the release of all debts every seventh year [Deut. xv. 1-3; see Sabbatical Year] brought about the harmful consequence that people refused to loan to one another and thus violated what was written in the Law, namely, that a money loan should not be withheld because of the approach of the Sabbatical year [*ib.* verses 9-11], Hillel instituted the prosbul" (Sheb. x. 3). This institution was to benefit both the rich and the poor. The rich were thereby protected against loss of property; and the poor could thus obtain a loan whenever they needed it (Giṭ. 37a). The reason for this innovation was therefore given as "mi-pene tiḳḳun ha-'olam" = "for the sake of the order of the world" (*i.e.*, for the better organization of society; Giṭ. 34b; comp. Rashi to Giṭ. 37a, *s.v.* "Bole"; "Kesef Mishneh" on Maimonides, "Yad," Mamrim, ii. 2).

From the expression "that which is thine with thy brother thine hand shall release" (Deut. xv. 3), the Rabbis derived the law that if one delivered his debts to the court, he might collect them after the Sabbatical year (Sifre *ad loc.*; Sheb. x. 2; comp. Maimonides' commentary *ad loc.*; Giṭ. 37a). Thus the institution of Hillel would appear to be only a suggestion to the people to take advantage of a law which already existed (it is probable, however, that this law was derived after the promulgation of the institution of the prosbul, in order to make it appear to rest on Biblical authority). Later authorities made Hillel's institution an extension of this law. According to the law as derived from the Biblical passage, the principle of limitation by the entrance of the Sabbatical year did not apply in a case where the promissory notes were delivered to the court and the court was thereby made the creditor. Hillel's institution provided that the delivery of the notes was not necessary; that even when the loan was contracted by word of mouth ("milweh 'al-peh"), the declaration in the presence of the court was sufficient to allow the creditor to collect his debt even after the Sabbatical year (see R. Nissim to Alfasi, Giṭ. iv. 3, *s.v.* "Hitḳin"; comp. Mak. 3b; Rashi and Tos. *ad loc.*; comp. Weiss, "Dor," i. 172, note 2). Although it was conceded that the institution of the prosbul was based on Biblical authority, the later amoraim expressed their astonishment at the fact that Hillel dared to abrogate the Mosaic institution of the release of all debts every seventh year. To make Hillel's venture less daring, some declared that his innovation applied solely to the time when the law of release itself was only rabbinic, while others included it under the general principle which gives power to every court to declare property ownerless and to give it to whomever it may decide (Giṭ. 36a, b; comp. Tos., *s.v.* "Mi"; see Sabbatical Year).

Conditions.

A prosbul could be written only when the debtor possessed some real property from which the debt could be collected (Sheb. x. 6; comp. Yer. Sheb. x. 3, where one opinion [Rab's] has it that both the debtor and the creditor must possess real estate, while another opinion [R. Johanan's] permits the prosbul to be written even if only one of them has real estate). The Rabbis, however, were very lenient with regard to this provision and permitted the prosbul to be written even though the debtor had only a very small piece of real estate, or even when the creditor transferred to him temporarily a piece of land sufficient to erect an oven upon, or even if the debtor held in pledge real estate belonging to another (Sheb. x. 6; Giṭ. 37a; "Yad," Shemiṭṭah, ix. 19; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 67, 22-25). A prosbul that was antedated was considered valid; postdated, not valid (Sheb. x. 5; comp. Maimonides' commentary *ad loc* and note; see Tosef., *ib.* viii. 11; "Yad," *l.c.* ix. 22, 23; "Kesef Mishneh" *ad loc.*). During the Hadrianic persecutions, when all Jewish laws had to be observed secretly for fear of the Roman officials, it was ordained that a creditor might collect his debt even though he did not produce a prosbul; for it was presumed that he had possessed one, but had destroyed it out of fear (Ket. 89a; comp. Weiss, *l.c.* ii. 134, note 1). This temporary provision became an established law for all times; and the creditor was believed when he alleged that he had lost his prosbul (Giṭ. 37b; "Yad," *l.c.* ix. 24; Ḥoshen Mishpaṭ, 67, 33). In accordance with the principle that "the court is the father of the orphan," minor orphans were not called upon to prepare a prosbul during the Sabbatical year; for without this formality their debts were regarded as the debts of the court (Giṭ. 37a; "Yad," *l.c.*; Ḥoshen Mishpaṭ, 67, 28).

The Amoraim were divided in their opinions about the value of Hillel's institution. Samuel said that if he had had the power he would have abolished it, while R. Naḥman wished to extend it so that even if no prosbul was written the debt might be collected after the Sabbatical year (Giṭ. 36b).

Varying Views About Prosbul.

Only the highest court in each generation might undertake the preparation of a prosbul (*ib.*, according to Tos., *s.v.* "De'alimi"; "Yad," *l.c.* ix. 17). While the question raised in the Talmud (*ib.*) whether Hillel established the prosbul only for his generation or for all generations to come was left undecided, it appears that the institution was in force in Talmudic times as late as the fourth century. The disciples of R. Ashi satisfied themselves with an oral contract between them, a practise which was later established as law (Ḥoshen Mishpaṭ, 67, 20, and Isserles' gloss). In the Middle Ages the use of the prosbul ceased entirely, so that Asher ben Jehiel, at the beginning of the fourteenth century, stated that on his arrival in Spain he was vexed to find that people were accustomed to collect debts after the Sabbatical year without any prosbul. His endeavors at reviving this institution, however, proved of no avail (Asheri, Responsa, No. 77 [ed. Wilna, 1885, p. 71b]; Ḥoshen Mishpaṭ, 67, 1, Isserles' gloss; see Sabbatical Year).

Bibliography: Bloch, *Sha'are Torat ha-Taḳḳanot*, division ii., part i., pp. 92–113, Cracow, 1894, where a detailed discussion of the whole subject is given; Hamburger, *R. B. T.* ii., *s.v.*

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PROSELYTE (προσήλυτος, from προσέρχεσθαι): Term employed generally, though not exclusively, in the Septuagint as a rendering for the Hebrew word "ger," designating a convert from one religion to another. The original meaning of the Hebrew is involved in some doubt. Modern interpreters hold it to have connoted, at first, a stranger (or a "client," in the technical sense of the word) residing in Palestine, who had put himself under the protection of the people (or of one of them) among whom he had taken up his abode. In later, post-exilic usage it denotes a convert to the Jewish religion. In the Septuagint and the New Testament the Greek equivalent has almost invariably the latter signification (but see Geiger, "Urschrift," pp. 353 *et seq.*), though in the Septuagint the word implies also residence in Palestine on the part of one who had previously resided elsewhere, an implication entirely lost both in the Talmudical "ger" and in the New Testament προσήλυτος. Philo applies the latter term in the wider sense of "one having come to a new and God-pleasing life" ("Duo de Monarchia," i. 7), but uses another word to express the idea of "convert" —ἔπηλυς. Josephus, though referring to converts to Judaism, does not use the term, interpreting the Biblical passages in which "ger" occurs as applying to the poor or the foreigner.

The "Ger."

Whatever may have been the original implication of the Hebrew word, it is certain that Biblical authors refer to proselytes, though describing them in paraphrases. Ex. xii. 48 provides for the proselyte's partaking of the paschal lamb, referring to him as a "ger" that is "circumcised." Isa. xiv. 1 mentions converts as "strangers" who shall "cleave to the house of Jacob" (but comp. next verse). Deut. xxiii. 8 (Hebr.) speaks of "one who enters into the assembly of Jacob," and (Deutero-) Isa. lvi. 3–6 enlarges on the attitude of those that joined themselves to Yhwh, "to minister to Him and love His name, to be His servant, keeping the Sabbath from profaning it, and laying hold on His covenant." "Nokri" (ξένος = "stranger") is another equivalent for "proselyte," meaning one who, like Ruth, seeks refuge under the wings of Yhwh (Ruth ii. 11–12; comp. Isa. ii. 2–4, xliv. 5; Jer. iii. 17, iv. 2, xii. 16; Zeph. iii. 9; I Kings viii. 41–43; Ruth i. 16). Probably in almost all these passages "converts" are assumed to be residents of Palestine. They are thus "gerim," but circumcised. In the Priestly Code "ger" would seem to have this meaning throughout. In Esther viii. 17 alone the expression "mityahadim" (= "became Jews") occurs.

According to Philo, a proselyte is one who abandons polytheism and adopts the worship of the One God ("De Pœnitentia," § 2; "De Caritate," § 12). Josephus describes the convert as one who adopts the Jewish customs, following the laws of the Jews and worshiping God as they do—one who has become a Jew ("Ant." xx. 2, §§ 1, 4; comp. xviii. 3, § 5; for another description see the Apocalypse of Baruch, xli. 3, 4; xlii. 5). By many scholars the opinion is held that the phrase "yir'e Adonai" denotes either proselytes in general or a certain class ("ger toshab"; see below). This interpretation is that of the Midrash (Lev. R. iii.; Shoḥer Ṭob to Ps. xxii. 22). While this construction is borne out by some passages (Ps. cxv. 11–13, cxviii. 4, cxxxv. 20), in others the reference is clearly to native Israelites (Ps. xv. 4, xxii. 23–25, xxv. 12–14, *et al.*). For the value of the term in the New Testament (in the Acts) see Bertholet, "Die Stellung der Israeliten und der Juden zu den Fremden" (pp. 328–334), and O. Holtzmann, "Neutestamentliche Zeitgesch." (p. 185). According to Schürer ("Die Juden im Bosporanischen Reiche," in "Sitzungsberichte der Berliner Akademie," 1897), the phrase "those who fear the Most High God" designates associations of Greeks in the first post-Christian centuries, who had taken their name and their monotheistic faith from the Jews, but still retained many of the elements of Greek life and religion (see Jacob Bernays, "Die Gottesfürchtigen bei Juvenal," in his "Gesammelte Schriften," ii. 71–80).

Historic Conditions.

The attitude of ancient Israel to proselytes and proselytism is indicated in the history of the term "ger" as sketched above, which, again, reflects the progressive changes incidental to the development of Israel from a nation into a religious congregation under the priestly law. (For the position of strangers see Gentile.) Ezra's policy, founded on the belief that the new commonwealth should be of the holy seed, naturally led to the exclusion of those of foreign origin. Still, the non-Israelite could gain admittance through circumcision (see Ex. xii.).

Pre-exilic Israel had but little reason to seek proselytes or concern itself with their status and reception. The "strangers" in its midst were not many (II Chron. ii. 16 is certainly unhistorical). As "clients," they were under the protection of the community. Such laws as refer to them in pre-exilic legislation, especially if compared with the legislative provisions of other nations, may justly be said to be humane (see DEUTERONOMY; GENTILE). That the aboriginal population was looked upon with suspicion was due to their constituting a constant peril to the monotheistic religion. Hence the cruel provisions for their extermination, which, however, were not carried into effect.

During the Exile Israel came in contact with non-Israelites in a new and more intimate degree, and Deutero-Isaiah reflects the consequent change in Israel's attitude (see passages quoted above). Even after the restoration Ezra's position was not without its opponents. The books of Jonah and Ruth testify to the views held by the anti-Ezra pleaders for a non-racial and all-embracing Israel. Not only did Greek Judaism tolerate the reception of proselytes, but it even seems to have been active in its desire for the spread of Jewish monotheism (comp. Schürer, *l.c.*). Philo's references to proselytes make this sure (comp. Renan, "Le Judaïsme en Fait de Religion et de Race").

According to Josephus there prevailed in his day among the inhabitants of both Greek and barbarian cities ("Contra Ap." ii., § 39) a great zeal for the Jewish religion. This statement refers to Emperor Domitian's last years, two decades after Jerusalem's fall. It shows that throughout the Roman empire Judaism had made inroads upon the pagan religions. Latin writers furnish evidence corroborating this. It is true that Tacitus ("Hist." iv. 5) is anxious to convey the impression that only the most despicable elements of the population were found among these converts to Judaism; but this is amply refuted by other Roman historians, as Dio Cassius (67, 14, 68), Cicero ("Pro Flacco," § 28), Horace ("Satires," i. 9, 69; iv. 142), and Juvenal (xiv. 96).

Roman Proselytes.

Among converts of note are mentioned the royal family of Adiabene—Queen Helena and her sons Izates and Monobazus ("Ant." xx., ch. 2–4), Flavius Clemens (Dio Cassius, *l.c.*), Fulvia, the wife of Saturninus, a senator (Philo, "Contra Flaccum," ed. Mangey, ii., § 517; "Ant." xiii. 9, § 1; 11, § 3). Women seem to have predominated among them (Josephus, "B. J." ii. 20, § 2; "Ant." xviii. 3, § 5; Suk. 23; Yer. Suk. ii. 4; 'Ab. Zarah 10; comp. Grätz, "Die Jüdischen Proselyten im Römerreiche," Breslau, 1884; Huidekoper, "Judaism in Rome").

In Palestine, too, proselytes must have been both numerically and socially of importance. Otherwise the Tannaim would have had no justification for discussing their status and the conditions of their reception. Common prejudice imputes to Phariseeism an aversion to proselytes, but perhaps this idea calls for modification. That aversion, if it existed, may have been due to the part taken in Jewish history by Herod, a descendant of the Idumeans whom John Hyrcanus had compelled to embrace Judaism—a fate shared later by the Itureans ("Ant." xiii. 9, § 1; xv. 7, § 9; comp. xiii. 9, § 3). The "proselyte anecdotes" in which Hillel and Shammai have a central part (Shab. 31a) certainly suggest that the antipathy to proselytes was not shared by all, while R. Simeon's dictum that the hand of welcome should be extended to the proselyte (Lev. R. ii. 8), that he might be brought under the wings of the Shekinah, indicates a disposition quite the reverse. In this connection the censure of the Pharisees in Matt. xxv. 15 is significant. Grätz (*l.c.* p. 30), it is true, argues that the verse refers to an actual incident, the voyage of R. Gamaliel, R. Eliezer b. Azariah, R. Joshua, and R. Akiba to Rome, where they converted Flavius Clemens, a nephew of Emperor Domitian. But the more acceptable interpretation is that given by Jellinek ("B. H." v., p. xlvi.), according to which the passionate outburst recorded in the Gospel of Matthew condemns the Pharisaic practise of winning over every year at least one proselyte each (comp. Gen. R. xxviii.). There is good ground also for the contention of Grätz (*l.c.* p. 33) that immediately after the destruction of the Second Temple Judaism made many conquests, especially among Romans of the upper classes. Among the proselytes of this time a certain Judah, an Ammonite, is mentioned. Contrary to the Biblical law prohibiting marriage between Jews and Ammonites, he is allowed to marry a Jewess, the decision being brought about largely by Joshua's influence (Yad. iv. 4; Tosef., Yad. ii. 7; comp. Ber. 28a).

Other cases in which Biblical marriage-prohibitions were set aside were those of Menyamin, an Egyptian (on the authority of R. Akiba; Tosef., Ḳid. v. 5; Yer. Yeb. 9b; Sifre, Ki Tissa, 253; Yeb. 76b, 78a; Soṭah 9a), Onḳelos, or Akylas (Aquila), from Pontus (Tosef., Dem. vi. 13; Yer. Dem. 26d), Veturia Paulla, called Sarah after her conversion (see Schürer, "Die Gemeindeverfassung der Juden in Rom," p. 35, No. 11, Leipsic, 1879).

At this epoch, too, the necessity for determining the status of the "half-converts" grew imperative. By "half-converts" is meant a class of men and women of non-Jewish birth who, forsaking their ancestral pagan and polytheistic religions, embraced monotheism and adopted the fundamental principles of Jewish morality, without, however, submitting to circumcision or observing other ceremonial laws. They have been identified with the "yir'e Adonai" (the *σηβόμενοι τὸν Θεόν*). Their number was very large during the centuries immediately preceding and following the fall of Jerusalem; Ps. xv. has been interpreted as referring to them.

Semi-Converts.

In order to find a precedent the Rabbis went so far as to assume that proselytes of this order were recognized in Biblical law, applying to them the term "toshab" ("sojourner," "aborigine," referring to the Canaanites; see Maimonides' explanation in "Yad," Issure Biah, xiv. 7; see Grätz, *l.c.* p. 15), in connection with "ger" (see Ex. xxv. 47, where the better reading would be "we-toshab"). Another name for one of this class was "proselyte of the gate" ("ger ha-sha'ar," that is, one under Jewish civil jurisdiction; comp. Deut. v. 14, xiv. 21, referring to the stranger who had legal claims upon the generosity and protection of his Jewish neighbors). In order to be recognized as one of these the neophyte had publicly to assume, before three "ḥaberim," or men of authority, the solemn obligation not to worship idols, an obligation which involved the recognition of the seven Noachian injunctions as binding ('Ab. Zarah 64b; "Yad," Issure Biah, xiv. 7).

The application to half-converts of all the laws obligatory upon the sons of Jacob, including those that refer to the taking of interest, or to retaining their hire overnight, or to drinking wine made by non-Jews, seems to have led to discussion and dissension among the rabbinical authorities.

The more rigorous seem to have been inclined to insist upon such converts observing the entire Law, with the exception of the reservations and modifications explicitly made in their behalf. The more lenient were ready to accord them full equality with Jews as soon as they had solemnly forsworn idolatry. The "via media" was taken by those that regarded public adherence to the seven Noachian precepts as the indispensable prerequisite (Gerim iii.; ʻAb. Zarah 64b; Yer. Yeb. 8d; Grätz, *l.c.* pp. 19–20). The outward sign of this adherence to Judaism was the observance of the Sabbath (Grätz, *l.c.* pp. 20 *et seq.*; but comp. Ker. 8b).

Influence of Christianity.

The recognition of these quasi-proselytes rendered it obligatory upon the Jews to treat them as brothers (see ʻAb. Zarah 65a; Pes. 21a). But by the third century the steady growth of Christianity had caused these qualified conversions to Judaism to be regarded with increasing disfavor. According to Simeon b. Eleazar, this form of adoption into Judaism was valid only when the institution of the jubilee also was observed, that is, according to the common understanding of his dictum, during the national existence of Israel (ʻAr. 29a). A similar observation of Maimonides ("Yad," Issure Biah, xiv. 7–8; *ib.* ʻAkkum, x. 6) is construed in the same sense. It seems more probable that Maimonides and Simeon ben Eleazar wished to convey the idea that, for their day, the institution of the ger toshab was without practical warrant in the Torah. R. Johanan declares that if after a probation of twelve months the ger toshab did not submit to the rite of circumcision, he was to be regarded as a heathen (ʻAb. Zarah 65a; the same period of probation is fixed by Ḥanina bar Ḥama in Yer. Yeb. 8d).

In contradistinction to the ger toshab, the full proselyte was designated as "ger ha-ẓedeḳ," "ger ha-berit" (a sincere and righteous proselyte, one who has submitted to circumcision; see Mek., Mishpaṭim, 18; Gerim iii.). The common, technical term for "making a convert" in rabbinical literature is "ḳabbel" (to accept), or "ḳareb taḥat kanfe ha-Shekinah" (to bring one near, or under the wings of, the Shekinah). This phrase plainly presupposes an active propaganda for winning converts (comp. Cant. R. v. 16, where God is referred to as making propagandic efforts). In fact, that proselytes are welcome in Israel and are beloved of God is the theme of many a rabbinical homily (Ruth R. iii.; Tan., Wayiḳra [ed. Buber, 3]; see also Mek., Mishpaṭim, 18; Tosef., Demai, ii. 10; Bek. 32a).

Views Concerning Proselytes.

Eleazar b. Pedat sees in Israel's dispersion the divine purpose of winning proselytes (Pes. 87b). Jethro is the classical witness to the argument of other proselytes that the "door was not shut in the face of the heathen" (Pesiḳ. R. 35). He is introduced as writing a letter to Moses (Mek., Yitro, ʻAmaleḳ, 1) advising him to make the entry into Judaism easy for proselytes. Ruth and Rahab are quoted as illustrating the same lesson (Shoḥer Ṭob to Ps. v. 11). Emperor Antoninus also is mentioned as a proselyte (Yer. Meg. 72b, 74a) whose conversion illustrates the desirability of making converts. The circumstance that Nero (Giṭ. 56a), and, in fact, most of the Biblical persecutors of Israel, are represented as having finally embraced Judaism (Sanh. 96b), the further fact that almost every great Biblical hero is regarded as an active propagandist, and that great teachers like Shemaiah and Abtalion, Akiba and Meïr, were proselytes, or were regarded as proselytes or as descendants of proselytes (see Bacher, "Ag. Tan." i. 5–6), go far to suggest that proselytes were not always looked upon with suspicion. According to Joshua ben Hananiah, "food" and "raiment" in Deut. x. 18 refer to the learning and the cloak of honor which are in store for the proselyte (Gen. R. lxx.). Job xxxi. 32 was explained as inculcating the practise of holding off applicants with the left hand while drawing them near with the right (Yer. Sanh. 29b). Modern researches have shown positively that Judaism sent forth apostles. Jethro was a type of these propagandists (see Bacher, "Ag. Tan." i. 210; Harnack, "Die Mission und Ausbreitung des Christentums," pp. 237–240, Leipsic, 1902; Grätz, "Gesch." 3d ed., vol. iv., note 21; S. Krauss, "Die Jüdischen Apostel," in "J. Q. R." xvii. 370).

Sincerity of motive in the proselyte was insisted upon. Care was taken to exclude those who were prompted to embrace Judaism by the desire to contract an advantageous marriage, by the hope of wealth or honor, by fear or superstitious dreams (R. Nehemiah, in Yeb. 24b; comp. 76a). The midrashic amplification of the conversation between Naomi and Ruth (Ruth R. i. 16; Yeb. 47b) reveals the kind of conduct the Rabbis dreaded in proselytes and what admonitions, with the penalties for disregarding them, they thought wise to impress upon the candidates. Attendance at theaters and circuses, living in houses without mezuzot, and unchastity were among the former. The same spirit of caution is apparent in a midrashic illustration to the story of Adam and Eve, in which the proselyte wife is warned by her husband against eating bread with unclean hands, partaking of untithed fruit, or violating the Sabbath or her marriage vow (Ab. R. N. i.). From Ruth's experience the rule was derived that proselytes must be refused reception three times, but not oftener (Ruth R. ii.).

Mode of Reception.

The details of the act of reception seem not to have been settled definitely before the second Christian century. From the law that proselyte and native Israelite should be treated alike (Num. xv. 14 *et seq.*) the inference was drawn that circumcision, the bath of purification, and sacrifice were prerequisites for conversion (comp. "Yad," Issure Biah, xiii. 4). The sacrifice was to be an "ʻolat behemah" (a burnt offering of cattle; *ib.* xiii. 5; Ker. ii. 1; 8b, 9a); but to lessen the hardship an offering of fowls was accepted as sufficient. Neglect to bring this offering entailed certain restrictions, but did not invalidate the conversion if the other conditions were

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complied with. After the destruction of the Temple, when all sacrifices were suspended, it was ordained that proselytes should set aside a small coin in lieu of the offering, so that in case the Temple were rebuilt they might at once purchase the offering. Later, when the prospect of the rebuilding of the Temple grew very remote ("mi-pene ha-taḳḳalah"), even this requirement was dropped (comp. Ker. 8a; R. H. 31b; Gerim ii.; Tosef., Sheḳalim, iii. 22).

Nor was it, at one time, the unanimous opinion of the authorities that circumcision was absolutely indispensable. R. Eliezer ben Hyrcanus carried on a controversy on this subject with R. Joshua, the latter pleading for the possibility of omitting the rite, the former insisting on its performance (Yeb. 46a). The point seems to have remained unsettled for the time (see Grätz, "Die Jüdischen Proselyten," p. 13). For Rabbi Joshua the "ṭebilah" (bath of purification) was sufficient, while his antagonist required both circumcision and bath.

The bitterness engendered by the Hadrianic persecution undoubtedly prompted the Rabbis to make conversion as difficult as possible. It is more than a mere supposition that both at that period and earlier Jews suffered considerably from the cowardice and treachery of proselytes, who often acted as spies or, to escape the "fiscus Judaicus" (see Grätz, *l.c.* pp. 7 *et seq.*), denounced the Jews to the Romans. An instance of this kind is reported in connection with Simeon ben Yoḥai's sufferings (Shab. 33b). This circumstance explains the reasons that led to the introduction into the daily liturgy of a prayer against the "denunciators and slanderers" ("mesorot," "minim"; see Joël, "Blicke in die Religionsgesch." i. 33). Yet the true proselytes were all the more highly esteemed; a benediction in their behalf was added to the eighteen of the Shemoneh 'Esreh, and later was incorporated with that for the elders and pious (Tosef., Ber. iii.; Yer. Ber. 8a; Ta'an. 85c; comp. Grätz, *l.c.* p. 11).

Influence of the Hadrianic Persecution.

After the Hadrianic rebellion the following procedure came into use. A complete "court," or "board," of rabbinical authorities was alone made competent to sanction the reception. The candidate was first solemnly admonished to consider the worldly disadvantages and the religious burdens involved in the intended step. He, or she, was asked, "What induces thee to join us? Dost thou not know that, in these days, the Israelites are in trouble, oppressed, despised, and subjected to endless sufferings?" If he replied, "I know it, and I am unworthy to share their glorious lot," he was reminded most impressively that while a heathen he was liable to no penalties for eating fat or desecrating the Sabbath, or for similar trespasses, but as soon as he became a Jew, he must suffer excision for the former, and death by stoning for the latter. On the other hand, the rewards in store for the faithful were also explained to him. If the applicant remained firm, he was circumcised in the presence of three rabbis, and then led to be baptized; but even while in the bath he was instructed by learned teachers in the graver and the lighter obligations which he was undertaking. After this he was considered a Jew (Yeb. 47a, b). The presence of three men was required also at the bath of women converts, though due precautions were taken not to affront their modesty. This procedure is obligatory at the present time, according to the rabbinical codes (see Shulḥan 'Aruk, Yoreh De'ah, 268; "Yad," Issure Biah, xiv.). The ceremony should be performed by a properly constituted board of three learned men, and in the daytime; but if only two were present and the ceremony took place at night, it would not therefore be invalid. The ceremony of conversion could not take place on the Sabbath or on a holy day (*ib.*). Proper evidence of conversion was required before the claimant was recognized as a proselyte, though to a certain extent piety of conduct was a presumption in his favor. If the convert reverted to his former ways of living, he was regarded as a rebellious Israelite, not as a heathen; his marriage with a Jewess, for instance, was not invalidated by his lapses. The conversion of a pregnant woman included also the child. Minors could be converted with their parents, or even alone, by the bet din, but they were permitted to recant when of age.

Unfavorable View.

The proselyte is regarded as a new-born child; hence his former family connections are considered as ended, and he might legally marry his own mother or sister; but lest he come to the conclusion that his new status is less holy than his former, such unions are prohibited (see Shulḥan 'Aruk, Yoreh De'ah, 269; "Yad," Issure Biah, xiv. 13). This conception of the proselyte's new birth (Yeb. 62a; Yer. Yeb. 4a) and of his new status with reference to his old family is the subject of many a halakic discussion (Yeb. xi. 2; Yer. Yeb. *l.c.*; *et al.*) and has led to certain regulations concerning marriages contracted either before or after conversion ("Yad," *l.c.* xiv. 13 *et seq.*; with reference to the first-fruit offering see Yer. Bik. 64a; Tosef., Bik. i. 2). That many of the earlier rabbis were opposed to proselytes is plain from observations imputed to them. R. Eliezer is credited with the opinion that the nature of proselytes is corrupt, and that hence they are apt to become backsliders (Mek., Mishpaṭim, 18; B. Ḳ. 59b; Gerim iv.). Jose ben Judah insists that any candidate should be rejected unless he binds himself to observe not only every tittle of the Torah but all the precepts of the scribes, even to the least of them (Tosef., Dem. ii. 5; Sifra 91a, to Lev. xix. 34).

Sad experience or personal fanaticism underlies the oft-cited statement—in reality a play upon Isa. xiv. 1—that proselytes are as burdensome to Israel as leprosy (Yeb. 47b, 109b; Ḳid. 70b; 'Ab. Zarah 3b; Ket. 11a; Niddah 13b); or the dictum that proselytes will not be received during the days of the Messiah ("Yad," Issure Biah, xiii.-xiv.; *ib.* 'Abadim, ix.; Yoreh De'ah, 268). While evil upon evil is predicted for the "meḳabbele gerim" (propagandists; Yeb. 109b), the proselytes themselves, notwithstanding their new birth, are said to be exposed to intense suffering, which is variously explained as due to their ignorance of the Law (Yeb. 48b), or to the presence of an impure motive in their conversion (*e.g.*, fear instead of love), or to previous misconduct (Yeb. 68b). Nevertheless, once received, they were to be treated as the peers of the Jew by birth.

According to R. Simeon b. Laḳish, proselytes are more precious at Sinai than Israel was, for the latter would not have taken the "kingdom" upon himself had not miracles accompanied revelation, while the former assume the "kingdom" without having seen even one miracle. Hence an injury to a proselyte is tantamount to an injury to God (Tan., Lek Leka, beginning; Ḥag. 5a). The proselyte might marry without restriction ("Yad," Issure Biah, xii. 17). The descendants of Ammon, Moab, Egypt, and Edom formed an exception: the males of Ammon and Moab were excluded forever, though no restriction existed against marriage with their women. Descendants of Egyptians and Edomites of either sex were proscribed in the first and second generations; the third enjoyed full connubial rights. But these restrictions were assumed to have been rendered inoperative by Sennacherib's conquest, and therefore as having no authority in later times ("Yad," *l.c.* xii. 17–24).

Besides the proselytes already mentioned, all belonging to the Roman period, there are records of others later. Among these were the kings of the Jewish Himyarite empire; Arab tribes (before the 6th cent.); Dhu Nuwas; Ḥarith ibn 'Amr; the Kenites; Waraḳah ibn-Naufal; the Chazars. Many also must have come from the ranks of the Christians; this would be the natural inference from the prohibition of conversion to Judaism issued by the Councils of Orleans, repeating previous prohibitions by Emperor Constantine. The code of Alfonso X. made conversion to Judaism a capital crime (Graetz, "Hist." ii. 562; iii. 37, 595).

In Modern Times.

In modern times conversions to Judaism are not very numerous. Marriage is, in contravention of the rabbinical caution, in most instances the motive, and proselytes of the feminine sex predominate. In some of the new rituals formulas for the reception of proselytes are found—for instance, in Einhorn's "'Olat Tamid" (German ed.). Instruction in the Jewish religion precedes the ceremony, which, after circumcision and baptism, consists in a public confession of faith, in the main amounting to a repudiation of certain Christian dogmas, and concluding with the reciting of the Shema'. Some agitation occurred in American Jewry over the abrogation of circumcision in the case of an adult neophyte ("milat gerim"). I. M. Wise made such a proposition before the Rabbinical Conference at Philadelphia (Nov., 1869), but his subsequent attitude (see "The Israelite" and "Die Deborah," Dec., 1869, and Jan., 1870) on the question leaves it doubtful whether he was in earnest in making the proposition. Bernard Felsenthal ("Zur Proselytenfrage," Chicago, 1878) raised the question about ten years later, arguing in favor of the abrogation of the rite and quoting R. Joshua's opinion among others. The Central Conference of American Rabbis finally, at the suggestion of I. M. Wise, resolved not to insist on milat gerim, and devised regulations for the solemn reception of proselytes. I. S. Moses has proposed the establishment of congregations of semiproselytes, reviving, as it were, the institution of the ger toshab.

Female Proselytes.

Certain restrictions regulating the status of women proselytes are found in the Mishnah. Girls born before the conversion of their mothers were not regarded as entitled to the benefit of the provisions concerning a slanderous report as to virginity set forth in Deut. xxii. 13–21 (see Ket. iv. 3); and if found untrue to their marriage vows, their punishment was strangulation, not lapidation. Only such female proselytes as at conversion had not attained the age of three years and one day, and even they not in all cases, were treated, in the law regulating matrimony, as was the native Jewish woman (*ib.* i. 2, 4; iii. 1, 2). Proselytes were not allowed to become the wives of priests; daughters of proselytes, only in case one of the parents was a Jew by birth (Yeb. vi. 5; Ḳid. iv. 7; see Cohen). R. Jose objects to the requirement that one parent must be of Jewish birth (Ḳid. *l.c.*). On the other hand, proselytes could contract marriages with men who, according to Deut. xxii. 3, were barred from marrying Jewish women (Yeb. viii. 2). While a proselyte woman was deemed liable to the ordeal of jealousy described in Num. v. 11. ('Eduy. v. 6), the provisions of the Law regarding the collection of damages in the case of injury to pregnant women were construed as not applicable to her (B. Ḳ. v. 4, but consult Gemara; "R. E. J." xiii. 318).

In these passages the strict interpretation of the Pentateuchal texts, as restricted to Israel, prevails, and in a similar spirit, in the order of Precedence as laid down in Hor. iii. 8, only the manumitted slave is assigned inferior rank to the proselyte, the bastard and the "natin" taking precedence over him. On the other hand, it should not be overlooked that it was deemed sinful to remind a proselyte of his ancestors or to speak in disrespectful terms of them and their life (B. M. iv. 10).

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J. E. G. H.

PROSER, MOSER: Russian Hebraist; born at Keidani, government of Kovno, Jan. 1, 1840. Proser pursued the conventional course of Hebrew education and studied Talmud in various yeshibot. In 1858 he went to Wilna and prepared to enter the rabbinical seminary there, but owing to his father's opposition and to his own poor health he was compelled to return home. In 1863 Proser went to Kovno, where he became private instructor in Hebrew, and where he made the acquaintance of Abraham Mapu. Proser began his literary career with pseudonymous (Ezra me-ha-Shafer, etc.) contributions to "Ha-Meliẓ." In 1870 he went to St. Petersburg and became instructor in the orphan asylum founded by Baroness Günzburg, and when "Ha-Meliẓ" was established in St. Petersburg (1871) Proser was appointed editor of the department "Be-Arẓenu."

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H. R. A. S. W.

PROSKUROV: Russian town, in the government of Podolia. The Jewish community there has one large and eight smaller synagogues, and a Talmud Torah built by the late Ḥayyim Masel in memory of his father, Phinehas. The expenses of the Talmud Torah are met by a grant of 3,000 rubles annually from the income of the meat-tax. There are also a Jewish school for boys and one for girls, a library, founded by the Zionists, and various other institutions. The town has a total population of 22,915, about 39 per cent being Jews (1897).

The district of Proskurov, exclusive of the city, has a population of 204,246, of which 8 per cent are Jews—a decrease from the proportion of 1866, when there were 12,616 Jews there (9 per cent) in a total population of 141,702.

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H. R. P. Wi.

PROSSNITZ: Austrian manufacturing town, in the province of Moravia. Probably its earliest Jewish settlement dated from the latter half of the fifteenth century, when exiles from Olmütz found a refuge there (1454). Up to the time when the restriction on the freedom of residence of Jews in Austria was removed, Prossnitz was the second largest congregation in Moravia, numbering 328 families (see Familianten Gesetz). The congregation first emerged from obscurity in the beginning of the seventeenth century, when Simḥah ben Gershon Rapoport printed there a collection of Sabbath hymns ("Ḳol Simḥah," 1602). The printing-press, however, did not exist very long, nor did it produce any works of consequence. Of the rabbis who have officiated in Prossnitz the following are known: **Gershon Ashkenazi** (*c.* 1650); **Meïr Eisenstadt** (Ash; *c.* 1700); **Nahum (Nehemias) Trebitsch** (until 1830); **Löw Schwab** (1830–36); **Hirsch B. Fassel** (1836–53); **Adolf Schmiedl** (1853–69); **Emil Hoff** (1870–97); **L. Goldschmied** (since 1897).

During the seventeenth and eighteenth centuries Prossnitz was the center of the Shabbethaian heresy, notably because of the influence of Löbele of Prossnitz. In the first half of the nineteenth century the town became the center of the educational and Reform movement in the province. Löw Schwab was the first German preacher in Moravia, and his successor, Hirsch B. Fassel, worked for the progress of education, the reform of religious services, and the encouragement of manual industry. He also petitioned Emperor Ferdinand in the interest of the political emancipation of the Jews. Through the activity of the Jews Prossnitz has become an industrial center for the manufacture of clothing and calico. The fact that the Jews have always sided with the small German minority of the city's population against the Slavic majority has often produced friction.

Prossnitz had many Talmudic scholars. Moses Sofer, who lived there about 1790, conducted a yeshibah; and during the first half of the nineteenth century Moses Katz Wannefried presided over a large yeshibah which numbered Adolf Jellinek among its pupils. Of Jewish scholars and other well-known persons born in Prossnitz, Moritz Steinschneider, Moritz Eisler, Gideon Brecher, and Louis Schnabel of New York may be mentioned. Among the prominent Orthodox rabbis who were natives of Prossnitz were Daniel Prostiẓ Steinschneider of Presburg, and Menahem Katz, rabbi of Deutsch-Kreuz, for years the recognized leader of Hungarian Orthodoxy. A number of artists and scholars were born at Prossnitz, as the pianist Brüll.

Prossnitz has a synagogue, dedicated in 1904, a bet ha-midrash, founded by Veit Ehrenstamm, and numerous foundations for charitable purposes. The former Jewish school was made a public school in 1868, but is still largely attended by Jewish pupils. The town of Prossnitz has a population of 24,000, of whom 1,680 are Jews (1900). D.

PROSSNITZ, LÖBELE (PROSṬIẒ): Cabalistic impostor; born about the end of the seventeenth century at Brody, Galicia; died about 1750. He left his native city and went to Prossnitz, Moravia, where he married, earning a livelihood by peddling in the neighboring villages. On account of his poverty he occupied a deserted hovel, which was believed to be haunted. Suddenly he assumed the rôle of a prophet, and promised to summon the Shekinah to appear at midnight in a large gathering. Löbele had stretched across his room a perforated curtain, behind which he had secretly lighted a mixture of alcohol and turpentine. He himself, robed in white, stood behind the curtain, and the light brought out in full relief the gilt letters of the Tetragrammaton, which he had placed on his breast. The spectators were disposed to believe in a miracle, when some one present (Jacob Emden thinks the rabbi) pulled down the curtain and so exposed the fraud. The impostor was excommunicated by all the rabbis of Moravia, among them the "Landrabbiner" David Oppenheimer.

In spite of all this Löbele found many followers among the Shabbethaians. He proclaimed himself the Messiah ben Joseph, and signed his name "Joseph ben Jacob." He had relations with the Shabbethaian Mordecai Eisenstadt and with Jonathan Eybeschütz, and seems to have been especially influenced by the Shabbethaian impostor Nehemiah Ḥayyun. Löbele wandered from city to city in Austria and Germany, and succeeded in duping many persons, who supplied him with funds. In 1725 the excommunication was renewed, whereupon he betook himself to Hungary. Emden relates that he died there among non-Jews.

Löbele taught the strange doctrine that since the appearance of Shabbethai Ẓebi God had surrendered the guidance of the world to the latter, after whose ascent to heaven the mission was entrusted to Jonathan Eybeschütz and to Löbele himself.

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D. H. M.

PROVENÇAL, ABRAHAM BEN DAVID. See Abraham ben David Provençal.

PROVENÇAL, MOSES BEN ABRAHAM. See Moses ben Abraham Provençal.

PROVENCE (פרובינצא): Province of ancient France lying between the Rhone, the Mediterranean Sea, and the Maritime Alps, although medieval Jewish scholars frequently applied the name to a portion of Bas-Languedoc (Menahem Me'iri, introduction to "Bet ha-Beḥirah," 17b; Estori Farḥi, "Kaftor wa-Feraḥ," p. 113; Abraham ben Nathan, "Manhig," pp. 10a, 19a). Jews settled in Provence at an early date; and in the sixth century they formed important communities at Arles and Marseilles. In 1276 Charles I. protected them against the Inquisition, which had persecuted them severely, obliging them to wear new badges, and going so far in the case of some cities, as Marseilles, Avignon, and Forcalquier, as to throw them into prison and to extort ransom. In 1308 Charles II. forbade them to hold public office. In 1348 the number of Jews who had died by sword or pestilence was so great that Queen Jeanne, by letters patent dated July 26 of that year, released the Jews of Provence for ten years from the payment of their annual tribute of 2,000 livres. In the same year a massacre occurred at Toulon, where they were accused of having introduced the Black Death into France; and similar events took place at Luc and Forcalquier in 1351.

Louis II. exempted the Jews from further taxation in 1400, and forbade Christians to molest them, while Louis III., to protect them against the tyranny of the tribunals, appointed special guardians to whom was reserved the power of decision in Jewish affairs. The greatest nobles of Provence sought this office; and Charles de Castillon (Baron of Aubagne), Jean de Matheron, and Jean de Forbin were successively invested with it. In 1445 the Jews of Provence united to present silver cups and a set of plate to King René on the occasion of his marriage to Jeanne de Laval. Although this king maintained their ancient rights and customs, mitigated the severity of the edict thitherto enforced regarding the wearing of the wheel, and confirmed the privilege of the Jewish physicians to practise the healing art, he imposed in 1446 an annual tribute of 2,745 florins on the Jewish congregations of the province. In 1469 this sum was increased to 18,000 florins, and in 1475 and 1476 it was set at 4,000 florins.

The year 1484 was a disastrous one for the Provençal Jews. On the 13th of Nisan (April 8) a band of mountaineers from Provence, Auvergne, and Dauphiné, who had come to Arles for the harvest, attacked and robbed the Jews, and demolished their synagogue, similar outrages being committed at Aix and Tarascon. In 1496 the Jews were accused of being the enemies of Christianity, and of committing "usuries, rapines, and innumerable other crimes"; and two years later they were expelled, although the edict of banishment was not enforced until 1501. Some took refuge in the Comtat-Venaissin; others, in the Levant, chiefly at Salonica, where a Jewish community composed entirely of Provençal Jews was founded; while many went to Italy, where they founded a synagogue called פרובינסיאה. In the sixteenth and seventeenth centuries several Italian scholars, natives of Provence, bore the name "Provençal."

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G. S. K.

PROVERBS: Wise, witty, and pithy maxims or aphorisms. Jewish proverbs are derived from the following sources: (1) Biblical collections, included in the canon; (2) Apocryphal collections, not included in the canon; (3) the Talmud; (4) collections of the Moorish-Spanish period; (5) miscellaneous works. The Biblical collections include, apart from the aphorisms scattered through the Psalms and the Prophets, the collection known as the Book of Proverbs (see separate article). The chief sources for proverbs in the Apocrypha are Ecclesiasticus (Sirach) and the Book of Wisdom. The New Testament quotes from the former without mentioning the source (comp. Luke xviii. 22 and Ecclus. xxix. 14); the Talmud forbids its being read, including it among the "sefarim ḥiẓonim," like the works of Ben Tiglah and Ben La'anah, and the "Megillat Ḥasidim." Yet, as the Talmud, despite its own prohibition, cites this megillah (Yer. Ber.), so it quotes from the book of Ecclesiasticus, with the words מתלא אמר בן סירא, בן סירא אמר, and even without naming its source. Many of these Ecclesiasticus sentences acquire a more theological coloring in the Talmud, especially when associated with Biblical passages.

The Talmudic sources include the treatises Abot, Abot de-Rabbi Natan, Derek Ereẓ Rabbah, and Derek Ereẓ Zuṭa. The sporadic aphorisms of R. Johanan, the teachers of Jabneh (see Ber. 17a), and others, are quoted with the following formulas: מרגלא בפומייהו דרבנן, מרגלא בפומיה דפלוני. They fall into two classes, one inculcating the necessity of prudence in the affairs of life (מילי דעלמא), and the other consisting of regulations for the practise of the religious life; many of them relate to dietetics. Most of them are compared with Biblical passages, being connected therewith either by the phrase עובר משום, which lends a halakic note to them, or by the formulas מניין, היכן מצינו, מנא הא מילתא. The number of Biblical passages at the basis of an aphorism is frequently given, as in Cant. R. 27a, and both אל תקרי (*e.g.*, Ab. vi. 2; see M. J. Landau, "Geist und Sprache der Hebräer," pp. 20 *et seq.*, Prague, 1822) and סמוכים (Yeb. 4a *et al.*; comp. Ps. iii. 8) occur in witticisms.

Original collections of proverbs are found in: (1) "Mussar ha-Sekel," by R. Hai Gaon; (2) "Ben Mishle," by Samuel ha-Nagid; (3) "Tarshish," by Moses ibn Ezra; (4) three translations from the Arabic—"Mibḥar ha-Peninim" and "Tiḳḳun Middot ha-Nefesh," by Solomon ibn Gabirol, and "Mussare ha-Filosofim," by Hunain ibn Isḥaḳ. Isolated proverbs are found in Baḥya ibn Paḳuda's "Ḥobot ha-Lebabot," Abraham b. Hisdai's "Ben ha-Melek weha-Nazir," Ali's "Iggeret Mussar," Immanuel's "Maḥberot," Abraham Gavison's "Omer ha-Shikḥa," and others (comp. Jost's "Annalen," p. 83).

From the above sources a considerable number of proverbs can be cited which may be regarded as being more or less Jewish in character and which are utilized in various ways in Jewish literature. These maxims are quoted, either explicitly or im-

Method of Quotation.

plicitly, as proverbs, with the formulas משל אומר, אמרי, כדאמרי אנשין, מתלא אמר, משל הדיוט אומר, לשנא דברי יתא, ברייתא. The high regard in which proverbs were held is evident from Midr. Cant. 1b: "Scorn not the mashal, for through it thou mayest gain a firm hold upon the Law; like a king who had lost a piece of gold or a pearl, but by means of a wick, which is worth but a trifle, was able to find it again." The formulas מנא הא מילתא, האי קרא הוא, and יש לו מקרא are used to connect proverbs with Biblical passages, although the connection is at times merely mechanical; sometimes a proverbial meaning entirely foreign to it is given to a Biblical passage, as with Lev. xi. 15, את כל־עורב למינו, which is paraphrased as "Like seeks like."

Some Jewish proverbs are found in the New Testament, as אסיא אסי חגרתך (Gen. R. 20b; comp. Luke iv. 23). The proverbs originating in Palestine are generally quoted in the Babylonian Talmud with the phrase במערבא אמרי, or תמן אמרין. Jerusalem is mentioned in Ket. 66b (כדין מתלין מתלא בירשלים); Galilee in B. Ḳ. 52 (דרש האי גלילאה); etc. An aphorism in Yer. Ḳid. 13a is quoted in the name of the millers (הני טחניא אמרין).

The nature of the משלי כובסין ("Kobsin proverbs") is not clear (see Æsop's Fables). A purely Greek proverb is given in the Jerusalem Talmud ("Orient, Lit." viii. 330), and Arabic proverbs are easily recognizable (Steinschneider, "Jüdische Literatur," in Ersch and Gruber, "Encyc." section ii., part 28, p. 374). Jewish proverbs, which are mostly in Aramaic, are restrained and gentle in their satire, and not trivial, like the Arabic proverbs quoted by Freytag, "Proverbia Arabum," iii. 354 (Steinschneider, *l.c.* p. 375). It is indicative of a high level of culture among the Jews, as Dukes correctly observes ("Blumenlese," p. 16), that physical infirmities were seldom ridiculed in their proverbs, as they were among other peoples. The inhabitants of Nehar Pekoda are derided as Abderites; those of Pumbedita and Naresh as thieves (Ḥul. 127a); and those of Maḥoza as "fat-guts" (*ib.* 58b). Many persons have become historical through proverbs, as Ḳamẓa and Bar Ḳamẓa (Giṭ. 55b), Shwilnai (Sanh. 82b), Tobiah and Zigud (Pes. 113; Mak. 11a), Shilo and Johanan (Gen. R. 21b). Among the Biblical personages quoted are Zimri and Phinehas (Soṭah 22), Shechem and Mibgai (Mak. 11a). Garments also furnish comparisons, as in "His girdle is a sign of his poverty" (Ḥul. 108a). Moral lessons are drawn from fables, or the fables themselves are epitomized and quoted: *e.g.*, in Sanh. 106 (the camel which desired grain); Gen. R. 58a (the raven that set fire to its nest); Yalḳ., Tehillim, 767 (the scorpion and the camel).

Puns were popular; *e.g.*, in Palestine when any one married it was said מצא או מוצא (Yeb. 63b; comp. Eccl. vii. 27). Proverbs (כדאמרי אנשי) are often quoted to elucidate difficulties in technical or philosophical problems.

Among proverbial phrases may be mentioned that in Soṭah 47b referring to the "sycophants" (= proud" [Rashi]); Gen. R. 59b, "Thy bread is baked everywhere," equivalent to "Thou wilt find sustenance anywhere"; Ḳid. 16b, "iota as the smallest object"; Yer. Ma'as. Sh. 15b, "to recognize one's bodkin" (*i.e.*, his influence).

The Talmudic "mashal" (proverb) is usually concisely worded; it condenses the sense it has to express into a few clear-cut words. The animal kingdom is frequently drawn upon for illustration, and many of the fables and moralizations drawn therefrom become popular property by repetition, and ultimately are summed up in the form of proverbs. It is to be noted that the Talmudic proverb is generally expressed in concrete form, whereas proverbs in languages other than Hebrew favor abstract expressions. Compare, for instance, Yeb. 45a: נמלא במדי אקבא רקדא ("In Media the camel dances on a basket"), which has the same meaning as the French, "A beau mentir qui vient de loin" ("He who comes from far may lie with impunity"); or B. K. 92a: בהדי היצא לקי כרבא ("Hurt the stalk and you hurt the cabbage"), which corresponds to the German "Mitgegangen, mitgefangen."

The following may be taken as examples of Talmudic proverbs:

Talmudic Proverbs.

Character. The character of a man may be recognized by three things—his cup, his purse, and his anger.

Man and the World. Before a man attains one-half of his desires, death comes.

Youth and Age. He who possesses wisdom is old. Old men for the council, young men for war. When the old demolish, they build; when the young build, they destroy.

Fortune and Misfortune. Fortune is a wheel which revolves with speed. The stars in heaven weep with him who weeps by night. Three kinds of men cause their own misfortunes: those who lend money without witnesses [without taking a receipt]; those who are ruled by their wives; and those who go into slavery by their own will. And who are these [latter]? Those who give their whole property to their children while they themselves are still in the flesh.

Wealth and Poverty. Whoso enjoyeth his riches is rich. Poverty runs after the poor, and wealth after the wealthy. [Comp. Matt. xxv. 29: "For unto every one that hath shall be given."] Only the ignorant man is really poor.

Wisdom and Folly. A wise man is greater than a prophet. He who learns from every one is wise.

Piety and Virtue. Moral transgressions are worse than ritual transgressions. Prayer without devotion is like a body without soul.

Sin and Vice. Sinful thoughts are worse than sinful deeds. The eye and the heart are agents of sin.

Passion. Evil inclination is at first slender as a spider's thread, and then strong as a rope. The greater the man, the more violent his passion.

Self-Knowledge. Adorn thyself before thou undertakest to adorn others.

Moderation. When wine enters in, the secret slips out. He who can digest barley-bread must not eat wheat-bread.

Modesty. Wantonness [leads] to hell, modesty to paradise.

Work. The famine lasted for years, but it did not enter the houses of the working men. Better to be a servant in the temple of an idol than to take alms.

Learning. Learning is better than sacrifice. Learning is better than priesthood or kingship. Learning promotes peace in the world. If thou hast acquired knowledge, what dost thou lack? If thou lackest knowledge, what hast thou acquired? A bastard with learning is better than a high priest with ignorance. The sage who teaches not is as the myrtle in the desert.

Teaching the Young. The teacher deserves the name of father more than does the parent. A blow with the tongue which goes to the heart is better than many stripes.

Man and Wife. [On woman in rabbinical literature see "Mittheilungen der Gesellschaft für Jüdische Volkskunde," i. 31, note 8.] If thy wife is short, stoop and whisper into her ear. Whoso remaineth unmarried deserveth not the name of man, for it is written: "Man and woman created he them, and he called their name man."

Parents and Children. Whoso striketh his son that is grown driveth him to sin.

Benevolence and Friendship. Thou shalt be measured with the same measure with which thou measurest. [Comp. Matt. vii. 2.] Love him who showeth thee thy faults more than him who only praiseth thee.

Gratitude. Cast not stones into the well from which thou hast drunk.

Philanthropy. Benevolence is better than sacrifice. Even the bird in the air knoweth the niggard. The beggar doth more for the giver than the giver for the beggar [comp. "It is more blessed to give than to receive"]. Who practiseth friendship entertaineth God Himself.

Pride and Humility. If thou spittest into the air, thy spittle will fall on thine own face. Pride is a mask for faults.

Insult and Injury. If one in a family has hanged himself, say not to them, "Hang up the fish," for this might be deemed an allusion. Be persecuted rather than persecute.

Contention. It was said in Palestine: "Whoso first desisteth from strife is of good family." A quarrel is as a leak in a pail, which ever increases.

Anger and Mildness. Patience ["matun"] is worth 200 ["matan"] dinars.

Speech and Silence. A word is worth one dinar, silence is worth two. Like a bee, a word has honey in its sting.

Slander. The tongue of slander kills three: him who is slandered, him who slanders, and him who listens.

Lying and Truthfulness. A lie has no feet. Truth is the seal of God.

Seemliness. Eat and drink according to thy means; dress above thy means. Three things are good in small measure, but not in large: leaven, salt, and a refusal [in accepting attentions].

Self-Criticism. The Jews give both to build the Temple and to make the golden calf. Israel is compared to the stars of heaven and to the dust of earth: if it rises, it rises to the stars, and if it falls, it falls even to the dust. The true Jew is distinguished for three qualities: sympathy, modesty, and benevolence.

Death. So live that people may speak well of thee at thy grave. The just needs no memorial, for his deeds are his monument.

Aramaic Proverbs.

The Talmud contains a large fund of genuine world-wisdom in the form of Aramaic proverbs and popular sayings. They touch the whole round of human existence; the home, the family, society, as well as all the circumstances of the individual, are treated of with a keen knowledge of life and life's experiences. Cities and countries, as well as personages both Biblical and non-Biblical, are made the subjects of popular sayings. Those that follow certain callings are also favorite subjects of these utterances, as, for instance, weavers and wool-carders; all revealing incidentally curious little points of information concerning the manners and customs, local happenings and circumstances, of those days in Babylonia and Palestine.

A proverb is frequently adduced in proof or attestation of some special teaching—and this not exclusively in haggadic portions of the Talmud; and it is not unusual even for a halakic discussion to be decided by the quotation of some popular saying, or for a lengthy religious controversy to be finally ended by the citation of some terse and appropriate maxim of daily life. There are traces of small collections of such sayings in the Talmud itself, as, for instance, in B. Ḳ. 92b, 93a, and Yeb. 118b. Some proverbs, moreover, possess value as proffering etymological explanations of words the meanings of which have become obscure. Some, and especially such as are paralleled in the New Testament, were no doubt exceedingly frequent in the mouths of the people long before the writing down of the Talmud. Those which refer to historical personages may be approximately fixed as to their date, but these, of course, are in the minority. The language in which all of these are couched is the eastern Aramaic dialect, which about the year 500 was spoken in the upper Euphrates and Tigris lands.

J. M. Gr.

Comparative Use.

To the student of comparative proverbial literature the study of the Aramaic sayings and proverbs should yield rich results. Very many of them are encountered in some form in other languages, and many more have been adopted verbatim. The following may serve as examples:

אסא דקאי ביני חילפי, אסא שמיה ואסא קרו ליה (Sanh. 44a; "A myrtle is called a myrtle, and is a myrtle, even when growing among ferns"); compare "Il mirto e sempre mirto benche sia l'ortichi."

חמרא אפילו בתקופת תמוז קרירא ליה (Shab. 53a; "The ass freezes, even in the month of Tammuz"); compare "Chi e destinato a gelare gela del mese d'Agosto."

לאו עכברא גנב אלא חורא גנב (Giṭ. 45a; Kid. 56b; "Not the mouse is the thief, but the mouse's hole").

פרצה קוראה לגנב ("Opportunity makes the thief"); compare "Le trou invite le larron" and "Occasio facit furem."

קרחא בביתיה פרדשכא ליהוי (Meg. 12b; "Even the weaver is a ruler in his own house"); compare "Chacun se tient fort sur son fumier" and "My house is my castle."

תרי קבי דתמרי, חד קבא דקשייתא וסריח (Yoma 79b; "Two kabs of dates, one kab of stones"); compare "Two baskets of dates, one basket of stones."

J. SR. L. Lew.

The following proverbs in Judæo-German are still current in eastern Europe:

God and the World. None has ever lost aught to God.
God waits long, but pays with interest.
God strikes with one hand and heals with the other.
Man strives and God laughs.
Whom God would regale, man can not quail.
If thou intend a thing, God will help thee.
God gives naught for nothing.
One path leads to paradise, but a thousand to hell.
Better to receive from God by the spoonful than from man by the bushel.
The world can be changed by neither scolding nor laughing.
A man can bear more than ten oxen can draw.
God forbid that we should experience all that we are able to bear.
Ten enemies can not do a man the harm that he does to himself.
A man can eat alone, but not work alone.
Comrades are needed both for joy and for sorrow.
Better a fool that has traveled than a wise man who has remained at home. [Compare "Mittheilungen der Gesellschaft für Jüdische Volkskunde," i. 30, and Benfey, "Pantschatantra," ii. 6, No. 21.]
A fool bringeth sorrow. [Compare *ib.* ii. 2, No. 8.]
Everything in one is nowhere found.
If folk knew what others intended for them, they would kill themselves.
To know a man you must ride in the same cart with him.

Man and Woman. [Compare "Mittheilungen," i. 31.] The wife exalteth her husband and casteth him down.
Give thine ear to all, thy hand to thy friends, but thy lips only to thy wife.
A man without a wife is like a "lulab" without "etrog."
A third person may not interfere between two that sleep on the same pillow.
Women persuade men to good as well as to evil, but they always persuade.
Women refrain from reproving the tailor when he sews shrouds for them.
Women must be led to the "ḥuppah," but they run to the divorce.
Fools generally have pretty wives.
Grace is worth more than beauty.
Love tastes sweet, but only with bread.

Family Life; Parents; Children. Small children, small joys; large children, large annoys.
There is no bad mother and no good death.

When the mother dies the neighbors ascertain how many children she had.
Parents may have a dozen children, but each one is the only one for them.
A boy, a blessing. [See "Mittheilungen," i. 39, and Benfey, *l.c.* ii. 51: "A girl has been born; a great care," etc.]
A married daughter is as a piece of bread that is cut off.
A father supports ten children, but ten children do not support one father.
The mother-in-law and the daughter-in-law do not ride in the same cart.
Money. Though money has a dirty father, it is regarded as noble.
A golden nail drops from a golden cart.
He who saves is worth more than he who earns.
If thou borrowest money, thou dost purchase thee an enemy.
Shrouds have no pockets.
The way most valued leads to the pocket.
In hell an ox is worth a groschen, but no man has that groschen.
The poor are ever liberal.
He that is sated believes not the hungry.
If a poor man eat a chicken, either he is sick or the chicken was sick.
He that hath "me'ot" [hundreds] hath "pe'ot" [opinions].
Self-Criticism. Before the Jew goes to market he buys everything cheap [optimism].
If a Jew breaks a leg, he says, "Praised be God that I did not break both legs"; if he breaks both, he says, "Praised be God that I did not break my neck."
When a Jew is hungry, he sings; when the master [Polish nobleman] is hungry, he whistles; when the peasant is hungry, he beats his wife.
Every Jew has his own Shulḥan 'Aruk.
If the Jew be right, he is beaten all the more.
The master [nobleman] thinks of his horse and dog, the Jew of his wife and child.
If only two Jews remained in the world, one would summon to the synagogue and the other would go there.
Fate. Intelligence is not needed for luck, but luck is needed for intelligence.
When luck fails, the ducat loses worth.
If I can not do as I will, I would rather sit still.
Dowries and inheritances bring no luck.
Nothing is so bad but that good may come of it.
He who rejoices in his neighbor's good fortune will prosper.
He with whom luck plays the game hits the mark without his aim.
Life and Death. The angel of death always finds an excuse.
Better ruined ten times than dead once.
No man dies before his time.
Every man knows that he must die, but no one believes it.
Better a noble death than a wretched life.

The following proverbs are from earlier Judæo-German literature (compare "Mittheilungen," ii. 5–22; Glückel of Hameln, pp. 44, 47; Emden, "Dibre Emet we-Shalom," p. 16):

He often gives counsel who has none himself.
The rope drawn too taut is apt to break.
As if a fried pigeon had flown into his mouth.
Thou coverest shame with fig-leaves.
The churl should not ride the king's horse.
Where there is nothing the emperor loses his power.
Parsimony enriches not, nor does benevolence impoverish.

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J. M. Gr.

PROVERBS, BOOK OF: One of the Ketubim, or Hagiographa, belonging to the group of "Ḥokmah," or "Wisdom" books. The Masoretic superscription to the first and twenty-fifth chapters is "Proverbs of Solomon" ("Mishle Shelomoh"; and so in the subscription to the book in the Alexandrian and Sinaitic Greek MSS.); but in the Greek and in later Jewish usage (and in the A. V. and R. V.) the book is entitled simply "Proverbs" ("Mishle"). The longer title belonged originally to the central collection of aphorisms, x. 1–xxii. 16, and to xxv.–xxix., and may have been extended early to the whole work, but the shorter form became the predominant one, as, indeed, there are other titles to certain sections (xxii. 17, xxx. 1, xxxi. 1). It is uncertain whether or not the name "Wisdom" (or "All-Virtuous Wisdom"), common in early Christian writings (Clement of Rome, "Corinth," i. 57; Eusebius, "Hist. Eccl." iv. 22 *et al.*), was of Jewish origin; the designation "Book of Wisdom" in the Talmud (Tosef., B. B. 14b) may be a descriptive term and not a title, and the citation of Job xxviii. 12 ("But where shall wisdom be found?") at the beginning of the Midrash merely indicates that the book belongs in the Ḥokmah category.

Title and Divisions.

The following divisions of the book are indicated in the text: (1) A group of discourses on the conduct of life (i.–ix.), comprising the praise of wisdom as the guide of life (i.–iv.); warnings against unchaste women (v.–vii.; with three misplaced paragraphs, vi. 1–19, against certain social faults); the description of wisdom as the controller of life and as Yhwh's companion in the creation of the world (viii.); and a contrast between wisdom and folly (ix.; with a misplaced collection of aphorisms, ix. 7–12). (2) A collection, or book, of aphoristic couplets (x. 1–xxii. 16). (3) Two small groups of aphoristic quatrains (xxii. 17–xxiv. 22 and xxiv. 23–34). (4) A second collection of couplets (xxv.–xxix). (5) A miscellaneous group of discourses and numerical aphorisms (xxx.–xxxi.), mostly in tetrads: reverent agnosticism (xxx. 1–4); certainty of God's word (5–6); a prayer (7–9); against slandering a servant (10); against certain vices and errors (11–33); a code for a king (xxxi. 1–9); a picture of a model housewife (10–31). These divisions, various in form and content, suggest that the book was formed by the combination of a number of booklets.

The ascription of the book to Solomon, in the titles and in tradition, is without valid foundation. In the Prophets and Psalms titles are admittedly not authoritative—they are based on the feeling or guesses of late scribes, not on documentary evidence—and they can not be more trustworthy here.

Not Solomonic.

The elaborate heading to the section xxv.–xxix. ("Proverbs of Solomon Edited by Scholars of Hezekiah's Court") is paralleled by the superscriptions to some of the Psalms (li., lix., lx.), which are manifestly untrustworthy. Hezekiah's time may have been chosen by the author of this heading because he regarded the collection xxv.–xxix. as later than x.–xxii. 16, and therefore to be referred to the Augustan age of Hezekiah, which followed the golden age of David and Solomon. But there is no proof that the age of Hezekiah was Augustan; on the contrary, it was a period of conflict, and the work of editing and combining did not begin till a century or two later. Moreover, as is pointed out below, the thought of the Book of Proverbs is as alien to the Hezekian as to the Solomonic age.

In the first place, there is no trace in the book of the religious problems and conflicts of the pre-exilic period. The Prophets, from Amos to Ezekiel, are in deadly fear of foreign cults, and testify, during this whole period, that Israel is more or less given over to the worship of other gods than YHWH and to idolatry. The polemic against such infidelity is the dominant note of the prophetic preaching down to the latter half of the sixth century. But in Proverbs there is not a word of all this. Monotheism is quietly taken for granted. There is no mention of priests or prophets (the word "vision" in xxix. 18 is a clerical error); the sacrificial ritual is almost completely ignored. Throughout the literature till the time of Ezra the national interest is predominant; here it is quite lacking—the name Israel does not occur. The religious atmosphere of the book is wholly different from that which characterizes Jewish thought down to the end of the fifth century.

Wisdom.

In no point is the change more noticeable than in the attitude toward wisdom. The wisdom of the pre-Ezran Old Testament writings is shrewd common sense and general keen intelligence (II Sam. xiv.; I Kings iii.); and because it was controlled by worldly considerations it was looked on with disfavor by the Prophets as not being in harmony with the word of God as they understood it (Jer. viii. 9, ix. 23; Ezek. vii. 26). In Proverbs it stands for the broadest and highest conception of life, and is identified with the law of God. Yet it is the utterance of sages, whose counsel is represented as the only sufficient guide of conduct (i.–iv., xxii. 17–21). The sages do not employ the prophetic formula "Thus saith the Lord" or appeal to the law of Moses; they speak out of their own minds, not claiming divine inspiration, yet assuming the absolute authoritativeness of what they say—that is, they regard conscience as the final guide of life. While the contents of the book are various, parts of it dealing with simple, every-day matters, the prevailing tone is broadly religious: God is the ruler of the world, and wisdom is the expression (through human conscience) of His will. In one passage (viii.), animated by a fine enthusiasm, wisdom is personified (almost hypostatized) as a cosmic force, the nursling of God, standing by His side at the creation of the world (comp. Job xxviii.; Wisdom of Solomon vii.). This conception, foreign to the pre-Ezran Old Testament thought, suggests the period when the Jews came under Greek influence.

No Immortality or Messiah.

The theology of Proverbs is the simplest form of theism. The individual man stands in direct relation with God, needing no man or angel to act as mediator (comp. Job v. 1, xxxiii. 23). No supernatural being, except God, is mentioned. Salvation lies in conduct, which is determined by man's will. Men are divided into two classes, the righteous and the wicked: the former are rewarded, the latter punished, by God; how one may pass from one class into the other is not said. Reward and punishment belong to the present life; the conception of the underworld is the same as in the body of Old Testament writings; there is no reference to ethical immortality (on xi. 7 and xiv. 32 see the commentaries). Wickedness leads to premature death (v. 5, ix. 18, *et al.*); wisdom confers long life (iii. 16). Doubtless the authors, pious men, observed the national sacrificial laws (xv. 8), but they lay no stress on them—they regard conduct as the important thing. The book contains no Messianic element. The description in xvi. 10–15 is of the ideal king, who is controlled by the human law of right (in contrast with the delineations in Isa. xi. 1–5, xxxii. 1, 2; Zech. ix. 9). This attitude may point to a time when there was a lull in the general Messianic interest (about 250–200 B.C.), but it is satisfactorily accounted for by the supposition that the sages, concerned with the inculcation of a universal code of life, took little interest in the popular hope of a restoration of national independence.

Proverbs bears witness, especially in the first and the third division, to the existence of some sort of organized higher instruction at the time when it was composed. The frequent form of address, "my son," indicates the relation of a teacher to his pupils. There is no information regarding regular academies before the second century B.C. (from Antigonus of Soko onward), but it is probable that those that are known did not spring into existence without forerunners. The instruction in such schools would naturally be of the practical ethical sort that is found in Proverbs (on the "mashal" form here adopted see PROVERBS). The book has been always highly valued for the purity and elevation of its moral teaching. Not only are justice and truthfulness everywhere enjoined, but revenge is forbidden (xxiv. 17), and kindness to enemies insisted on (xxv. 21). The conception of family life is a high one: monogamy is taken for granted; children are to honor parents, and parents to be the guides of children; an honorable position is assigned the wife and mother. Infidelity on the part of a married woman is denounced at length (v., vii.), and the youth is repeatedly warned against the "strange woman," that is, the unchaste wife of another man. There are many maxims relating to thrift and economy (vi. 1–11, xxvii. 23–27, *et al.*). Excess is denounced, and self-control and temperance enjoined. The motive urged for well-doing is well-being, success, and happiness. In so far the ethical system is utilitarian, but the success presented as a goal, while sometimes merely material (xi. 15; xviii. 2, 18, *et al.*), rises at other times to the height of an ideal conception of a happy life (iii., viii.). In this higher sense the utilitarian view approaches the idea of a life devoted to humanity, though this idea is not definitely expressed in Proverbs.

Date.

The characteristics described above point to the post-Ezran period as the time of origination of the book; to this period alone can be referred the tacit recognition of monotheism and monogamy, the absence of a national tone, and the marks of a developed city life. These traits are reproduced in Ben Sira (B.C. 190), the similarity of whose thought to that of Proverbs is obvious. But this latter is made up of different parts that appear to be of different dates. From a comparison of thought and form the following conclusion may be regarded as probable: The earliest collections (about the year 400) were the aphorisms contained in x.–xv., xvi.–xxii. 16, xxv.–xxvii., and xxviii.–xxix., from which later editors formed the two booklets, x.–xxii. 16 and xxv.–xxix. (350–300). A little later came the collection of more elaborate quatrains, xxii. 17–xxiv., and, toward the middle of the third century, the sustained discourses of i.–ix. The latest section, probably, is xxx.–xxxi., and the whole may have been edited not long before the year 200. These dates are approximate, but it seems reasonably certain that the book is later than the year 400 B.C. On the objection made to its canonization see BIBLE CANON (§ 11); on the text and versions see the commentaries. In the Septuagint the order of subsections in the third, fourth, and fifth divisions is as follows: xxii. 17–xxiv. 22; xxx. 1–14; xxiv. 23–34; xxx. 15–33; xxxi. 1–9; xxv.–xxix.; xxxi. 10–31. Whether this divergence from the Hebrew order is due to accident, or to caprice, or to an original difference of arrangement, it is hardly possible to say.

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T.

PROVERBS, MIDRASH TO: Haggadic midrash to Proverbs, first mentioned, under the title "Midrash Mishle," by R. Hananeel b. Ḥushiel (first half of the 11th cent.) as quoted in "Mordekai" on B. M. iii. 293. Nathan of Rome calls this midrash "Agadat Mishle" ("'Aruk," *s.v.* נקד). It was, besides, called erroneously "Shoḥer Ṭob" (ed. Zolkiev, 1800; Benjacob, "Oẓar ha-Sefarim," p. 302, Nos. 449–451). The midrash has not been preserved entire; for there are no comments whatever on several chapters, *e.g.*, on iii., vii., and xviii., and others have been annotated only in part. The editor of the Yalkuṭ used some portions of this midrash which are now missing, although it may be assumed that not all the sentences which he included in his work with the statement that they were taken from this midrash were really a part of the Midrash Mishle which he had at hand (comp. Buber, "Midrash Mishle," Introduction, p. 5b).

Form.

This midrash is different from all the other haggadic midrashim in that its interpretations approach the simple exegesis then in vogue, being brief and free from the prolixity found in the other midrashim, so that this work is in the form of a commentary rather than in that of a midrash. The interpretations follow immediately upon the words of the text, without the introductory formulas found in the other midrashim, "as Scripture says," or "Rabbi N. N. began"; the latter formula, however, occurs at the beginning of the midrash. The editor of the midrash drew upon the Mishnah, Tosefta, Mekilta, Sifre, Pesiḳta de-Rab Kahana, Abot de-Rabbi Natan, Bereshit Rabbah, Wayiḳra Rabbah, Ecclesiastes Rabbah, Canticles Rabbah, and the Babylonian Talmud. But he does not seem to have known anything about the Palestinian Talmud, since he does not quote from it. The editor was therefore probably a Babylonian, although this can not be definitely decided.

The exact time at which the editor lived can not be determined. Zunz holds ("G. V." p. 268) that the midrash was compiled in the middle of the eleventh century; but this is dubious inasmuch as it is mentioned by name by Hananeel and Nathan, both of whom lived in the first half of that century. Buber thinks that the midrash was compiled as early as the eighth century, since quotations from it are found, though not with references to the source, at the end of the "Halakot Gedolot" and in the "Seder R. Amram," 12b. Although the midrash contains comparatively few legends, myths, or parables, it has many interesting sentences for which no parallel exists in the other midrashim. For instance, the four riddles which the Queen of Sheba propounded to Solomon (Buber, *l.c.*, p. 20b) are found in no other extant midrash, but they correspond to the first four of the nineteen riddles mentioned in the manuscript Midrash ha-Ḥefez (comp. S. Schechter in "Folk-Lore," 1890, p. 353).

Manuscripts and Editions.

Aside from the manuscripts mentioned by Buber (pp. 14b–15a), there is one of the Midrash Mishle in the library of the Jewish Theological Seminary of America (p. 5, 1018, fols. 25a–48b). This manuscript, which includes only chapters i. to xvi., corresponds in many passages with the Constantinople edition. In xiv. 34 (ed. Buber, p. 39b) it has "Meṭaṭron" instead of "Michael," as in the printed editions. If this reading is the original one, it would confirm the assumption that the editor was a Babylonian, since the name "Meṭaṭron" occurs only a few times in the Palestinian sources, the name "Michael" being found instead (*e.g.*, Targ. Yer. on Ex. xxiv. 1 has "Michael," while Sanh. 38b has "Meṭaṭron").

The first edition was issued at Constantinople without date; the second, at Venice in 1547. Apart from these two, eight other editions have been issued (comp. Buber, Introduction, p. 16a). The latest and best edition is that by Buber (Wilna, 1893), with an introduction and notes. The Midrash Mishle has been translated into German by August Wünsche (Leipsic, 1885).

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W. B. J. Z. L.

PROVIDENCE (*πρόνοια*): The term occurs only in the Apocryphal books (Wisdom xiv. 3, xvii. 2), and has no equivalent in Biblical Hebrew, the later philosophical writers employing "hashgaḥah" as a translation for the Arabic "'inayah." "Providence" is employed to connote (1) God's "actio æterna" (His foreknowledge and His dispositions for the realization of His supreme will [*πρόγνωσις* and *πρόθεσις*]), and (2) God's "actio temporis" (His power to preserve and to control the universe and all that is therein). Most theologians use the term solely in the latter sense, to which, therefore, the following discussion is confined.

Two Senses of the Term.

The doctrine of the providential care and government of the world is found among non-Jewish and, perhaps, non-monotheistic authors (comp. Cicero, "De Natura Deorum," ii. 30 *et seq.*; Seneca, "De Providentia"). Socrates argues that a beneficent providence is manifest in the construction of the human organs (Xenophon's "Memorabilia," i. 4, § 2). The faith in providence, Yhwh's all-sustaining and directing care, more especially manifest in His relations to His people Israel, is variously, but always clearly, expressed in Hebrew Scriptures. Though nowhere presented in coherent systematic form, the Biblical belief in providence reflects the spontaneous religious consciousness of humble and confident believers rather than the reasoned deductions of strenuous thinkers.

Disregarding questions concerning chronological sequence, and other questions involved in the critical school's assumption of an evolutionary process in Israel's religion, the following collection of Biblical statements will serve to illustrate the views of Scripture on providence:

From heaven the Eternal looks down; He sees all the sons of man (Ps. xxxiii. 13, 14). In the heavens the Eternal has His throne, but His government encompasses all (Ps. xi. 4). God's realm embraces all the worlds (eons), still His rule extends over every generation (Ps. cxlv. 13). God is King (מלך) and Shepherd (Ps. xxiii. 1). God is the Record-Keeper (Ps. cxxxix. 16). Nature is constantly the object of divine sustaining solicitude, and always under divine direction (Job xxxvi. 27, xxxviii. 25; Isa. xl., xli.; Jer. xxxiii. 31-35; Ps. lxvi. 8 *et seq.*; civ. 13, 29, 30; cxlvii. 14–18). God provides food in due season for all (Ps. cxlv. 16). Man is uninterruptedly under divine care (Ps. xxii. 10; Job xiv. 5). God directs the course of human affairs, the fate and fortune of the peoples (Ps. xxxvii. 5, xlvi. 10, lxvi. 7, xci. 1–7, civ. 13-16; Prov. xvi. 4; Dan. ii. 21, iv. 14; Isa. x. 5–10; Jer. v. 24, xviii. 7–8; Job xxxvii. 2–7; Amos iv. 7).

In the life of the Biblical heroes the reality of this divine guidance and protection is prominently brought out (Gen. xxiv. 7; xlviii. 4, 15, 20). But it is Israel that is eminently the beneficiary of divine solicitude, witnessing in its own fortunes God's providence (comp. Deut. xxxii.). Essentially interwoven with the Biblical doctrine of the Messianic kingdom is the thought that the providence of God, the Ruler, is effective in the conflicts and relations of the various peoples. A necessary corollary of this faith in providence was the optimism which characterizes the Biblical world-conception. Evil was either caused by man, who had the freedom of choosing, or was disciplinary and punitive; in either case it served the end of divine providence. The sinner was, perhaps, the dearest object of divine watchfulness and love (see Optimism and Pessimism). The simple faith of the Biblical writers never stopped to inquire how providence and human freedom could be shown to be congruous.

Talmudic Views.

The position of the Tannaim and Amoraim is not essentially different from that taken in the Biblical books. Their opinions may be gathered from scattered homiletical and exegetical comments, from parables and anecdotes; but no systematic presentation may be reconstructed from these detached observations of theirs. The following quotations may throw light on the underlying theology: All that God does is for a good purpose (Ber. 60b). According to R. Akiba, every event is predetermined, though liberty is given. The world is judged in goodness, yet the decision is rendered in accordance with the predominating character of man's conduct (Ab. iii. 24; Ab. R. N. xxxix.). All is determined and all is finally made plain. Even in the seeming irrationality of the prosperity of evil-doers and of the suffering of the righteous, God's purpose is effective (Ab. iii. 16; Yoma 86b). God is pictured as making ladders, on which He causes some to ascend and others to descend; in other words, God is the Arbiter of men's fate and fortune (Lev. R. viii.; Gen. R. lxviii.; Pesiḳ. 11b; Midr. Shemu'el, v.; Tan., Bemidbar, 18). Moses, praying for insight into God's ways, learns why evil-doers prosper and the righteous suffer (Ber. 7a). God protects Palestine and, on its account, all other lands also. He guards Israel and other nations as well (Sifre, Deut. 40). None may wound a finger unless it be so decreed above (Ḥul. 7b).

God's protection is not like that extended by man to man. Royal servants watch in the streets over the safety of the king in the palace. God's servants remain in their houses while He, the King, watches over them from without (Men. 33b; 'Ab. Zarah 11a, with reference to the mezuzah). God's providential care is especially extended to those that "go down the sea in ships," to travelers in the desert, and to those that are recovering from illness (Jellinek, "B. H." i. 110). Rain and the miracle of human birth are often adduced as evidences of divine providence (Ta'an. 2; Lev. R. xiv. 2–3). Serpents, lions, even governments, work harm only under God's decrees (Eccl. R. x. 11). Deut. xxxi. 15 is invoked to prove that man's physical condition and moral and mental qualifications are predetermined by providence before birth, though freedom of choice is allowed to him (Tan., Piḳḳude; Yalḳ. ii. 716). The actions of the leaders in history were predetermined in God's council at Creation ("B. H." i. 1; Pirḳe R. El. xxxii.).

In the Liturgy.

The old prayers affirm this doctrine; God's creative activity is uninterrupted (so in "Yoẓer Or": "He creates anew every day the works of the beginning"). His governing providence is manifest in Israel's history (see Ahabah Rabbah). He helps and sustains the living, resurrects the dead, supports the falling, heals the sick, delivers the captive (second benediction of the Shemoneh 'Esreh). In the New-Year liturgy (Rosh ha-Shanah, Netanneh Toḳef) God's kingship ("malkuyot") is especially emphasized, as well as His predetermination of the fate of individuals and nations—a conception occurring also in a baraita, Beẓah 15b, 16a, with reference to man's sustenance and nourishment. God's wise foresight is manifest even in the creation of the wind, which makes profitable man's labor in plowing, hoeing, planting, harvesting, and mowing (Pesiḳ. 69a; Lev. R. xxviii. 2). God provides food for every man (Lev. R. xiv. 2).

As in the Bible, in the Talmud the moral liberty of man and God's providential rulership are taught together, without further endeavor to show their compatibility. "Everything is in the control of God save the fear of God" (Ber. 33b; Meg. 25a; Niddah 16b).

If the doctrine was, for the Talmudists, partly the expression of spontaneous religious feeling, partly the result of their labored exegesis of Biblical passages, Philo's presentation is that of the trained, systematic thinker. God being the benevolent author of the world, He must continue to exercise providential care over the whole and every part of it, for it is natural for parents to provide for their children ("De Opificio Mundi," § 61). God holds the reins of the cosmos by an autocratic law ("De Migratione Abrahami," § 33). He is the "archon of the great city, the pilot who manages the universe with saving care" ("De Confusione Linguarum," § 33). In the exercise of this providential care God's goodness is poured forth with unrestricted lavishness ("De Allegoriis Legum," i. 13). His judgments are tempered with mercy ("Quod Deus Sit Immutabilis," § 16). The recipients of God's bounties being of limited capacity, God measures His gifts accordingly ("De Opificio Mundi," § 6).

Philo does not conceal the objections to the faith in providence. He endeavors to meet them, more especially in a treatise entitled "De Providentia" (see Drummond, "Philo Judæus," ii. 58). The existence of pain he endeavors to explain on the ground that God can not be held to be its author in all cases, as well as on the ground that often evil is good in disguise. Evil is prophylactic at times, disciplinary at others. Men who are righteous in our eyes may perhaps be sinners, and deserving of punishment (Drummond, *l.c.*).

Views of the Philosophers.

The rise of Islam and the disputes engendered in its household concerning predestination and free will had the effect of stimulating Jewish thinkers in the Middle Ages to make a more profound analysis of the doctrine. How was human liberty reconcilable with God's foreseeing, foreknowing, omnipotence? The question constituted the crux of their disquisitions. Saadia discusses it in the fourth chapter of his "Emunot we-De'ot." Arguing that God's knowledge of things does not necessarily result in their reality and existence, Saadia proceeds to maintain that God's prescience is due to His knowing the ultimate outcome of human conduct, though it is not He that brings it about. But in a case in which God wills that a certain one be killed and employs another as the instrument of His will, is the murderer to be accounted responsible or not? Saadia would have the murderer adjudged accountable. He might have refused to do the act, in which case God would have employed other means to bring about the death of the sinner. The weakness of Saadia's argumentation is apparent.

Judah ha-Levi conceives of divine providence as, in the main, divine government, and before showing that it and human freedom are mutually consistent, he denounces fatalism, largely by an appeal ad hominem exposing the inconsistencies of the fatalists. He agrees that, in the last analysis, all things are caused by God, but that they are not necessarily directly so caused; in many cases God is a remote cause. To the class of secondary or intermediate causes human free will belongs; it is not under constraint, but is at liberty to choose. God knows what a man's ultimate choice will be, but His knowledge is not the cause of a man's choice. In relation to man, God's prescience is accidental, not causative ("Cuzari," v.).

Abraham ibn Daud, in writing his "Emunah Ramah," purposed to reconcile the existence of evil with the providence of God. Evil can not be caused by God, who is benevolent ("Emunah Ramah," ed. Weil, p. 94). God produces only reality and positivity. Evil has no positive existence; it is the negation of good. As such, it has no author. God and matter are at opposite poles. God is absolute essence. Matter is non-existence; it is the cause of all imperfection. Some imperfections, however, are not evils. God's providence manifests itself in that every creature is endowed with that degree of perfection which corresponds to its nature. Seeming imperfections apparent in certain individuals are seen to be perfections in view of the larger ends of the community: for example, some men are born with limited mental capacities in order that they might profit society by their manual labor. In reference to man's freedom of will in its relation to providential prescience, Abraham ibn Daud assumes —in view of his introduction of the concept of potential possibilities—that God Himself has left the outcome of certain actions undecided, even as regards His own knowledge, that man's will might have the opportunity to assert itself in freedom. As an Aristotelian, Ibn Daud is, in this as in many other positions, the precursor of Maimonides.

Views of Maimonides.

In Maimonides' "Moreh," part iii., a lengthy exposition of providence is found. He rejects the view of providence entertained by the Epicureans, according to whom accident rules all. Next he criticizes Aristotle's theory, which assigns providence to the lunar sphere and almost excludes it from the sublunar sphere. Providence has no care for individuals, only for the species. The Aristotle against whom Maimonides here wages battle is the pseudo-Aristotelian author of "De Mundo." In the "Ethica Nicomachea" passages are found that plead for the recognition of a special ("hashgaḥah peraṭit") as well as a general ("hashgaḥah kelalit") providence. Again, Maimonides disputes the position of the Ash'ariyyah (fatalists), according to whom all is determined by God's will and power, necessarily to the complete exclusion and denial of freedom of human action. Next he takes up the theory of the Motazilites, who, on the one hand, refer everything to God's wisdom, and, on the other, attribute freedom of action to man. His objection to their doctrine arises from their failure to recognize that it involves contradictory propositions.

Maimonides then proceeds to expound the theory of the Jewish religion. Man is free and God is just. Good is given man as a reward, evil as a punishment. All is adjusted according to merit. Providence, practically, is concerned only about man. The relation of providence is not the same to all men. Divine influence reaches man through the intellect. The greater man's share in this divine influence, the greater the effect of divine providence on him. With the Prophets it varies according to their prophetic faculty; in the case of pious and good men, according to their piety and uprightness. The impious are become like beasts, and are thus outside the scope of providence. God is for the pious a most special providence.

God's Prescience.

God's prescience is essentially unlike any knowledge of ours. His knowledge comprehends all, even the infinite. God's knowledge does not belong to time; what He knows, He knows from eternity. His knowledge is not subject to change; it is identical with His essence. It transcends our knowledge. God knows things while they are still in the state of possibilities; hence His commands to us to take precautions against certain possibilities (*e.g.*, placing a guard around the roof, etc.). Maimonides' theory has been well described (Muller, "De Godsleer der Joden," p. 151, Gröningen, 1898) as showing that man knows what liberty is better than what providence is. Maimonides' theodicy, which culminates in the assertion that as evil is negative and privative, God can not be its author—that, in fact, it has no author—is certainly mere sophistry and word-juggling (Maimonides, "Dalalat al-Ḥa'irin," iii. 17 *et seq.*; see also "Yad," Teshubah, v.).

For the theories of Joseph Albo and Levi ben Gershon see the former's "'Iḳḳarim" (iv. 1) and the latter's "Milḥamot Adonai" (iii. 2). For Baḥya ben Joseph's view see his "Ḥobot ha-Lebabot" (iii. 8). Modern Jewish theology has not advanced the subject beyond Maimonides. In catechisms, of whatever religious bias, the doctrine of providence is taught as well as the moral responsibility of man.

It may be worth noting that, according to Josephus, one of the points in controversy among the Pharisees, the Sadducees, and the Essenes was the adoption or rejection of the doctrine of providence ("Ant." xviii. 1, § 2).

E. C. E. G. H.

PROVIDENCE. See RHODE ISLAND.

PROVINS: French town, in the department of Seine-et-Marne. Jews were settled there as early as the twelfth century. Thibaut, Count of Champagne, made an agreement with Provins in 1230 in which he reserved to himself all rights over the Jews of the town. In 1298 or 1299 Hagin, a Jewish resident of the town, was commissioned to deposit in the hands of the royal officials the proceeds of the taxes paid by his coreligionists of the bailiwick of Troyes. In 1301 Simonnet and Vivant, sons of Simon the Jew, sold to Perronelle, widow of Jean de Joy, goldsmith, for the sum of 21 livres of the currency of Tours, one-half of a piece of land situated in the Jewish quarter of Provins, above the Porte Neuve, and bordering on an estate belonging to the Jew Hagin Dalie. A document of 1313 mentions the sale by Maitre Pierre d'Argemont, clerk, for the sum of 400 livres (Tours currency), of a house which had belonged to the Jews Josson de Coulommiers and his son Croissant, adjoining the enclosure of the chateau and surrounding the Jewish school. The following are noteworthy among the names of Jews of Provins: Abraham, Molin, Haquin, Samuel Courtoiz, Judas, the Jewess Bonne, and the scholars Jacob ben Meïr (13th cent.), Meïr ben Elijah (Zunz, "Literaturgesch." p. 328), and Isaac Cohen of פרובנא = פרובינש (lived at Paris in 1217).

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G. S. K.

PRUSSIA: Kingdom and the largest unit of the German empire.

The Expansion of Prussia.

The kingdom of Prussia grew out of the margravate of Brandenburg, which in 1415 was given to a prince of the Hohenzollern family. A member of this family, who in 1525 was grand master of the Teutonic Order and, as such, ruler of Prussia, embraced Protestantism and declared himself a secular ruler. His territory was in 1618 united with Brandenburg. New acquisitions in the west and north of Germany under Frederick William, the Great Elector (1640–1688), considerably increased the area of the state, which, under his successor, Frederick, was proclaimed as the kingdom of Prussia (1701). Frederick the Great's acquisition of Silesia in 1742 and of part of Poland in 1772 further increased its area. After the upheavals of the Napoleonic period, the Congress of Vienna in 1815 strengthened Prussia by attaching to it various small German territories. Finally, in 1866, after the war with Austria, Prussia was given Hanover, Hesse-Nassau, Hesse-Homburg, Hesse-Cassel, Sleswick-Holstein, the free city of Frankfort-on-the-Main, and some small territories ceded by Bavaria and Saxony. The establishment of the German empire under Prussian hegemony, in 1871, has made Prussia the leading state in Germany.

Oldest Settlements.

Through the annexation of territories in western Germany, Prussia has come into possession of the oldest Jewish settlements in Germany—those founded along the Rhine and its principal tributaries, which have been highroads of commerce since the time of the Roman conquest. The oldest notice of Jews in Germany occurs in an edict of Emperor Constantine (321), which orders that the Jews of Cologne shall not be exempt from service on the municipal board. While these Jews may have been traders living temporarily in Cologne, the probabilities are that they were permanent settlers, since the rabbis and elders are expressly exempted from the duties in question (Grätz, "Gesch." iv. 333, v. 195; Stobbe, "Die Juden in Deutschland," pp. 8, 88, 201; Aronius, "Regesten," No. 2). The Jew Isaac, whom Charlemagne attached to the embassy which he sent to Calif Harun al-Rashid, most likely came from Germany, for on his return he reported at Aachen (Pertz, "Monumenta Germaniæ Historica: Scriptores," i. 190; Grätz, "Gesch." iv. 333; Aronius, *l.c.* No. 71). An order dated 820, authorizing a raid upon suspicious characters in Aachen, mentions expressly both Christian and Jewish merchants (Pertz, *ib.* "Leges," i. 158; Aronius, *l.c.* No. 79). Since Jews are referred to frequently in Constance and Mayence after the tenth century, there can be hardly any doubt that in that century they possessed relatively numerous settlements in the Rhenish cities, now under Prussian rule. Jewish merchants in Magdeburg and Merseburg are mentioned in 965, and about the same time reference is made to a salt-mine under Jewish management near Naumburg (Aronius, *l.c.* Nos. 129 and 132).

Persecutions.

In the beginning of the eleventh century, in what are at present the western provinces of Prussia, traces of larger communities and of spiritual activity are found. A synagogue was built at Cologne in 1012. Gershom ben Judah (d. 1028), who taught at Mayence, speaks of the important traffic carried on by Jews at the fairs of Cologne. Joshua, physician to Archbishop Bruno of Treves, was converted to Christianity; a later convert was the monk Herman of Cologne (formerly Judah ben David ha-Levi), who was baptized in 1128, and who tells in his autobiography of the thorough Talmudic education he had received. The Crusades brought terrible sufferings to the Jews of these parts of Prussia. In 1096 a great many communities in the present Rhine Province were annihilated, as those of Cologne, Treves, Neuss, Altenahr, Xanten, and Geldern. In the Second Crusade (1146–47) the congregations of Magdeburg (which had suffered in 1096) and Halle were martyred. When Benjamin of Tudela visited Germany, about 1170, he found many flourishing congregations in Rhenish Prussia and a considerable number of Talmudic scholars ("Itinerary," ed. Asher, i. 162 *et seq.*). Even east of Rhenish territory, and as early as the thirteenth century, a number of Jewish settlements in apparently flourishing condition existed. The Archbishop of Magdeburg as early as 1185 granted to the convent of Seeberg two marks which the Jews of Halle were required to pay him as an annual tribute (Aronius, *l.c.* No. 319).

Jews are mentioned as "owners" of villages near Breslau early in the thirteenth century; evidently they held mortgages on lands owned by nobles; and in 1227 Duke Henry I. of Silesia ruled that Jewish farmers in the district of Beuthen should be required to pay tithes to the Bishop of Breslau (*ib.* Nos. 360–361, 364). In the principality of Jülich, which was annexed to Prussia by the Great Elector, Henry VII. conceded (1227) to Count William absolute control over the Jews in his territory; this seems to be the first case on record in which a German emperor made such a concession to one of his vassals (*ib.* No. 441). By 1261 the Jewish legislation of Magdeburg had come to be regarded as a standard for other towns, and had been adopted by Duke Barnim I. of Pomerania for Stettin and other towns in his territory (*ib.* No. 678).

About the middle of the thirteenth century the Archbishop of Treves claimed jurisdiction over the Jews. He required them to furnish annually 150 marks in silver for his mint, six pounds of pepper for his household, and two pounds for his treasurer ("camerarius"). To this tax were added silks and belts, while the archbishop undertook to give annually to the "bishop" of the Jews a cow, a pitcher of wine, two bushels of wheat, and an old mantle "for which he had no further use" ("quo abjecto deinceps indui non vult"; *ib.* No. 581). While originally the gifts of the archbishop were evidently a symbol of his protection, the description of the mantle clearly shows a desire to humiliate the Jews.

Ecclesiastical Oppression.

Persecutions, though less fierce than those of 1096, continued sporadically during the thirteenth century; the decisions of the Fourth Lateran Council (1215) were reaffirmed by various diocesan synods, including that of Mayence, held at Fritzlar in 1259. Just before the century dawned the Crusaders murdered eight Jews in Boppard (1195); about 1206 the Jews of Halle were expelled and their houses burned; in 1221 twenty-six Jews were killed in Erfurt. The first positive blood accusation was made in Fulda in 1235, when thirty-two Jews were killed by Crusaders. The Jews of Halle and Magdeburg are said to have been mulcted to the extent of 100,000 marks by the archbishop; this, however, is probably an exaggeration. Occasionally rioters were punished; or, rather, the rulers fined the offending municipality a certain sum as compensation for the loss caused to their treasury by the killing and plundering of the Jews. Thus the city of Magdeburg paid to the archbishop 1,000 marks in connection with the outrages committed against the Jews in 1206. In 1246 King Conrad IV., in the name of his father, Emperor Frederick II., acquitted the citizens of Frankfort-on-the-Main of all responsibility for the riot of 1241, during which 180 Jews had been killed. Nevertheless the unprotected condition of the Jews, who were the victims alternately of mobs and of legitimate rulers, became so serious a source of disturbance, and the letting loose of the passions of the mob became so dangerous to public safety, especially in view of the weakness of the federal government, that measures for the protection of the Jews became a necessity. Thus King William, in a charter granted to the city of Goslar in 1252, promised expressly that he would not molest the Jews of that city or imprison them without cause (Aronius, *l.c.* No. 585). In 1255 he confirmed the peace agreement ("Landfrieden") promulgated by the Rhenish Federation, and in which the Jews were expressly included (*ib.* No. 620). The Bishop of Halberstadt made a treaty with that city in 1261, in which both contracting parties promised to protect the Jews, not to impose unlawful taxes upon them, and to allow them to leave the city whenever they chose (*ib.* No. 676). It would appear that this treaty was a consequence of the cruel treatment the Jews of Magdeburg had received from their archbishop earlier in the same year. The Abbess of Quedlinburg, under whose authority the Jews of that city lived, exhorted the citizens in the name of Christianity not to do any harm to the Jews (1273; *ib.* No. 763).

In the margravate of Brandenburg, which was the nucleus of the Prussian monarchy, Jews are first mentioned in 1297, when the margraves Otto and Conrad promulgated a law for the Jews of Stendal. In Spandau Jews are mentioned in 1307; in the city of Brandenburg, in 1315; in Neuruppin, in 1329. The Jews of Berlin and Cöln (later incorporated with Berlin) are first mentioned in a law of Margrave Waldemar, dated Sept. 15, 1317, which provides that in criminal cases the Jews shall be amenable to the city court of Berlin. The jurisdiction of this court over the Jews was extended to civil and police cases in 1320, and to cases of all kinds in 1323. This measure, however, seems to have been a temporary one, and was probably due to the desire of winning the city over to one of the claimants to the margravate after the death of Margrave Waldemar in 1319. When in 1324 Ludwig IV. gave Brandenburg to his son Ludwig the Elder, the measure was disregarded, for in the charter granted to the Jews of the margravate on Sept. 9, 1344, jurisdiction over the Jews was again reserved to the margrave's judges, except where a Jew had committed some flagrant offense ("culpa notoria perpetrata"). The Jews were further protected against exactions and arbitrary imprisonment; they might not be indicted unless two Jewish witnesses appeared against them as well as two Christians. They were allowed to take anything as a pledge provided they took it in the daytime, and they might take horses, grain, or garments in payment of debts (Sello, "Markgraf Ludwig des Aelteren Neumärkisches Judenprivileg vom 9. September, 1344," in "Der Baer, Zeitschrift für Vaterländische Gesch. und Alterthumskunde," 1879, No. 3; see abstract in "Allg. Zeit. des Jud." 1879, pp. 365 *et seq.*).

Brandenburg.

It seems that during the time of the Black Death the Jews in Brandenburg suffered as much as those elsewhere. Margrave Ludwig recommended the Jews of Spandau to the protection of their fellow citizens (Nov. 26, 1349). The city of Salzwedel sold the "Judenhof" (cemetery ?) with the exception of the "Judenschule" (Steinschneider, "Hebr. Bibl." xxi. 24). The quitclaims granted by Margrave Ludwig in 1352 and by his brother Otto in 1361, for "what has happened to the Jews," clearly prove the perpetration of outrages against the latter ("Allg. Zeit. des Jud." 1879, p. 365). An obscure report speaks of an order issued by Margrave Ludwig to burn all the Jews of Königsberg (Grätz, "Gesch." vii. 378). But the exclusion of Jews from Brandenburg could not have lasted long, for in 1353 mention is made of the income which the margrave derived from the Jews of Müncheberg.

The Hohenzollern family, taking possession of the margravate in 1415, treated the Jews with fairness. Frederick I. confirmed their charter of 1344, and especially their right to sell meat, which the butchers' gilds often contested (Steinschneider, *l.c.* xxi. 24). About the middle of the fifteenth century expulsions took place in Brandenburg as elsewhere. In 1446 Elector Frederick II. ordered all Jews remaining in the margravate to be imprisoned and their property confiscated. Soon afterward, however, it was decreed that the Jews should be readmitted; Stendal refused to obey the decree, but was finally compelled to yield to the margrave's wishes (1454; "Monatsschrift," 1882, pp. 34-39). The growing power of the margraves, who by 1488 had succeeded in breaking the opposition of the cities, brought greater security to the Jews, who, as willing taxpayers, were settled in various cities by the princes.

Under the Hohenzollerns.

As late as Dec. 21, 1509, Margrave Joachim received Jews into his territory. In the year following a Christian who had stolen a monstrance from a church testified that he had been hired by the Jews to sell them a consecrated host; in consequence thirty-six Jews were burned at the stake in Berlin, while two who had accepted Christianity were beheaded (July 17, 1510; Grätz, "Gesch." ix. 99-100; "Zeitschrift für die Gesch. der Juden in Deutschland," ii. 21, 23). The Jews were then expelled from the margravate and their synagogues and cemeteries confiscated, as appears from an agreement between Margrave Joachim and the city of Tangermünde (Steinschneider, "Hebr. Bibl." xxi. 26).

The exclusion of the Jews from the Mark seems not to have lasted very long, for in 1544 the famous financier Michel Jud is found as owner of a house in Berlin, where he enjoyed the protection of Elector Joachim II. It appears that the espousal of the cause of the Reformation by the latter resulted in the repeal of the edict of expulsion; for the decree of expulsion having been due to the fact that the Jews had been accused of committing a crime which had been attended by the usual miraculous consequences, and Protestant views precluding belief in the miraculous phenomena alleged, the entire accusation was discredited and the edict repealed. Joachim II. employed also as financial adviser Lippold of Prague, who upon the death of his protector became a victim of the policy which had made his master unpopular. Lippold was put to death under the charge that he had poisoned the elector (Jan. 28, 1573), and the Jews were again expelled from the territory (Grätz, "Gesch." ix. 474; "Jüdische Literaturblatt," 1875, p. 94). Meanwhile two Jews (in 1538 and 1541 respectively) had gained admission into Prussia (Königsberg), which the grand master Albert of Brandenburg, after his conversion to Protestantism, had declared a secular principality.

Under the Great Elector, Frederick William (1640-1688), individual Jews were admitted into large cities like Halberstadt, and the Jews in the Jülich territory were left undisturbed. Finally Brandenburg, including Berlin, was opened to some Jewish families that had been exiled from Vienna (1670). The edict of admission, dated May 21, 1671, opened to the Jews all the cities of the Mark, allowed them to deal in various goods, subjected them to the city authorities in civil affairs, and in criminal affairs placed them under the jurisdiction of the elector's courts. They were forbidden to lend money at usury, or import debased, or export good, specie. They were required to pay eight thaler annually

Spirit of Toleration.

per family as protection money, but were exempted from the poll-tax (Leibzoll). They were granted freedom of worship, but were not permitted to build synagogues (Geiger, "Gesch. der Juden in Berlin," i. 6 *et seq.*). Complaints made by Christian merchants, however, soon resulted in restrictive measures; an edict of April 2, 1680, prohibited the Jews from dealing in hides; another of July 12, 1683, prohibited their dealing in silver and in specie. Their terms of toleration were limited to periods of twenty years, but renewal was always secured without any difficulty (Rönne and Simon, "Die Früheren und Gegenwärtigen Verhältnisse der Juden in den Sämmtlichen Landestheilen des Preussischen Staates," p. 207), although frequently a census of the Jews was taken at which each was required to show his credentials.

In spite of this strictness in supervision, and in spite of the fact that the Jews protected by charter were very jealous of their privileges and assigned a clerk to assist the police in excluding those of their coreligionists who were undesirable, the number of Jews in Berlin as elsewhere increased. A law of Jan. 24, 1700, stipulated that the Jews should pay double the amount of the former tax of eight thaler for every licensed ("vergleitete") family, and 3,000 thaler annually as a community, while their exemption from the poll-tax was withdrawn. Those who had no license ("unvergleitete Juden") were required to pay double the amount for the time that they had been in the country, and were then to be expelled. A petition from the Jews was granted in a new regulation, issued Dec. 7, 1700, exempting them from the poll-tax again, but raising their annual tribute to 1,000 ducats.

Frederick III. (1688–1714), who in 1701 proclaimed himself King of Prussia, needed the Jews to assist him in raising the funds required to meet the expenses of his extravagant household. Therefore he evaded replying clearly to the demands of the Prussian states (1689) for the expulsion of the Jews who, in part under his father, had been allowed to settle in Königsberg, Memel, and Tilsit; he declared that such petitions had been frequently made, and it had been found impossible to carry out the wishes of the states (Jolowicz, "Gesch. der Juden in Königsberg," p. 24, Posen, 1867).

Jost Liebmann and Marcus Magnus, court Jews, enjoyed special privileges and were permitted to maintain synagogues in their own houses; and in 1712 a concession was obtained for the building of a communal house of worship in Berlin. A law of May 20, 1704, permitted the Jews of Brandenburg to open stores and to own real estate; and even the principle that the number of privileged Jews should not be increased was set aside in favor of those who could pay from 40 to 100 reichsthaler, such being allowed to transfer their privileges to a second and a third son (Jolowicz, *ib.* p. 46). On the other hand, the king was easily persuaded to take measures against the supposed blasphemies of the Jews. Thus the synagogue service was placed under strict police supervision (Aug. 28, 1703), that the Jews might not pronounce blasphemies against Jesus (Rönne and Simon, *l.c.* p. 208; Geiger, *l.c.* i. 17; Moses, "Ein Zweihundertjährriges Jubiläum," in "Jüdische Presse," Supplement, 1902, pp. 29 *et seq.*). The king further permitted the reprinting of Eisenmenger's "Entdecktes Judenthum" in his states, though the emperor had prohibited it.

Frederick William I.

Frederick William I. (1714–40) was despotic though well-meaning, and treated the Jews, against whom he had strong religious prejudices, very harshly. He renewed the order against the passage in the 'Alenu prayer supposed to contain blasphemies against Jesus (1716), and acted on the principle that the community should be responsible for the wrong-doings of every individual. Levin Veit, a purveyor for the mint, died in 1721, leaving liabilities to the amount of 100,000 thaler. The king ordered that all Jews should assemble in the synagogue; it was surrounded by soldiers, and the rabbi, in the presence of a court chaplain, pronounced a ban against any one who was an accomplice in Levin's bankruptcy. The two laws which Frederick issued regulating the condition of the Jews, one for Brandenburg, May 20, 1714, the other the "General Juden Privilegium" of Sept. 29, 1730, breathe the spirit of intolerance. The number of Jews was limited; a "Privilegium" could ordinarily be transferred only to one son, and even then only on condition that the latter possessed no less than 2,000 thaler; in the case of a second or third son the sum required (as well as the taxes for a marriage license) was much higher. Of foreign Jews only those possessing at least 10,000 thaler were admitted.

The king's general harshness of manner knew no bounds when he dealt with Jewish affairs. Thus he answered the petition of the Berlin congregation for the remission of the burial dues for poor Jews with a curt note to the effect that if in any case the dues were not paid the hangman should take the body on his wheelbarrow and bury it under the gallows. He insisted that the congregation of Berlin should elect Moses Aaron Lemberger as its rabbi; and when it finally obtained permission to elect another rabbi it was compelled to pay very heavily therefor. On the other hand, the king was far-sighted enough to give special liberties to Jewish manufacturers. Hirsch David Präger obtained (1730) permission to establish a velvet-manufactory in Potsdam, and so became the pioneer of the large manufacturing enterprises which rapidly developed under Frederick (Geiger, *l.c.* ii. 77 *et seq.*; Kälter, "Gesch. der Jüdischen Gemeinde zu Potsdam," p. 12, Potsdam, 1903; "Mittheilungen aus dem Verein zur Abwehr des Antisemitismus," 1897, pp. 337 *et seq.*).

Frederick the Great.

Frederick II. (the Great) (1740–86), although a scoffer in religious matters, declared in an official edict (April 17, 1774) that he disliked the Jews ("vor die Juden überhaupt nicht portirt"). Earlier in his reign, in signing a "Schutzbrief" for the second son of a privileged Jew, he had said that this would be exceptional, because it was his principle that the number of Jews should be diminished (1747). Still, great statesman as he was, he utilized the commercial genius of the Jews to carry out his protectionist plans, and therefore, following in the footsteps of his father, he granted exceptional privileges to Jews who opened manufacturing establishments. Thus Moses Rics obtained an exclusive privilege for his silk-manufactory in Potsdam (1764); later on others secured similar privileges, including Isaac Bernhard, Moses Mendelssohn's employer. While the Jews were thus benefited by the king's protectionist policy, they suffered from it in other ways. An edict of March 21, 1769, ordered that every Jew, before he married or bought a house, must buy from 300 to 500 thaler's worth of chinaware and export it.

When Frederick acquired Silesia (1742) he confirmed the Austrian legislation regarding the Jews (Berndt, "Gesch. der Juden in Gross-Glogau," p. 64, Glogau, n.d.). When he took part of the kingdom of Poland, in 1772, he was with great difficulty dissuaded from expelling the Jews, his aversion to whom was especially manifested in his refusal to confirm Moses Mendelssohn's election as a member of the Berlin Academy. His revised "Generalreglement und Generalprivilegium" of April 17, 1750 (Rönne and Simon, *l.c.* pp. 241 *et seq.*), was very harsh. It restricted the number of Jewish marriages, excluded the Jews from most of the branches of skilled labor, from dealing in wool and yarn, and from brewing and innkeeping, and limited their activity in those trades permitted to them. Of his many hostile orders may be mentioned one which held a congregation responsible if one of its members received stolen goods.

Emancipation.

The short reign of Frederick William II. (1786–97) brought some slight relief to the Jews, as the repeal of the law compelling the buying of china, for which repeal they had to pay 4,000 thaler (1788). Individual regulations issued for various communities, as for Breslau in 1790, still breathed the medieval spirit; and a real change came only when Prussia, after the defeat at Jena (1806), inaugurated a liberal policy, a part of which was the edict of March 11, 1812, concerning the civil status of the Jews (Rönne and Simon, *l.c.* pp. 264 *et seq.*). Its most important features were the declaration of their civic equality with Christians and their admission to the army. They were further admitted to professorships in the universities, and were promised political rights for the future.

The reaction following the battle of Waterloo and the fact that Frederick William III. (1797–1840) was himself a strict reactionary caused a corresponding change of conditions. Still the edict of 1812 remained valid with the exception of section viii., declaring the right of the Jews to hold professorships; this the king canceled (1822). But the law was declared to apply only to those provinces which had been under Prussian dominion in 1812; and so it came that twenty-two anomalous laws concerning the status of the Jews existed in the kingdom. This condition, aggravated by such reactionary measures as the prohibition against the adoption of Christian names (1828), led first to the promulgation of the law of June 1, 1833, concerning the Jews in the grand duchy of Posen—this was from the start a temporary measure—and finally to the law of July 23, 1847, which extended civil equality to all Jews of Prussia and gave them certain political rights. Although the constitutions of 1848 and 1850 gave the Jews full equality, the period of reaction, beginning in the fifties, withdrew many of these rights by interpretation.

Frederick William IV. (1840–61), who declared in the beginning of his reign that he desired to exclude the Jews from military service, believed strongly in a "Christian" state. When his brother William I. (1861–88) became regent conditions began to improve; Jews were admitted to professorships and to the legal profession, but remained still practically excluded from military careers and from the service of the state. The last vestige of medievalism disappeared with the abolition of the Oath More Judaico in 1869. The history of the Jews in Prussia since 1870 is practically identical with that of the Jews of Germany. See, however, Anti-Semitism.

Prussia has a population of 34,472,000, including 392,332 Jews (1900).

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D.

PRUZHANY: Russian town in the government of Grodno. It had a Jewish community at the end of the sixteenth century, when Joel Sirkes held his first rabbinate there. The community is first mentioned in Russian documents in 1583 ("Regesty i Nadpisi"). In 1628 the Council of Lithuania adopted a resolution that Pruzhany should be its permanent meeting-place, but the resolution seems not to have been adhered to. The number of its inhabitants in 1817 is given as 824; but it grew fast under Russian rule, and, notwithstanding the almost total destruction of the town by fire in 1863, it had, by 1865, a population of 5,455, of whom 2,606 were Jews. The last census (1897) showed a population of 7,634, of whom about 60 per cent were Jews.

The best-known rabbis of Pruzhany were: Abigdor b. Samuel (d. 1771, at the house of his son Samuel, the last rabbi of Wilna); Enoch b. Samuel Schick (went later to Shklov; died about 1800; great-grandfather of Elijah Schick, or "Lida'er"); Yom-Ṭob Lipmann (son of the preceding, and probably his successor); Elijah Ḥayyim b. Moses Meisel (about 1860; now [1905] rabbi of Lodz; born at Horodok, government of Wilna, Jan. 9, 1821); Jeruham Perlman (from 1871 to 1883; removed to Minsk); Elijah ha-Levi Feinstein (born in Starobin, government of Minsk, Dec. 10, 1842; successively rabbi of Starobin, Kletzk, Karelitz, and Khaslavich).

The district of Pruzhany had, in 1897, a population of 132,245, of whom about 12 per cent were Jews.

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H. R. P. Wi.

PRZEMYSL: City of Galicia; once the capital of Red Russia. While Przemysl is referred to

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by the Russian chronicler Nestor in the year 981, no mention of Jews in the city occurs until 1437 ("Akta Grodzkie," xiii., No. 682), and even then they are found there only sporadically, as in the other cities of Red Russia, with the exception of Lemberg. According to the earliest statistics, dating from 1542, eighteen Jewish families were then living at Przemysl, including seven house-owners, who paid annually, "et ratione Judaismi," a rent of 4 Polish gulden, their tenants paying 2 gulden.

Early References.

The earliest legal regulation of the Jewish community at Przemysl was issued by King Sigismund August on March 20, 1559, and was signed by the highest civil and ecclesiastical authorities. The Jews, who had long ("antiquitus") inhabited their own street, had the right of perpetual residence there; they might buy houses in that quarter from Christians, bequeath them, and enjoy all the commercial privileges of Christians. They were under the royal jurisdiction, *i.e.*, the waywode's court, which is mentioned in acts of the year 1576 as the "Jews' court"; and they had to pay the royal treasury 4 Polish gulden for each house. King Sigismund granted three other privileges to the Jews, which were in part confirmations and in part interpretations of the preceding ones.

It appears from a lawsuit of the year 1560 that the Jews then possessed a frame synagogue, said to have been founded by two wealthy Spanish immigrants. By permission of the chapter this structure was replaced in 1592 with one of stone.

On the accession of Stephen Bathori (June 27, 1576) the Jews obtained a second privilege, "ad bonum ordinem," determining the internal organization of the community and its relation to the state authorities. This statute, containing twelve sections, was granted about the same time to the Jews of Lemberg and Posen as well, and, together with a second ordinance, formed the basis for a new epoch in the status of the Polish Jews in general, who thenceforth enjoyed complete autonomy (comp. Schorr, "Organizacya Zydow w Polsce," p. 18, Lemberg, 1899). The two most important sections of this statute are the fifth and the tenth. According to the former, the directors might not be forced upon the community, but were to be chosen by the Jews and then confirmed by the waywode, while the latter section ruled that the waywode might not force a rabbi upon the community, but should merely have the right of approving or disapproving its choice (see Lemberg).

The privileges of the Jews were confirmed by Sigismund III. on his accession to the throne (1587). The citizens, who at first did not oppose the permanent settlement of the Jews, entered into an agreement with them in 1595 to the effect that on the payment of 600 Polish gulden toward the fortification of the city the Jews should be exempt forever from any further payment for that purpose, and should receive aid from the city in case of need. These friendly relations were soon disturbed, however; and the complaint of the competition of the Jews, brought before the magistracy in 1608, marks the beginning of the economic struggle between them and the citizens. This struggle continued until the fall of Poland, becoming more bitter and brutal in the course of time, and leading to prolonged lawsuits and to the ultimate ruin of both parties. In 1628 the citizens fell upon the Jews, plundered their shops, and even entered the hospital, causing damage to the Jews to the amount of 23,000 gulden.

Persecutions.

In 1630 an event occurred which is still commemorated in one of the older synagogues by fasting and by the recitation of an elegy on the 30th of Adar. A Christian woman accused certain Jews of having persuaded her to steal a consecrated host. This declaration led to a riot, during which Moses (Mossko) Szmuklerz (= "braider") was imprisoned on suspicion, and was condemned to cruel tortures and the stake by the Grod court after a short trial, without the privilege of appeal. With his last breath he proclaimed his innocence, dying with the cry "Shema' Yisrael." The description of the tortures in the documents agrees with that of an elegy composed by the contemporary Moses ha-Medaḳdeḳ (comp. Lazar in "Ha-Asif," vol. iv., part ii., pp. 192–198, Warsaw, 1887, and Kaufmann, *ib.* v., part ii., pp. 125–130, *ib.* 1889). This unjust verdict of an incompetent court seems to have caused great excitement among the Jews throughout Poland; and on the accession of King Ladislaus IV. a special clause relating to competent courts was inserted in the usual act of the confirmation of privileges of the Jews throughout Poland, probably through the intervention of the Council of Four Lands, this clause containing unmistakable allusions to the case at Przemysl.

In 1637 almost the entire ghetto, with the exception of the synagogue, was destroyed by a conflagration. A royal decree was issued in the following year for the reestablishment of the community, which had a new source of income from about twenty-six of the neighboring towns and villages; these were required to pay regular taxes to the central community at Przemysl for the privilege of holding divine service, burying their dead, etc. It was also enacted that the rabbi of Przemysl should be regarded as the final authority, and should receive 3 florins a year from each innkeeper.

The economic relations between the Jews and the citizens were regulated after many lawsuits by an important contract made in 1645, and remaining in force, almost without change, until 1772. This contained eighteen paragraphs, in which the individual municipal gilds clearly defined the boundaries within which Jewish merchants and artisans might ply their vocations. The former privileges of the Jews were thus abrogated, and they were subsequently forced to pay from time to time even for these limited concessions.

The Jews of Przemysl did not suffer during the Cossack disturbances of 1648 and 1649, when they took part in defending the city, as is reported by Nathan Hannover in his "Yewen Meẓulah," nor during the Polish-Swedish war, although the city was besieged twice. A trustworthy source (Pufendorf, "De Rebus a Carolo Gustavo Gestis," p. 138, Nuremberg, 1696) says that some Jewish divisions fought beside the Polish soldiers at the San River.

near Przemysl, and another authority ("Teatrum Europæum," vii. 820, Frankfort-on-the-Main, 1685) states that a Jew acting for a colonel was captured by the Swedes in the siege, this story being confirmed by documents in the archives. Although the city did not suffer, the consequences of the war were disastrous to the Jews, who were ruined by the war taxes and by plunderings on the part of the Polish soldiers quartered in the city; so that in 1661, to raise a larger loan, the community was obliged to mortgage its synagogue to the nobility. According to a statistical document of 1662, there were eighty Jewish merchants in the city, mostly small dealers, some braiders, apothecaries, and grocers, and one dealer in guns, armor, and war material.

During the last three decades of the seventeenth century and throughout the eighteenth the economic condition of the Jews grew steadily worse, in consequence of the increasing taxes and contributions which they had to pay to assure their existence, obliging them to contract enormous debts among both the nobility and the clergy. The Jews were finally ruined by a conflagration which destroyed the entire ghetto in 1678, leading to a series of debtors' suits. They were so impoverished that they even thought of leaving the city, when King John Sobieski (1674–96) extended the time for the payment of their debts. King Augustus II., who had confirmed their former privileges in 1700, exempted the Jews for twenty years from all taxes paid for their right to brew mead and beer, which were among the principal articles of commerce of Przemysl; but ten years later he repealed his decree. The community was further disrupted by internal dissensions; and on account of the increasing taxes which the directors found themselves obliged to levy in order to pay the debts due the clergy and the nobility, so many Jews left the ghetto that the waywode forcibly checked the emigration. The unfortunate condition of the Jews in the middle of the eighteenth century is shown only too clearly by the debt of 141,750 Polish gulden which they owed the nobility in 1773.

In 1746 Jesuit students attacked the ghetto of Przemysl, as those of other cities, plundered the synagogue, ruined the costly vessels, and tore up the Torah scrolls, scattering the pieces in the streets. They destroyed also the greater part of the valuable archives, which contained priceless documents of the waywode's court, only a few of the original copies of the privileges being saved. The extent of the damage is indicated by the fact that after tedious negotiations the Jesuits finally paid an indemnity of 15,000 Polish gulden. According to statistics of the year 1765, there were at that time about 2,418 Jews in Przemysl.

During the first half of the nineteenth century, when the city was under Austrian rule, the Jews suffered as much as ever from heavy taxes; but after the promulgation of the "Staatsgrundgesetze" in 1867 the community was able to develop more freely.

Of historic interest is the reference to the physician Marcus Niger, who lived at Przemysl at the end of the sixteenth century, and enjoyed the special favor of the king. He officiated also as the president of the community, and is mentioned in the records with the title "honestus." A "Doctor Henzel, son of Rebekah," is mentioned in a document of the year 1659. A very valuable pinkes of the tailors' gild, dating from the middle of the seventeenth century, contains important data showing that as early as the beginning of that century there were regularly incorporated Jewish working men's gilds, as exclusive as the Christian gilds, and with similar organizations.

The following rabbis and scholars of Przemysl are noteworthy: Moses b. Abraham Katz (a pupil of מ״ה״ר״ש״ל, and the author of "Maṭṭeh Mosheh," "Pene Mosheh," and many other works); Simon Wolf (son of R. Meïr Nikolsburg of Prague, the author of a work entitled "Sha'ar Simeon"; later rabbi at Posen, Vienna, and Prague; d. 1632); Joshua b. Joseph (later rabbi at Lemberg; author of "Magineh Shelomoh" and "Pene Yehoshua'"; d. 1648); Isaac Eizik (son-in-law of the preceding); Aryeh Löb (son of R. Zechariah Mendel and brother of R. Ẓebi Hirsch; later rabbi at Vienna and Cracow; d. 1671); R. Joseph (author of "Ẓofnat Pa'aneaḥ," printed in 1679); Joseph Segal (son of Moses Ḥarif; previously "resh metibta" at Lemberg; d. 1702); Mendel Margolioth (d. April 2, 1652); Joshua Feivel Te'omim (son of R. Jonah, who wrote the "Ḳiḳyon de-Yonah"; an act of the Council of Four Lands was signed by him in 1713); Ḥayyim Jonah Te'omim (son of the preceding; later rabbi at Breslau); Samuel Schmelka (son of R. Menahem Mendel and father-in-law of R. Ḥayyim ha-Kohen Rapoport of Lemberg; d. 1713); Ezekiel Michael (son of Samuel Schmelka; an enthusiastic adherent of R. Jacob Eybeschütz; d. 1771); Aryeh Löb (son of the preceding; later rabbi at Lemberg; d. 1810); Joseph Asher (pupil of R. Samuel Saler of Lemberg; d. 1826); Asher Enzel (son-in-law of the preceding); Samuel Heller; Lipa Meisels; Isaac Aaron Ettinger (later rabbi at Lemberg; d. 1891); Isaac Schmelkes (now, 1905, rabbi at Lemberg).

The Jews of the city number (1905) about 15,000 in a total population of 40,000. The community supports the following institutions: three principal synagogues, eight chapels, two Talmud Torah schools, three bath-houses, people's kitchen, hospital, infirmary, three women's societies, a Yad Ḥaruẓim (working men's union), a Zweikreuzer-Verein for the relief of poor school-children, and several other philanthropic societies.

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D. M. SCH.

PSALMOMANCY: The employment of the Psalms in incantations. The general use of the Bible for magic purposes has been discussed under BIBLIOMANCY. Inasmuch as the employment of the Psalms is mentioned there, a brief summary, together with certain supplementary material, will suffice in this article. Next to the Torah, the Psalms were especially popular in magic, since they formed the real book of the people, one which they knew and loved as a book of prayers; and prayers had, according to the popular opinion of the ancients, extremely close affinities with incantations. As early as the second century Ps. xci. was called "The Song Against Demons"; and the same statement holds true of Ps. iii. (Yer. Shab. 8b, 21; Sheb. 15b; and parallel passages). The former psalm, which is still recited at funerals, was found inscribed in a tomb at Kertch (Blau, "Das Alt-Jüdische Zauberwesen," in "Jahresbericht der Landesrabbinerschule in Budapest," 1898, p. 96); and the beginning of it occurs together with Rom. xii. 1 and I John ii. 1 on a Greek papyrus amulet, which was undoubtedly buried with the dead (Heinrici, "Die Leipziger Papyrusfragmente der Psalmen," p. 31, Leipsic, 1903).

Tablets inscribed with verses of the Psalms or of the Bible generally, and found in great numbers in recent years, must have been regarded as a means of protection for both the living and the dead, whether the charms were Jewish or Christian in origin, as, for instance, amulets inscribed with the Lord's Prayer. The recitation of Ps. xxix. was recommended to avert the peril of drinking uncovered water in the dark on Wednesday evening or on Sabbath eve (Pes. 112a). In ancient times the scrolls of the Law, when worn out, were placed in the grave of a scholar (Meg. 26b); and the papyrus books, which are almost without exception defective, are obtained from graves.

No other ancient examples of this use of the Psalms are known; but in the Middle Ages the employment of the Psalms in all the vicissitudes of life was so extensive and detailed (comp. Jew. Encyc. iii. 202–205, *s.v.* Bibliomancy) that there is no doubt that it was based on ancient custom, especially as a similar use of the Psalms for magic purposes existed among the Syrians and the European Christians in the early medieval period (comp. Kayser, "Gebrauch von Psalmen zur Zauberei," in "Z. D. M. G." xlii. 456–462—a veritable Syriac "Shimmush Tehillim"; Meyer, "Aberglaube des Mittelalters," pp. 145 *et seq.*, Basel, 1884). The recitation of Ps. xvi. and cix. was regarded as a means of detection of thieves (Meyer, *l.c.* p. 230); and the Psalms were also employed in the Ordeal (Herzog-Hauck, "Real-Encyc." vii. 34). In all probability the origin of the employment of the Psalms in magic is essentially Jewish.

Bibliography: *Mitteilungen der Gesellschaft für Jüdische Volkskunde*, x. 81 *et seq.*

J. L. B.

PSALMS: Name derived from the Greek ψαλμός (plural ψαλμοί), which signifies primarily playing on a stringed instrument, and secondarily the composition played or the song accompanied on such an instrument. In the Septuagint (Codex Alexandrinus) ψαλτήριον is used, which denotes a large stringed instrument, also a collection of songs intended to be sung to the accompaniment of strings (harp). These terms are employed to translate the Hebrew "mizmor" and "tehillim." The exact derivation and meaning of the former are uncertain. It would seem that, etymologically denoting "paragraph," it owes its signification of "psalm," "song," or "hymn" to the circumstance that it is found prefixed to the superscriptions of a number of psalms. The word "tehillim" is a plural, not occurring in Biblical Hebrew, from the singular "tehillah" = "song of praise." It is thus a fitting title for the collection of songs found in the "Ketubim" or Hagiographa (the third main division of the Hebrew canon), and more fully described as "Sefer Tehillim," or the "Book of Psalms." "Tehillim" is also contracted to "tillim" (Aramaic, "tillin").

——**Biblical Data:** In the printed Hebrew Bible the Book of Psalms is the first of the Ketubim; but it did not always occupy this position, having formerly been preceded by Ruth (B. B. 14b; Tos. to B. B. *l.c.*). Jerome, however ("Prologus Galeatus"), has another order, in which Job is first and the Psalms second, while Sephardic manuscripts assign to Chronicles the first and to the Psalms the second place (comp. 'Ab. Zarah 19a). The Book of Psalms is one of the three poetic books denoted as א״מ״ת (EMaT = Job [Iyyob], Proverbs [Mishle], and Psalms [Tehillim]) and having an accentuation (see Accents in Hebrew) of their own.

The Sefer Tehillim consists of 150 psalms divided into five books, as follows: book i. = Ps. i.–xli.; ii. = Ps. xlii.–lxxii.; iii. = Ps. lxxiii.–lxxxix.; iv. = Ps. xc.–cvi.; v. = Ps. cvii.–cl., the divisions between these books being indicated by doxologies (Ps. xli. 14 [A. V. 13]; lxxii. 19 [18–19]; lxxxix. 53 [52]; cvi. 48). The conclusion of book ii. is still further marked by the gloss כלו תפלות דוד בן ישי = "The prayers of David, the son of Jesse, are ended." Of the 150 psalms 100 are ascribed, in their superscriptions, to various authors by name: one, Ps. xc., to Moses; seventy-three to David; two, lxxii. and cxxvii., to Solomon; twelve, l. and lxxiii. to lxxxiii., to Asaph; one, lxxxviii., to Heman; one, lxxxix., to Ethan; ten to the sons of Korah (eleven if lxxxviii., attributed also to Heman, is assigned to them). In the Septuagint ten more psalms are credited to David. Sixteen psalms have other (mostly musical) headings. According to their contents, the Psalms may be grouped as follows: (1) hymns of praise, (2) elegies, and (3) didactic psalms.

Hymns of Praise: These glorify God, His power, and His loving-kindness manifested in nature or shown to Israel, or they celebrate the Torah, Zion, and the Davidic kingdom. In this group are comprised the psalms of gratitude, expressing thankfulness for help extended and refuge found in times of danger and distress. The group embraces about one-third of the Psalter.

Elegies: These lend voice to feelings of grief at the spread of iniquity, the triumph of the wicked, the sufferings of the just, the "humble," or the "poor," and the abandonment of Israel. In this category are comprehended the psalms of supplication, the burden of which is fervent prayer for the amelioration of conditions, the restoration of Israel to grace, and the repentance of sinners. The line of demarcation between elegy and supplication is not sharply drawn. Lamentation often concludes with petition; and prayer, in turn, ends in lamentation. Perhaps some of this group ought to be considered as forming a distinct category by themselves, and to be designated as psalms of repentance or penitential hymns; for their key-note is open confession of sin and transgression prompted by ardent repentance, preluding the yearning for forgiveness. These are distinct from the other elegies in so far as they are inspired by consciousness of guilt and not by the gnawing sense of unmerited affliction.

Didactic Psalms: These, of quieter mood, give advice concerning righteous conduct and speech, and caution against improper behavior and attitude. Of the same general character, though aimed at a specific class or set of persons, are the imprecatory psalms, in which, often in strong language, shortcomings are censured and their consequences expatiated upon, or their perpetrators are bitterly denounced.

Most of the 150 psalms may, without straining the context and content of their language, be assigned to one or another of these three (or, with their subdivisions, seven) groups. Some scholars would add another class, viz., that of the king-psalms, *e.g.*, Ps. ii., xviii., xx., xxi., xlv., lxi., lxxii., and others. Though in these king-psalms there is always allusion to a king, they as a rule will be found to be either hymns of praise, gratitude, or supplication, or didactic songs. Another principle of grouping is concerned with the character of the speaker. Is it the nation that pours out its feelings, or is it an individual who unburdens his soul? Thus the axis of cleavage runs between national and individual psalms.

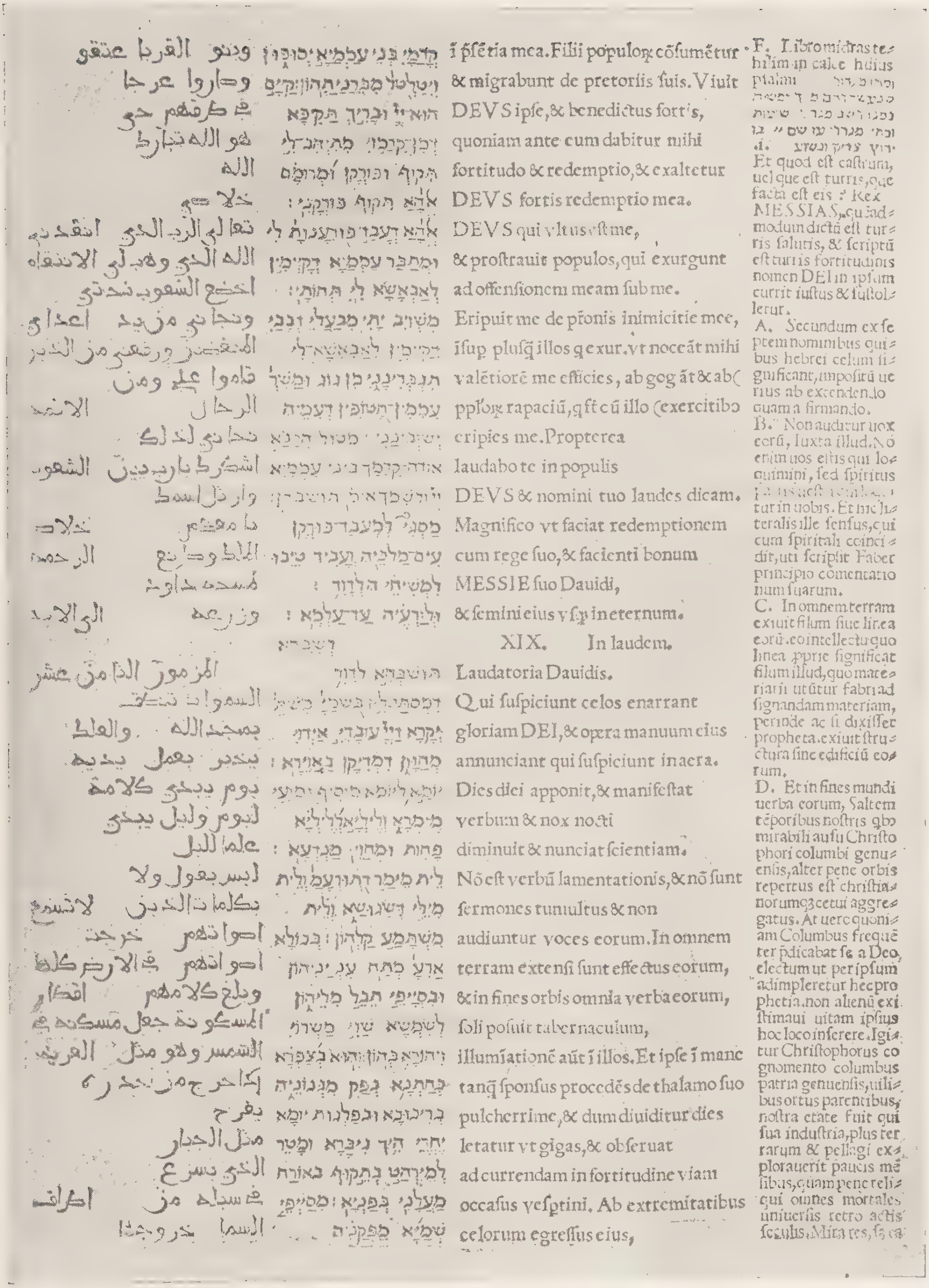
Literary Form.

In form the Psalms exhibit in a high degree of perfection charm of language and wealth of metaphor as well as rhythm of thought, *i.e.*, all of the variety of parallelism. The prevailing scheme is the couplet of two corresponding lines. The triplet and quatrain occur also, though not frequently. For the discussion of a more regular metrical system in the Psalms than this parallelism reference is made to J. Ley ("Die Metrischen Formen der Hebräischen Poesie," 1866; "Grundzüge des Rhythmus der Hebräischen Poesie," 1875), Bickell ("Carmina V. T. Metrice," 1882; and in "Z. D. M. G." 1891–94), Grimme ("Abriss der Biblisch-Hebräischen Metrik," *ib.* 1896–97), and Ed. Sievers ("Studien zur Hebräischen Metrik," Leipsic, 1901; see also "Theologische Rundschau," 1905, viii. 41 *et seq.*). The refrain may be said to constitute one of the salient verbal features of some of the psalms (comp. Ps. xlii. 5, 11; xliii. 5; xlvi. 7, 11; lxxx. 3, 7, 19; cvii. 8, 15, 21, 31; cxxxvi., every half-verse of which consists of "and his goodness endureth forever"). Several of the psalms are acrostic or alphabetic in their arrangement, the succession of the letters of the Hebrew alphabet occurring in various positions—the beginning of every verse, every hemistich, or every couplet; in the last-mentioned case the letters may occur in pairs, *i.e.*, in each couplet the two lines may begin with the same letter. Ps. cix. has throughout eight verses beginning with the same letter. Occasionally the scheme is not completely carried out (Ps. ix.-x.), one letter appearing in the place of another (see also Ps. xxv., xxxvii., cxi., cxii.).

Religious and Ethical Content.

The religious and ethical content of the Psalms may be summarized as a vivid consciousness of God's all-sustaining, guiding, supreme power. The verbal terms are often anthropomorphic; the similes, bold (*e.g.*, God is seated in the heavens with the earth as His footstool; He causes the heavens to bow down; He scatters the enemies of His people; He spreads a table). God's justice and mercy are the dominant notes in the theology of the Psalms. His loving-kindness is the favorite theme of the psalmists. God is the Father who loves and pities His children. He lifts up the lowly and defeats the arrogant. His kingdom endures for ever. He is the Holy One. The heavens declare His glory: they are His handiwork. The religious interpretation of nature is the intention of many of these hymns of praise (notably Ps. viii., xix., xxix., lxv., xciii., civ.). Man's frailty, and withal his strength, his exceptional position in the sweep of creation, are other favorite themes. Sin and sinners are central to some psalms, but even so is the well-assured confidence of the God-fearing. Repentance is the path-pointer to the forgiving God. Ps. l., for instance, rings with an Isaianic protest against sacrificial ritualism. The sacrifices of God are a broken spirit. Often the nation is made to speak; yet the "I" in the Psalms is not always national. Individualization of religion is not beyond the horizon. Nor is it true that the national spirit alone finds expression and that the perfect man pictured is always and necessarily conceived of as a son of Israel. The universalistic note is as often struck. The imprecations of such psalms as cix. are not demonstrations of the vindictiveness of narrow nationalism. Read in the light of the times when they were written (see Psalms, Critical View), these fanatical utterances must be understood as directed against Israelites—not non-Jews. Ps. xv. is the proclamation of an ethical religion that disregards limitations of birth or blood. Again, the "poor" and the "meek" or "humble," so often mentioned—"poverty" or humility being found even among God's attributes (xviii. 35)—are Israelites, the "servants of Yhwh," whose sufferings have evoked Deutero-Isaiah's description (Isa. liii.). The "return of Israel" and the establishment of God's reign of justice contemporaneously with Israel's restoration are focal in the eschatology of the Psalms, treated as a whole. But perhaps this method of regarding the Psalms as virtually reflecting identical views must be abandoned, the reasons for which are detailed in Psalms, Critical View.

——**In Rabbinical Literature:** The richest in content and the most precious of the three large Ketubim (Ber. 57a), the Sefer Tehillim is regarded as a second Pentateuch, whose virtual composer was David, often likened to Moses (Midr. Teh. ch. i.). "Moses gave [Israel] the five books of the Torah, and to correspond with them [כנגדם] David gave them the Sefer Tehillim, in which also there are five books" (*ib.*). Its sacred character as distinct from such books as the "Sifre Homerus" (works of Hermes, not Homer) is explicitly emphasized (Midr. Teh. *l.c.*; Yalḳ. ii. 613, 678). The Psalms are essentially "songs and laudations" (שירות ותושבחות). According to Rab, the proper designation for the book would be "Halleluyah" (Midr. Teh. *l.c.*), because that term comprehends both the Divine Name and its glorification, and for this reason is held to be the best of the ten words for praise occurring in the



ĩ pſẽtia mea. Filii populoꝝ cõſumẽtur
& migrabunt de pretoriis ſuis. Viuit
DEVS ipſe, & benedictus fortis,
quoniam ante eum dabitur mihi
fortitudo & redemptio, & exaltetur
DEVS fortis redemptio mea.
DEVS qui vltus eſt me,
& proſtrauit populos, qui exurgunt
ad offenſionem meam ſub me.
Eripuit me de pſonis inimicitie mee,
ĩſup pluſq̃ illos q exur. vt noceãt mihi
valẽtiorẽ me efficies, ab gog ãt & ab(
ppl'oꝝ rapaciũ, q ſt cũ illo (exercitibꝫ
eripies me. Propterea
laudabo te in populis
DEVS & nomini tuo laudes dicam.
Magnifico vt faciat redemptionem
cum rege ſuo, & facienti bonum
MESSIE ſuo Dauidi,
& ſemini eius vſq; in eternum.

XIX. In laudem.

Laudatoria Dauidis.

Qui ſuſpiciunt celos enarrant
gloriam DEI, & opera manuum eius
annunciant qui ſuſpiciunt in aera.
Dies diei apponit, & manifeſtat
verbum & nox nocti
diminuit & nunciat ſcientiam.
Nõ eſt verbũ lamentationis, & nõ ſunt
ſermones tumultus & non
audiuntur voces eorum. In omnem
terram extenſi ſunt effectus eorum,
& in fines orbis omnia verba eorum,
ſoli poſuit tabernaculum,
illumĩatiõẽ aũt ĩ illos. Et ipſe ĩ manc
tanq̃ ſponſus procedẽs de thalamo ſuo
pulcherrime, & dum diuiditur dies
letatur vt gigas, & obſeruat
ad currendam in fortitudine viam
occaſus veſptini. Ab extremitatibus
celorum egreſſus eius,

F. Libro midras tehilim in calce huius pſalmi [illegible] Et quod eſt caſtrum, uel que eſt turris, que facta eſt eis? Rex MESSIAS, quẽadmodum dictũ eſt turris ſalutis, & ſcriptũ eſt turris fortitudinis nomen DEI in ipſam currit iuſtus & ſuſtollerur.

A. Secundum ex ſeptem nominibus quibus hebrei celum ſignificant, impoſitũ uerius ab extendendo quam a firmando.

B. Non auditur uox eorũ, Iuxta illud. Nõ enim uos eſtis qui loquimini, ſed ſpiritus [illegible] tur in uobis. Et hic literalis ille ſenſus, qui cum ſpiritali coincidit, uti ſcripſit Faber principio comentationum ſuarum.

C. In omnem terram exiuit filum ſiue linea eorũ. eo intellectu quo linea ꝓprie ſignificat filum illud, quo materiarii utũtur fabri ad ſignandam materiam, perinde ac ſi dixiſſet propheta. exiuit ſtructura ſiue edificiũ eorum.

D. Et in fines mundi uerba eorum, Saltem tẽporibus noſtris qbꝫ mirabili auſu Chriſtophori columbi genuenſis, alter pene orbis repertus eſt chriſtianorumq; cetui aggregatus. At uero quoniam Columbus frequẽter ꝑdicabat ſe a Deo electum ut per ipſum adimpleretur hec prophetia. non alienũ exiſtimaui uitam ipſius hoc loco inſerere. Igitur Chriſtophorus cognomento columbus patria genuenſis, uilibus ortus parentibus, noſtra etate fuit qui ſua induſtria, plus terrarum & pelagi explorauerit paucis mẽſibus, quam pene reliqui omnes mortales uniuerſis retro actis ſeculis. Mira res, ſꝫ ca

Page from Polyglot Psalms, Genoa, 1516. Latin Gloss Mentions Discovery of America by Columbus.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Psalms. These ten words, corresponding in number to the ten men who had a part in composing the Psalms, are: "berakah" (benediction); HALLEL; "tefillah" (prayer); "shir" (song); "mizmor" (psalm); "neginah" (melody); "nazeaḥ" (to play on an instrument); "ashre" (happy, blessed); "hodot" (thanks); "halleluyah" (*ib.*).

Composition of the Psalter.

Ten men had a share in the compilation of this collection, but the chief editor was David (B. B. 15a; Midr. Teh. i.). Of the ten names two variant lists are given, namely: (1) Adam, Moses, Asaph, Heman, Abraham, Jeduthun, Melchizedek, and three sons of Korah; (2) Adam, Moses, Asaph, Heman, Abraham, Jeduthun, David, Solomon, the three sons of Korah counted as one, and Ezra (B. B. 14b; Cant. R. to verse iv. 4; Eccl. R. to vii. 19; sometimes for Abraham, Ethan ha-Ezraḥi is substituted). Adam's psalms are such as refer to cosmogony, creation. Ps. v., xix., xxiv., xcii. (Yalḳ. ii. 630) were said to have been written by David, though Adam was worthy to have composed them.

The division into five books known to the Rabbis corresponded with that observed in modern editions. The order of the Psalms was identical with that of modern recensions; but the Rabbis suspected that it was not altogether correct. Rabbi Joshua ben Levi is reported to have desired to make alterations (Midr. Teh. xxxvii.). Moses was credited with the authorship of eleven psalms, xc.–c. (*ib.* xc.). They were excluded from the Torah because they were not composed in the prophetic spirit (*ib.*). Ps. xxx. ("at the dedication of the house") was ascribed to David as well as to Ezra (*ib.* xxx.). Twenty-two times is "ashre" found in the Psalms; and this recalls the twenty-two letters of the Hebrew alphabet (*ib.* i.). "Barki nafshi" occurs five times in Ps. ciii., recalling the analogy with the Pentateuch (*ib.* ciii.). Ps. xxix. names YHWH eighteen times, in analogy with the eighteen benedictions of the SHEMONEH 'ESREH (*ib.* xxix.). Ps. cxxxvi. is called "Hallel ha-Gadol" (Pes. 118a), to which, according to some, the songs "of degrees" also belong. The ordinary "Hallel" was composed of Ps. cxiii.–cxviii. (Pes. 117a).

The Masorah divides the book into nineteen "sedarim," the eleventh of these beginning with Ps. lxxviii. 38 (see Masoretic note at end of printed text).

One Palestinian authority, R. Joshua b. Levi, counts only 147 psalms (Yer. Shab. 15). According to Grätz ("Psalmen," p. 9), this variance was due to the effort to equalize the number of psalms with that of the Pentateuchal pericopes according to the triennial cycle. Ps. i. and ii. were counted as one in Babylon (Ber. 9b, 10a; as in the LXX.). Ps. x. 15 belonged to ix. (Meg. 17b). The concluding verse of Ps. xix. was added to Ps. xviii. (Ber. 9b); xlii. and xliii. were counted as one (see Fürst, "Kanon," p. 71). Ps. lxxviii. was divided into two parts comprising verses 1 to 37 and 38 to 72 respectively (Ḳid. 30a). Ps. cxiv. and cxv. were united (see Ḳimḥi, commentary on Ps. cxiv.), and cxviii. was divided into two. Psalms whose authors were not known, or the occasion for whose composition was not indicated, were described as "orphans" (מזמורא יתומא; 'Ab. Zarah 24b).

Liturgical Songs.

According to Talmudic tradition, psalms were sung by the Levites immediately after the daily libation of wine; and every liturgical psalm was sung in three parts (Suk. iv. 5). During the intervals between the parts the sons of Aaron blew three different blasts on the trumpet (Tamid vii. 3). The daily psalms are named in the order in which they were recited: on Sunday, xxiv.; Monday, xlviii.; Tuesday, lxxxii.; Wednesday, xciv.; Thursday, lxxxi.; Friday, xciii.; and Sabbath, xcii. (Tamid *l.c.*). This selection shows that it was made at a time when Israel was threatened with disaster (see RASHI on Suk. 55a). The fifteen "Songs of Degrees" were sung by the Levites at the Feast of Tabernacles, at the festive drawing of water. Ps. cxxxv. and cxxxvi. were recited antiphonally by the officiating liturgist and the people. As New-Year psalms, lxxxi. and the concluding verses of xxix. were used (R. H. 30b). Those designated for the semiholy days of Sukkot are enumerated in Suk. 55a. Massek. Soferim xviii. 2 names those assigned for Passover. At New Moon a certain psalm (number not given in the Talmud) was sung in the Temple (Suk. 55a); Soferim names Ps. cv. with the concluding verses of civ. For Ḥanukkah Ps. xxx. is reserved (Soferim xviii. 2). From Soṭah ix. 10 (see Tosefta *ad loc.*) it is apparent that at one time Ps. xliv. constituted a part of the Temple morning liturgy, while xxx. was sung during the offering of the FIRST-FRUITS. The same psalm, as well as iii. and xci., was sung to the accompaniment of musical instruments on the occasion of the enlargement of Jerusalem (Shebu. 14a).

Hymn-Book of Second Temple.

——**Critical View:** The Book of Psalms may be said to be the hymn-book of the congregation of Israel during the existence of the Second Temple, though not every psalm in the collection is of a character to which this designation may apply. By earlier critics advancing this view of the nature of the Psalms it was held that they were hymns sung in the Temple either by the Levites or by the people. Later scholars have modified this opinion in view of the circumstance that the participation of the people in the Temple ritual was very slight and also because the contents of many of the psalms are such that their recitation at sacrificial functions is not very probable (*e.g.*, Ps. xl. and l., which have a certain anti-sacrificial tendency). While B. Jacob (in Stade's "Zeitschrift," 1897, xvii.) insists that the Psalter is a hymn-book for the congregation assisting at or participating in the sacrificial rite, and as such must contain also liturgical songs intended for individuals who had to bring offerings on certain occasions, others maintain that, while a number of the hymns undoubtedly were of sacerdotal import and, consequently, were intended to be sung in the Temple, many were written for intonation at prayer in the synagogue. In this connection the determination of the reference in the so-called "I" psalms is of importance.

The discovery of the Hebrew text of Ecclesiasticus (Sirach) has caused Nöldeke (Stade's "Zeitschrift," 1900, xx.), on the strength of the observation that in Ecclus. (Sirach) li. 2–29 the "I" refers to Ben Sira, to urge that the "I" psalms must similarly be construed as individual confessions. The traditional view was that David, the reputed author of most of these "I" psalms, was in them unbosoming his own feelings and relating his own experiences. It is more probable, however, that, while the "I" in some instances may have its individual significance, on the whole this personal pronoun has reference to the "congregation of Israel" or to a circle or set of congregants at prayer, the "pious," the "meek," the "righteous." The metrical reconstruction of the Psalms (see Baethgen, "Commentar," 3d ed.) promises to throw light on this problem, as the assumption is well grounded that hymns written for or used on public liturgical occasions had a typical metrical scheme of their own (comp. "Theologische Rundschau," viii., Feb., 1905). At all events, some of the psalms must have served at private devotion (*e.g.*, Ps. cxli.), as, indeed, the custom of hymn-singing at night-time by some of the pious is alluded to (*ib.* lix., xcii., cxix., cxlix.).

Didactic Psalms.

On the other hand, many of the didactic psalms remind one of the general type of gnomic anthologies. It seems more likely that these were recited, not sung, and were learned by heart for ethical instruction and guidance. That the "alphabetical" psalms were not intended originally for liturgical uses may be inferred at least from Ps. cxi. Most of this class reflect the study-room of the scholar, and lack entirely the spontaneity of the worshipful spirit. There are good reasons for regarding Ps. i. as a prologue, prefaced to the whole collection by its latest editors, who were not priests (Sadducees), but scribes (Pharisees) interested in the rise and establishment of synagogal worship as against the sacerdotal liturgy of the Temple. If so regarded, Ps. i. reveals the intention of the editors to provide in this collection a book of instruction as well as a manual of prayer.

The existing Psalter is a compilation of various collections made at various times. The division into several parts was not in every case altogether due to a desire to imitate the structure of the Pentateuch. Books i. (Ps. i.–lxi.), ii. (Ps. lxii.–lxxii.), and iii. (Ps. lxxiii.–lxxxix.) are marked as separate collections by doxologies, a fact which points to their separate compilation. The doxology which now divides books iv. and v. after Ps. cvi. has the appearance of being the beginning of another psalm (comp. I Chron. xvi., where it occurs at the close of the interpolation verses 8 to 36). It is impossible to determine the date at which these older collections may have been put together. Book i., containing "David" psalms (originally without Ps. i. and ii.), may have been the first to be compiled. In books ii. and iii. (Ps. lxii.–lxxxix.) several older and smaller compilations seem to be represented, and that, too, in some disorder. The (*a*) "David" hymns (ὕμνοι = תהלות; *ib.* li.–lxxii.) are clearly distinct from the (*b*) songs of the sons of Korah (xlii.–xlix.), (*c*) "Asaph" songs (l., lxxiii.–lxxxiii.), and (*d*) later supplements of promiscuous psalms (lxxxiv.–lxxxix.). It is noteworthy that in the "David" hymns duplicates of psalms are found, incorporated also in book i. (Ps. liii. = xiv.; lxx. = xl. 14–18; lxxi. 1–3 = xxxi. 2–4), while lvii. 8 *et seq.* is duplicated in book v. (cviii. 2–6). Another peculiarity of this book is the use of "Elohim" for "Yhwh," except in the supplement (lxxxiv.–lxxxix.).

Comparison of the texts of the duplicate psalms, as well as the circumstance that these duplicates occur, indicates the freedom with which such collections were made, and suggests that many collections were in existence, each with variant content. Book iv. is distinct in so far as it contains, with the exception of three psalms (xc. "of Moses"; ci., ciii. "of David"; but in the Septuagint nine more), only anonymous ones. The character of the doxology (see above) suggests that this book was separated from the following only to carry out the analogy with the Pentateuch. Books iv. and v. are characterized by the absence of "musical" superscriptions and instructions. In book v. the group comprising cvii. to cix. is easily recognized as not organically connected with that composed of cxx.–cxxxiv. It is possible that the liturgical character and use of cxiii. to cxviii. (the [Egyptian] "Hallel") had necessitated the redaction of the "Hallel" psalms separately. The "Songs of Degrees" (see below) must have constituted at one time a series by themselves. The metrical arrangement is the same in all, with the exception of cxxxii. The rest of book v. is composed of loose "Halleluyah" psalms, into which have been inserted "David" psalms (cxxxviii.–cxlv.) and an old folk-song (cxxxvii.).

The "Lamed Auctoris."

As to who were the compilers of these distinct collections it has been suggested that an inference might be drawn in the case of the psalms marked "to the sons of Korah" or "to Asaph, Heman, Ethan, Jeduthun," respectively. But the ל prefixed to the superscription in these cases is plainly not a "lamed auctoris," the names being those of the leaders of the choir-gilds (established, according to Chronicles, by David). The headings in which ל occurs merely indicate that the hymns were usually sung by the choristers known as "sons of Korah," etc., or that the psalm constituting a part of the repertoire of the singers so named was to be sung according to a fixed melody introduced by them. These choir-masters, then, had collected their favorite hymns, and, in consequence, these continued to be named after their collector and to be sung according to the melody introduced by the gild. It has also been urged as explaining the terms לדוד, למשה ("unto David," "unto Moses") that a certain melody was known by that term, or a collection happened to be labeled in that way. It is, however, manifest that in some instances the superscription admits of no other construction than that it is meant to name the author of the psalm (Moses, for instance, in Ps. xc.), though such expressions as "David song," "Zion song" = "Yhwh song" may very well have come into vogue as designations of sacred as distinguished from profane poems and strains. Still, one must not forget that these superscriptions are late additions. The historical value of the note לדוד (= "unto David") is not greater than that of others pretending to give the occasion when and the circumstances under which the particular psalm was composed. The variants in these superscriptions in the versions prove them to be late interpolations, reflecting the views of their authors.

Date of Psalter.

By tradition David was regarded as the writer of most of the psalms, even the other names occurring in the captions being construed to be those of singers under his direction (David Ḳimḥi, Commentary on Psalms, Preface). He was held to be also the editor of the Biblical Book of Psalms. But this ascription of authorship to him is due to the tendency to connect with the name of a dominating personality the chief literary productions of the nation. Thus Moses figures as the lawgiver, and the author of the Pentateuch; Solomon, as the "wise" man and, as such, the writer of the Wisdom books; David, as the singer and, in this capacity, as the composer of hymns and as the collector of the Psalms as far as they are not his own compositions.

When the Book of Psalms first assumed its present form is open to discussion. Certain it is that the New Testament and Josephus presuppose the existence of the Biblical Psalter in the form in which it is found in the canon. This fact is further corroborated by the date of the so-called "Psalms of Solomon." These are assigned to about 68 B.C.; a fact which indicates that at that period no new psalms could be inserted in the Biblical book, which by this time must have attained permanent and fixed form as the Book of Psalms of David. It is safest then to assign the final compilation of the Biblical book to the first third of the century immediately preceding the Christian era.

Concerning the date of the two psalms lxxix. and cxlvi., I Maccabees furnishes a clue. In I Macc. vii. 17, Ps. lxxix. 2 is quoted, while cxlvi. 4 is utilized in I Macc. ii. 63. These psalms then were known to a writer living in the time of the Hasmonean rulers. He construed Ps. lxxix. as applying to the time of Alcimus. As remarked above, the historical superscriptions are worthless for the purpose of fixing the chronology, even if the concession be made that some of these pretendedly historical notes antedate the final compilation of the Psalter and were taken from the historical romances relating the lives of the nation's heroes, in which, according to prevailing ancient literary custom, poetry was introduced to embellish prose (comp. Ex. xv.; I Sam. ii.), as indeed Ps. xviii. is found also in II Sam. xxii.

Reflection of History.

By comparison with what is known of the events of Jewish internal and external history during the last centuries before the destruction of the Second Temple, critical scholars have come to the conclusion that the political and religious circumstances and conflicts of these turbulent times are reflected in by far the greater number of psalms. Most of the 150 in the Biblical book, if not all of them, are assigned a post-exilic origin. Not one among competent contemporaneous scholars seriously defends the Davidic authorship of even a single psalm; and very few of the recent commentators maintain the pre-exilic character of one or the other song in the collection. Of exilic compositions Ps. cxxxvii. is perhaps the only specimen. To the Persian period some psalms might be assigned, notably the "nature" psalms (*e.g.*, viii., xix.), as expressive of monotheism's opposition to dualism. But there is no proof for this assumption. Still a goodly number of psalms must have been composed in pre-Maccabean years. Some psalms presuppose the existence and inviolability of the Temple and the Holy City (for instance, xlvi., xlviii., lxxvi.). Ps. iii., iv., xi., and lxii. might reflect the confidence of pious priests before the Maccabean disturbances.

Reflex of Politics.

But it is obvious that other psalms refer to the trickery and treachery of the house of Tobias (Ps. lxii.). The Maccabean revolution—with its heroism on the one hand, its cowardice on the other, its victories, and its defeats—has supplied many a hymn of faith and defiance and joy. The חסידים and צדיקים—the "faithful," the "righteous," the "meek"—find voice to praise God for His help and to denounce the "wicked," the foreign nations that have made common cause with Syria (see lxxiv., lxxxiii., cxviii., and cxlix.). Ps. xliv. and lxxvii. point to events after the death of Judas Maccabeus; Ps. lv. and others seem to deal with Alcimus. The establishment of the Hasmonean dynasty on the throne and the conflicts between PHARISEES (nationalists and democrats) and SADDUCEES (the representatives of aristocratic sacerdotalism) have left their impress on other hymns (Ps. cx. 1-4, "Shim'on" in acrostic). Some of the psalms are nothing less than the pronunciamentos of the Pharisees (ix., x., xiv., lvi., lviii.). Dates can not be assigned to the greater number of psalms, except in so far as their content betrays their character as Temple or synagogal hymns, as eschatological constructions, or as apocalyptic renderings of ancient history or of mythology.

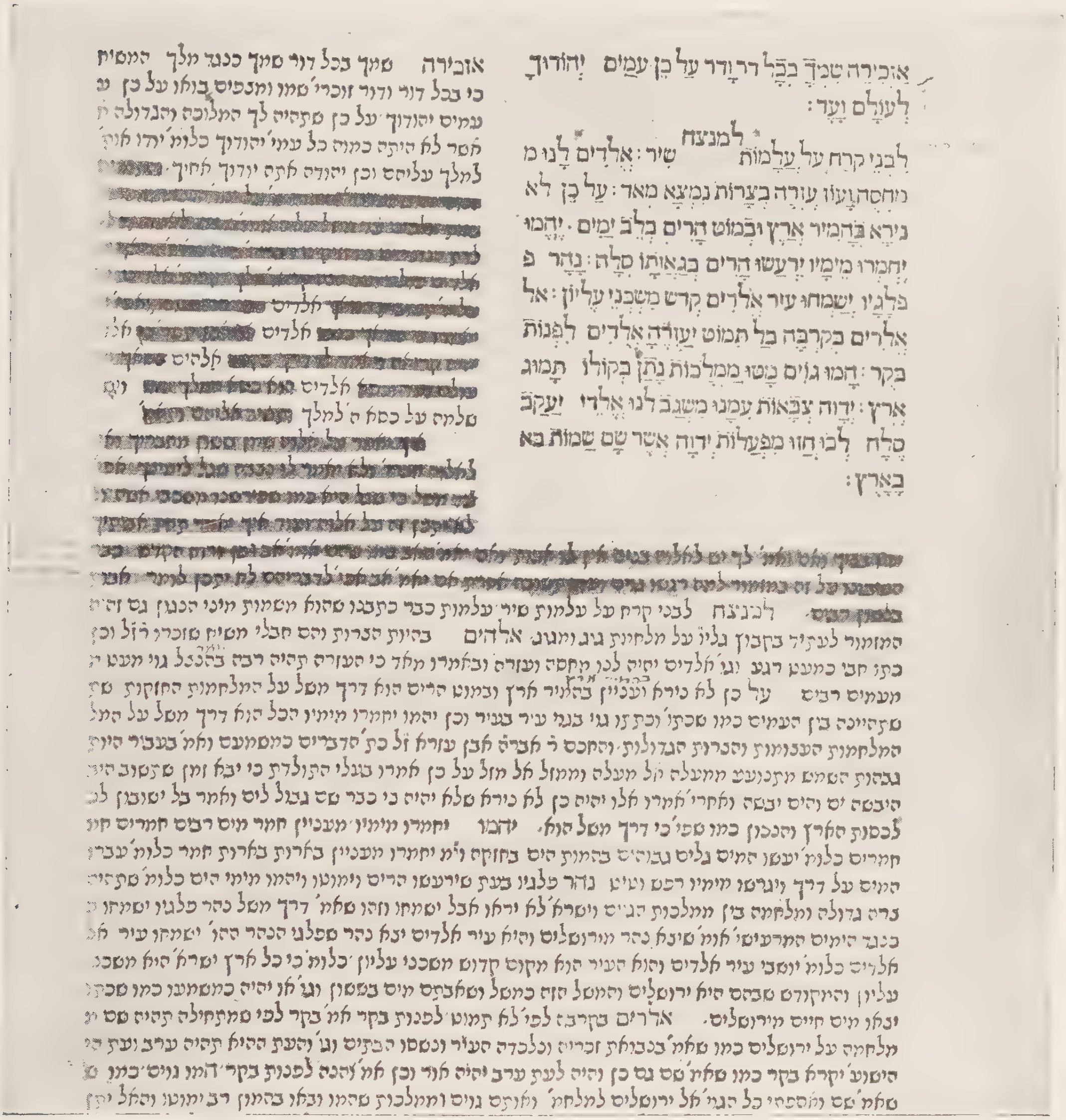
Synagogal liturgy and strictly regulated Temple ceremonial are productions of the Maccabean and post-Maccabean conflicts. Apocalyptic ecstasy, didactic references to past history, and Messianic speculations point to the same centuries, when foreign oppression or internal feuds led the faithful to predict the coming glorious judgment. The "royal" or "king" psalms belong to the category of apocalyptic effusions. It is not necessary to assume that they refer to a ruling king or monarch. The Messianic king warring with the "nations"—another apocalyptic incident—is central in these psalms. The "'Aniyim" and the "'Anawim" are the "meek" as opposed to the "Gewim" and "'Azim" (which readings must often be adopted for "Goyim" and "'Ammim"), the "proud" and "insolent." The former are the (Pharisaic) pious nationalists battling against the proud (Sadducean) violators of God's law; but in their fidelity they behold the coming of the King of Glory, the Messianic Ruler, whose advent will put to flight and shame Israel's foreign and internal foes.

Pilgrim Songs.

The "Songs of Degrees" are pilgrim songs, which were sung by the participants in the processions at the three pilgrim festivals; all other explanations are fanciful. David Ḳimḥi in his commentary quotes the usual interpretation that these songs were sung by the Levites standing on the fifteen steps between the court of the women and that of the Israelites. But he also suggests that they refer to the post-exilic redemption, being sung by those that "ascend" from captivity. In fact, Ḳimḥi often reveals a very clear perception of the psalms of the post-exilic origin.

The text is often corrupt. It contains interpolations, marginal glosses transposed into the body of psalms, quotations not in the original, liturgical glosses, notes, and intentional alterations. Consonantal interchanges abound. Many of the psalms are clearly fragmentary torsos; others, as clearly, are composed of two or more disjointed parts drawn from other psalms without connection or coherence (comp. the modern commentaries, especially those of Duhm and Baethgen; also Grätz, "Psalmen," Introduction). According to Grätz (*l.c.* p. 61), such combinations of two psalms in one was caused by the necessities of the liturgical services. It is not unlikely that some psalms were chanted responsively, part of the Levites singing one verse, and the others answering with the next.

In the synagogues the Psalms were chanted antiphonally, the congregation often repeating after every verse chanted by the precentor the first verse of the psalm in question. "Halleluyah" was the word with which the congregation was invited to take part in this chanting. Hence it originally prefaced the Psalms, not, as in the Masoretic text, coming at the end. At the conclusion of the psalm



אזכירה שמך בכל דר ודר על כן עמים יהודוך
לעולם ועד:

למנצח
לבני קרח על עלמות שיר: אלדים לנו מ
חסה ועוז עזרה בצרות נמצא מאד: על כן לא
נירא בהמיר ארץ ובמוט הרים בלב ימים. יהמו
יחמרו מימיו ירעשו הרים בגאותו סלה: נהר פ
לגיו ישמחו עיר אלדים קדש משכני עליון: אל
דים בקרבה בל תמוט יעזרה אלדים לפנות
בקר: המו גוים מטו ממלכות נתן בקולו תמוג
ארץ: ידוה צבאות עמנו משגב לנו אלדי יעקב
סלה לכו חזו מפעלות ידוה אשר שם שמות בא
בארץ:

[redacted]

[redacted]

Part of a Censored Page from Psalms, with Ḳimḥi's Commentary, Naples, 1487.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

the "makre" or precentor added a doxology ending with ואמרו אמן ("and say ye Amen"), whereupon the congregation replied "Amen, Amen" ("Monatsschrift," 1872, p. 481). The synagogal psalms, according to this, then, are cv., cvi., cvii., cxi., cxii., cxiii., cxiv., cxvi., and cxvii. (the shortest of all psalms), cxviii., cxxxv., cxxxvi., cxlvi.–cl.

Musical Accompaniment.

Concerning the musical accompaniment less is known. Boys seem to have been added to the men's chorus ('Ar. 13b). Twelve adult Levites constituted the minimum membership of a chorus; nine of these played on the "kinnor," two on the "nebel," and one on the cymbals (*ib.* ii. 3–5). Singing seems to have been the principal feature of their art, the instruments being used by the singers for their self-accompaniment only. The kinnor, according to Josephus, had ten strings and was struck with a plectrum ("Ant." vii. 12, § 3), while the nebel had twelve notes and was played with the fingers. This information is not confirmed by what is known of the "lyra" or "kithara" of the Greeks. Jewish coins display lyres of three strings, and in a single instance one of five strings. Tosef., 'Ar. ii. gives the kinnor seven strings. According to Ps. xcii. 3, there must have been known a ten-stringed instrument. The Jerusalem Talmud agrees with Josephus in assigning the nebel to the class of stringed instruments (Yer. Suk. 55c; 'Ar. 13b). But it seems to have had a membranous attachment or diaphragm to heighten the effect of the strings (Yer. Suk. *l.c.*). The nebel and the "alamot" (I Chron. xv. 20; Ps. xlviii.; Ps. ix., corrected reading) are identical (see Grätz, *l.c.* p. 71). The flute, "ḥalil," was played only on holy days ('Ar. ii. 3). The Hebrew term for choir-master was "menaẓẓeaḥ." See also Cymbals.

Fifty-seven psalms are designated as מזמור; this is a word denoting "paragraph," hence a new beginning. Thirty psalms are designated as שיר (= "song"), probably indicating that the psalm was actually sung in the Temple. Thirteen psalms are labeled משכיל, the meaning of which word is doubtful (see Hebrew dictionaries and the commentaries). Six psalms are superscribed מכתם—another puzzle—three times with the addition על תשחת, once שושן עדות (lx.), and in lvi. with על יונת רחוקים. Five psalms are called תפלה = "prayer" (xvii., xl., lxxxvi., cii., cxlii.). Two psalms are marked להזכיר = "to remember" (xxxviii., lxx.), the meaning of which is not known. Ps. c. is designated by לתודה = "for thanksgiving," probably indicating its use in the liturgy as a hymn for the thank-offering. Ps. clv. is marked תהלה = "jubilee song or hymn," indicating its content. Ps. lx. has ללמד, probably a dittogram for לדוד = "for David." Ps. lxxxviii. has the heading לענות, which seems to be also a dittogram of the preceding על מחלת. Ps. vii. has another enigmatical caption (see commentaries).

Bibliography: The most modern commentaries are those by Duhm, in *K. H. C.*; Baethgen (3d ed.), in Nowack's *Handcommentar*; and Wellhausen, in *S. B. O. T.* Cheyne's translation (1900) and introduction (1891) give the latest literature up to those dates.

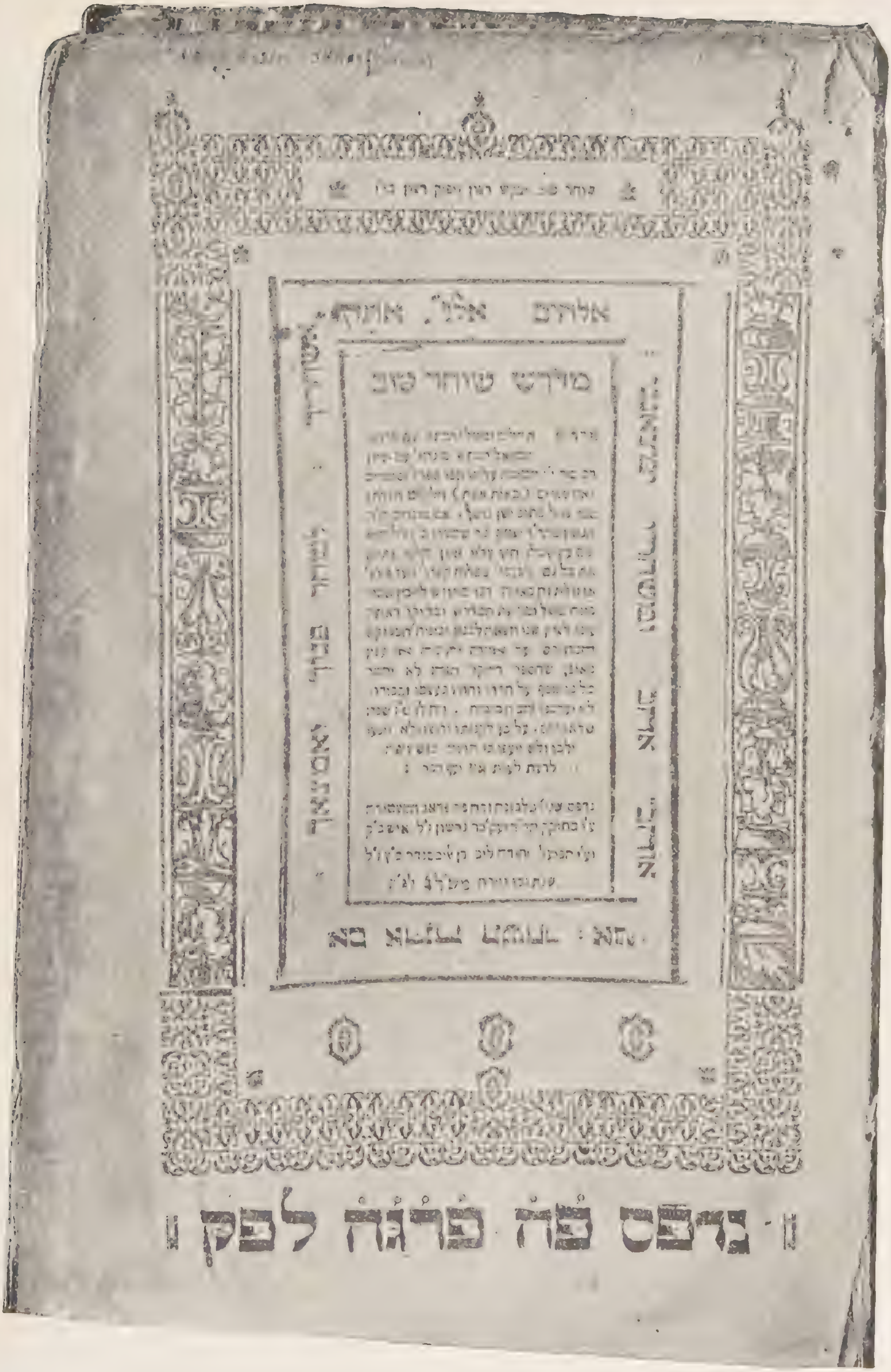
E. G. H.

PSALMS, MIDRASH TO (Midrash Tehillim): Haggadic midrash, known since the eleventh century, when it was quoted by Nathan of Rome in his "'Aruk" (*s.v.* סחר), by R. Isaac b. Judah ibn Ghayyat in his "Halakot" (1b), and by Rashi in his commentary on I Sam. xvii. 49, and on many other passages. This midrash is called also "Agadat Tehillim" (Rashi on Deut. xxxiii. 7 and many other passages), or "Haggadat Tehillim" ("'Aruk," *s.v.* סער, and in six other passages). From the twelfth century it was called also "Shoḥer Ṭob" (see Midrash Tehillim, ed. Buber, Introduction, pp. 35 *et seq.*), because it begins with the verse Prov. xi. 29, "Shoḥer ṭob," etc. The true midrash covers only Ps. i.–cxviii.; and this is all that is found either in the manuscripts or in the first edition (Constantinople, 1512). In the second edition (Salonica, 1515) a supplement was added covering, with the exception of two psalms, Ps. cxix.–cl. The author of this supplement was probably R. Mattithiah Yiẓhari of Saragossa, who collected the scattered haggadot on Ps. cxix.–cl. from the Yalḳuṭ, adding comments of his own. Since there are in the Yalḳuṭ no haggadic interpretations of Ps. cxxiii. and cxxxi., the author of the supplement included no haggadic sentences on these two psalms. This omission has been supplied by Buber, in his very full edition of the Midrash Tehillim, by printing, under the superscription of the two psalms, collectanea from the Pesiḳta Rabbati, Sifre, Numbers Rabbah, and the Babylonian Talmud, so that the midrash in its present form covers the entire Book of Psalms.

A Composite Work.

The name of the editor and the date of the redaction of the true midrash (Ps. i.–cxviii.) can not now be determined. The assumption that R. Johanan or R. Simon, the son of R. Judah ha-Nasi, edited it can not be substantiated (comp. Buber, *l.c.* pp. 3–4). It may, on the contrary, be shown that the midrash is not the work of a single editor. There are many passages containing the same thought. Substantially the same haggadot appear in different forms in different passages, *e.g.*, Ps. vii., No. 6 and Ps. xviii., No. 13; Ps. xviii., No. 25 and Ps. xcv., No. 3; Ps. xviii., No. 26 and Ps. ciii., No. 2; Ps. xxvii., No. 7 and Ps. xciv., No. 5; Ps. xlv., No. 4 and Ps. c., No. 4; Ps. xci., No. 6 and Ps. civ., No. 3.

It has been said that the date of the redaction of the midrash can not be determined. Haggadic collections on the Psalms were made at a very early time, and are mentioned several times in the Talmudim and in Genesis Rabbah, *e.g.*, Yer. Kil. ix. 32b; Yer. Ket. xii. 3, 35a; Gen. R. xxxiii. 2; Ḳid. 33a (comp. Rashi *ad loc.*). But it can not possibly be assumed that the haggadah collections on the Psalms are identical with the present Midrash Tehillim, since the latter contains many elements of later date. It can not be denied, however, that much material from those old collections is included in the present midrash. It must therefore be assumed that parts of the old collections had been preserved among the later haggadists. Then, when a midrash to the Psalms was undertaken together with the other midrashim, homilies and comments on single



אלהים אלי אתה

מדרש שוחר טוב

נדפס פה פראג לפק

TITLE-PAGE FROM MIDRASH TEHILLIM, PRAGUE, 1613.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

verses were collected from the most diverse sources, and were arranged together with the earlier haggadic material on the Psalms, following the sequence of the Psalms themselves. In the course of time this collection was supplemented and enlarged by the additions of various collections and editors, until the Midrash Tehillim finally took its present form. Its definitive completion must, according to Zunz, be assigned to the last centuries of the period of the Geonim, without attempting to determine an exact date. But Zunz's assumption, that the midrash was compiled in Italy, can not be accepted. The work was edited in Palestine, as appears from the language, style, and manner of haggadic interpretations. Nearly all the amoraim mentioned in it are Palestinians, and the few Babylonian amoraim referred to, *e.g.*, R. Ḥisda, are mentioned also in Yerushalmi (comp. Buber, *l.c.* p. 32, note 131).

Mode and Date of Compilation.

The midrash contains homilies on the Psalms and comments on single verses and even on single words. The homilies are as a rule introduced with the formula "as Scripture says." In only a few cases are they introduced as in the other midrashim, with the formula "Rabbi N. N. has begun the discourse," or "Rabbi N. N. explains the Biblical passage." Among the comments on single verses are many which are based on the difference of "ḳeri" and "ketib" as well as on the variant spellings of words, plene and defective. Many words, also, are explained according to the numerical value of the letters (Gemaṭria) or by analysis of their component parts (Noṭariḳon) as well as by the substitution of other vowels ("al-tiḳri"; comp. the collation of all these passages in Buber, *l.c.* p. 10a, b). The midrash is prone to interpreting numbers, contributing likewise thereby important observations on the number of the Psalms and of the sections of the Pentateuch as well as on the number of verses in various Psalms. Thus it enumerates 175 sections of the Pentateuch, 147 psalms (Midr. Teh. to Ps. xix. 22), and nine verses in Ps. xx. (Midr. Teh. to Ps. xx. 2).

Legends and Myths.

The midrash contains, besides, a number of stories, legends, parables, proverbs, and sentences, with many ethical and halakic maxims. Of the interesting myths may be mentioned that of Remus and Romulus, to suckle whom God sends a she-wolf (Midr. Teh. to Ps. x. 6; Buber, *l.c.* p. 45a), and the legend of Emperor Hadrian, who wished to measure the depth of the Adriatic Sea (Midr. Teh. to Ps. xciii. 6; Buber, *l.c.* p. 208a, b). Among the proverbs which are found only in this midrash may be mentioned the following: "Walls have ears" (Midr. Teh. to Ps. vii. 1; Buber, *l.c.* p. 31b), *i.e.*, care should be taken in disclosing secrets even in a locked room (comp. Rashi in Ber. 8b, who quotes this proverb). "Wo to the living who prays to the dead; wo to the hero who has need of the weak; wo to the seeing who asks help of the blind; and wo to the century in which a woman is the leader" (Midr. Teh. to Ps. xxii. 20; Buber, *l.c.* p. 96b). Many a custom may be traced to this midrash, *e.g.*, that of not drinking any water on the Sabbath before the evening (Ṭur and Shulḥan 'Aruk, Oraḥ Ḥayyim, 291; comp. Midr. Teh., ed. Buber, p. 51b, note 48).

Bibliography: *Midrash Tehillim*, ed. Buber, Introduction, Wilna, 1891; J. Theodor, *Ueber S. Buber's Midrasch Tehillim*, reprinted from the *Menorah*, *Literaturblatt*, Hamburg; Zunz, *G. V.* pp. 266-268.

W. B. J. Z. L.

PSALMS OF SOLOMON, THE: Pseudepigraphic work not contained in the Septuagint (and therefore not included in the Apocrypha). At present it exists only in Greek and in translations made from the Greek; but it is probable that it was written originally in Hebrew. It is Palestinian, and Hebrew was the natural language for a Palestinian Jew; the rude and sometimes unintelligible character of the Greek and the fact that a number of its obscurities may be ascribed to a misunderstanding of Hebrew words make it probable that the Greek work is a translation of a Hebrew original. Thus, for example, the impossible *τοῦ εἰπεῖν* ("to say"; לאמר) of ii. 29 may easily have arisen from a miswriting or misunderstanding of למר (for להמר; "to change"; comp. Hos. iv. 7); and the future tense in ii. 12 and elsewhere may be due to a false interpretation of the Hebrew imperfect. It is uncertain when and why the psalms were ascribed to Solomon; the simplest explanation is that as David was reckoned the author of most of the canonical psalms, this later production was ascribed to Solomon, who stood next to David in literary glory, and was the titular author of two psalms of the Psalter.

The book consists of eighteen psalms, the contents of which may be summarized as follows: suffering inflicted by foreign invasion (i., viii.); desecration of Jerusalem and the Temple, death in Egypt of the invader (ii.); debauchery of Jewish "men-pleasers" (iv.); recognition of God's justice in rewarding the pious and in punishing the wicked (iii., vi., ix., x., xiii., xiv., xv.); expectation of and prayer for divine intervention (vii., xi., xii., xvi.); description of the Messiah (xvii., xviii.).

A definite mark of date is given by the mention (ii. 30, 31) of Pompey's death (48 B.C.). The political situation depicted (the delivery of the city to the invader, the slaughter of the Jews, and the pollution of the Temple) answers fairly well to the account of Pompey's conquest (63 B.C.) given by Josephus ("Ant." xiv. 3, § 4); and there is no need to suppose a reference to Antiochus Epiphanes or Herod. The composition of the psalms may be assigned to 45 B.C., or, less exactly, to the period 70–40 B.C. The date of the Greek translation is uncertain.

The description of the internal situation reflects the struggle between the Pharisees and the Sadducees. The author is a Pharisee, devoted to the Law, with a high moral standard, but animated by a bitter hatred of the "wicked" Sadducees, whose ethical failings he doubtless exaggerates, and by hostility to the Hasmonean dynasty (viii. 18–26).

The Messiah is a son of David (in opposition to the Maccabean priest-kings and the Levitical Messiah [see Messiah]), a man without supernatural power, raised up by God to purge Jerusalem and to reign in peace over all nations. The description of him is taken largely from the Prophets and the

Psalter. He is called in the text (xvii. 36) "the lord Messiah," or "anointed one, lord" (χριστὸς κύριος), which is perhaps a clerical error for "the anointed of the Lord," the common expression. This conception of his character, destined to be permanent, is a return, natural under the circumstances, to the Old Testament representation (see Messiah).

Bibliography: O. von Gebhardt, *Die Psalmen Salomo's*, Leipsic, 1895 (Greek text and history of MSS.); H. B. Swete, *The Old Testament in Greek*, vol. iii., 2d ed., Cambridge, Eng., 1899; Ryle and James, *The Psalms of Solomon*, ib. 1891 (Greek text, Eng. transl., and introduction); Kittel, in Kautzsch, *Apokryphen*, Leipsic, 1898 (German transl. and introduction); Geiger, in *Jüd. Zeit.* 1868, vi.; Wellhausen, *Die Pharisäer und die Sadducäer*, Appendix, 1874; M. Vernes, *Hist. des Idées Messianiques*, 1874; Schürer, *Hist. of Jewish People*, ii., p. iii.; M. James, in Hastings, *Dict. Bible*, s.v.

T.

PSALTERY. See Harp and Lyre.

PSANTIR, JACOB BEN ZELIG: Rumanian historical writer; born at Botoshani June 6, 1820; died in Bucharest March 22, 1901. From his childhood he devoted himself to the study of music, and at an early age he became conductor of a band of traveling Gipsy musicians. Once Psantir and his band were invited to play at a festival given in the monastery of Neamtz. A dispute arose between the guests on the Jewish question, some of them maintaining that all the Rumanian Jews were foreign-born. Psantir was then asked how long his family had lived in Rumania. He answered, "for several centuries, as may be seen by tumulary inscriptions found in the cemetery of Botoshani."

This incident determined Psantir's subsequent career. He began to write a history of his family, but as he proceeded with it his ambition moved him to enlarge the scope of his work until it finally embraced the history of the Jews of Rumania. For five years, though possessing very limited means, he traveled throughout Rumania, visiting the cemeteries and studying the communal documents. The results of his labors were published in two works written in Judæo-German, and respectively entitled "Dibre ha-Yamim la-Arẓot Rumania" (Jassy, 1871) and "Ḳorot ha-Yehudim be-Rumania" (Lemberg, 1873). A Rumanian edition of both works was published at Bucharest in 1877.

Psantir is the author also of two works which remain in manuscript: "Ha-Sablanut ha-Datit be-Rumania," on religious tolerance in Rumania, and "Ha-Ḳosem," on magicians and their villainies.

Bibliography: *Oẓar ha-Sifrut*, iii. 86 *et seq.*

S. I. Br.

PSEUDEPIGRAPHA: Literally "books having false titles," fraudulently or erroneously ascribed to the authors whose names they bear. Thus Dionysius of Halicarnassus speaks of "pseudepigraphic orations" of Demosthenes; that is, orations commonly attributed to Demosthenes, and included in collective editions of his works, but not really by him ("De Admirabili Vi Dicendi in Demosthene," ch. lvii.). Similarly Serapion, Bishop of Antioch (190-203), says concerning the Gospel of Peter: "We receive Peter and the other apostles even as Christ; but the writings ["Pseudepigrapha"] which are falsely inscribed with their names we reject" (in Eusebius, "Hist. Eccl." vi. 12).

By Protestant scholars the term "Pseudepigrapha" is employed to designate a class of extra-canonical writings, in the main of Jewish origin, which Catholics, in accordance with ancient Christian usage, generally call Apocrypha (see Jew. Encyc. ii. 1b, *s.v.* Apocrypha, § 1, end). Many of these writings are pseudonymous; but others are anonymous, so that the name "Pseudepigrapha" is applicable to the whole class only "a potiori." Those who introduced it doubtless had primarily in mind the apocalpyses, such as IV Esdras, in which the ascription of authorship to some famous man of ancient times is an essential part of the fiction.

The books included under the name "Pseudepigrapha" are many and various; several of the most important have been brought to light in recent times, and fresh discoveries are continually being made. The most noteworthy of these writings are enumerated in the articles Apocrypha and Apocalypse. See also Sibyllines and the separate articles on the several books.

T. G. F. M.

PSEUDO-ARTAPANUS. See Artapanus.

PSEUDO-MESSIAHS: Persons who claim to be the deliverers of Israel divinely appointed to bring about the establishment of the promised Messianic kingdom. Some of the pseudo-Messiahs who have arisen at various epochs were impostors seeking to exploit the credulity of the masses for selfish purposes; others, victims of their own beliefs or delusions. All of them had as their goal the restoration of Israel to its native land. Some sought to accomplish this through penitence, fasting, and prayer, and looked forward to miracles to assist them; others appealed to arms. In connection with their Messianic rôle, some enacted the part of religious reformers, introducing innovations and even trying to subvert the existing Judaism. As there existed a belief in two Messiahs—an Ephraitic Messiah, who would be the forerunner of the Davidic Messiah—there appear among the pseudo-Messiahs both those who claim to be the Messiah of the house of David and those who pretend to be the Messiah, son of Joseph. Their influence was mostly local and temporary; some, however, succeeded in attracting large numbers of followers, and created movements that lasted for considerable periods. The effects of these Messianic movements were pernicious. Many of these Messiahs and their followers lost their lives in the course of their activities; and they deluded the people with false hopes, created dissensions, gave rise to sects, and even lost many to Judaism.

Two Messiahs.

The pseudo-Messiahs begin to appear with the end of the Hasmonean dynasty, when Rome commenced its work of crushing the independence of Judea. For the maintenance of the endangered state the people looked forward to a Messiah.

In the First Century.

From Josephus it appears that in the first century before the destruction of the Temple a number of Messiahs arose promising relief from the Roman yoke, and finding ready followers. Josephus speaks of them thus: "Another body of wicked men also sprung up, cleaner in their hands, but more wicked in their intentions, who destroyed the peace of the city no less than did these murderers [the Sicarii]. For they were deceivers and deluders of the people, and, under pretense of divine illumination, were for innovations and changes, and prevailed on the multitude to act like madmen, and went before them in the wilderness, pretending that God would there show them signs of liberty" (Josephus, "B. J." ii. 13, § 4; *idem*, "Ant." xx. 8, § 6). Matt. xxiv. 24, warning against "false Christs and false prophets," gives testimony to the same effect. Thus about 44, Josephus reports, a certain impostor, Theudas, who claimed to be a prophet, appeared and urged the people to follow him with their belongings to the Jordan, which he would divide for them. According to Acts v. 36 (which seems to refer to a different date), he secured about 400 followers. Cuspius Fadus sent a troop of horsemen after him and his band, slew many of them, and took captive others, together with their leader, beheading the latter ("Ant." xx. 5, § 1).

Another, an Egyptian, is said to have gathered together 30,000 adherents, whom he summoned to the Mount of Olives, opposite Jerusalem, promising that at his command the walls of Jerusalem would fall down, and that he and his followers would enter and possess themselves of the city. But Felix, the procurator (*c.* 55–60), met the throng with his soldiery. The prophet escaped, but those with him were killed or taken, and the multitude dispersed (*ib.* xx. 8, § 6; "B. J." ii. 13, § 5; see also Acts xxi. 38). Another, whom Josephus styles an impostor, promised the people "deliverance and freedom from their miseries" if they would follow him to the wilderness. Both leader and followers were killed by the troops of Festus, the procurator (60–62; "Ant." xx. 8, § 10). Even when Jerusalem was already in process of destruction by the Romans, a prophet, according to Josephus suborned by the defenders to keep the people from deserting, announced that God commanded them to come to the Temple, there to receive miraculous signs of their deliverance. Those who came met death in the flames ("B. J." vi. 5, § 3).

Menahem ben Judah.

Unlike these Messiahs, who expected their people's deliverance to be achieved through divine intervention, Menahem, the son of Judas the Galilean and grandson of Hezekiah, the leader of the Zealots, who had troubled Herod, was a warrior. When the war broke out he attacked Masada with his band, armed his followers with the weapons stored there, and proceeded to Jerusalem, where he captured the fortress Antonia, overpowering the troops of Agrippa II. Emboldened by his success, he behaved as a king, and claimed the leadership of all the troops. Thereby he aroused the enmity of Eleazar, another Zealot leader, and met death as a result of a conspiracy against him (*ib.* ii. 17, § 9). He is probably identical with the Menahem b. Hezekiah mentioned in Sanh. 98b, and called, with reference to Lam. i. 17, "the comforter ["menaḥem"] that should relieve" (comp. Hamburger, "R. B. T." Supplement, iii. 80).

With the destruction of the Temple the appearance of Messiahs ceased for a time. Sixty years later a politico-Messianic movement of large proportions took place with Bar Kokba at its head. This leader of the revolt against Rome was hailed as Messiah-king by Akiba, who referred to him Num. xxiv. 17: "There shall come forth a star out of Jacob, and a scepter shall rise out of Israel, and shall smite through the corners of Moab," etc. (Yer. Ta'an. iv. 7; Lam. R. to Lam. ii. 2), and Hag. ii. 21, 22: "I will shake the heavens and the earth and I will overthrow the thrones of kingdoms. . . ." (Sanh. 97b). Although some, as Johanan b. Torta (Lam. R. to Lam. ii. 2), doubted his Messiahship, he seems to have carried the nation with him for his undertaking. After stirring up a war (133–135) that taxed the power of Rome, he at last met his death on the walls of Bethar. His Messianic movement ended in defeat and misery for the survivors (see Bar Kokba and Bar Kokba War).

Moses of Crete.

The unsuccessful issue of the Bar Kokba war put an end for centuries to Messianic movements; but Messianic hopes were none the less cherished. In accordance with a computation found in the Talmud the Messiah was expected in 440 (Sanh. 97b) or 471 (‘Ab. Zarah 9b). This expectation in connection with the disturbances in the Roman empire attendant upon invasions, may have raised up the Messiah who appeared about this time in Crete, and who won over the Jewish population to his movement. He called himself Moses, and promised to lead the people, like the ancient Moses, dryshod through the sea back to Palestine. His followers, convinced by him, left their possessions and waited for the promised day, when at his command many cast themselves into the sea, some finding death, others being rescued. The pseudo-Messiah himself disappeared (Socrates, "Historia Ecclesiastica," vii. 38; Grätz, "Gesch." 3d ed., iv. 354–355).

The pseudo-Messiahs that followed played their rôles in the Orient, and were at the same time religious reformers whose work influenced Karaism. At the end of the seventh century appeared in Persia Isḥaḳ ben Ya‘ḳub Obadiah Abu ‘Isa al-Isfahani of Ispahan (for other forms of his name and for his sect see "J. Q. R." xvi. 768, 770, 771; Grätz, *l.c.* v., notes 15 and 17). He lived in the reign of the Ommiad calif ‘Abd al-Malik ibn Marwan (684–705). He claimed to be the last of the five forerunners of the Messiah and to have been appointed by God to free Israel. According to some he was himself the Messiah. Having gathered together a large number of followers, he rebelled against the calif, but was defeated and slain at Rai. His followers claimed that he was inspired and urged as proof the fact that he wrote books, although he was ignorant of reading and writing. He founded the first sect that arose in Judaism after the destruction of the Temple (see Isḥaḳ ben Ya‘ḳub Obadiah Abu ‘Isa al-Isfahani).

Isḥaḳ's disciple Yudghan, called "Al-Ra‘i" (= "the shepherd of the flock of his people"), who lived in the first half of the eighth century, declared himself to be a prophet, and was by his disciples regarded as a Messiah. He came from Hamadan, and taught doctrines which he claimed to have received through prophecy. According to Shahristani, he opposed the belief in anthropomorphism, taught the doctrine of free will, and held that the Torah had an allegorical meaning in addition to its literal one. He was thus, according to Grätz (*l.c.* v. 467), a Jewish Motazilite. He admonished his followers to lead an ascetic life, to abstain from meat and wine, and to pray and fast often, following in this his master Abu 'Isa. He held that the observance of the Sabbath and festivals was merely a matter of memorial. After his death his followers formed a sect, the Yudghanites, who believed that their Messiah had not died, but would return (comp. Grätz, *l.c.* note 17, § 4, 18, § 1; Hebr. ed., iii. 503, 511).

Serene.

Between 720 and 723 a Syrian, Serene (his name is given variously in the sources as Sherini, Sheria, Serenus, Zonoria, Saüra; see Grätz, *l.c.* v. 401–402), appeared as the Messiah. The immediate occasion for his appearance may have been the restriction of the liberties of the Jews by the calif Omar II. (717–720) and his proselytizing efforts. On the political side this Messiah promised the expulsion of the Mohammedans and the restoration of the Jews to the Holy Land. He had followers even in Spain, where the Jews were suffering under the oppressive taxation of their new Arab rulers; and many left their homes for the new Messiah. Like Abu 'Isa and Yudghan, Serene also was a religious reformer. He was hostile to rabbinic Judaism. His followers disregarded the dietary laws, the rabbinically instituted prayers, and the prohibition against the "wine of libation"; they worked on the second day of the festivals; they did not write marriage and divorce documents according to Talmudic prescriptions, and did not regard the Talmudic prohibition against the marriage of near relatives (see Grätz, *l.c.* note 14). Serene was arrested. Brought before Calif Yazid, he declared that he had acted only in jest, whereupon he was handed over to the Jews for punishment. His followers were received back into the fold upon giving up their heresy.

Under the influence of the Crusades the number of Messiahs increased, and the twelfth century records many of them. One appeared in France (*c.* 1087), and was slain by the French; another appeared in the province of Cordova (*c.* 1117), and one in Fez (*c.* 1127). Of these three nothing is known beyond the mention of them in Maimonides' "Iggeret Teman."

David Alroy.

The next important Messianic movement appears again in Persia. David Alroy or Alrui, who was born in Kurdistan, about 1160 declared himself a Messiah. Taking advantage of his personal popularity, the disturbed and weakened condition of the califate, and the discontent of the Jews, who were burdened with a heavy poll-tax, he set out upon his political schemes, asserting that he had been sent by God to free the Jews from the Mohammedan yoke and to lead them back to Jerusalem. For this purpose he summoned the warlike Jews of the neighboring district of Adherbaijan and also his coreligionists of Mosul and Bagdad to come armed to his aid and to assist in the capture of Amadia. From this point his career is enveloped in legend. His movement failed; and he is said to have been assassinated, while asleep, by his own father-in-law. A heavy fine was exacted from the Jews for this uprising. After his death Alroy had many followers in Khof, Salmas, Tauris, and Maragha, and these formed a sect called the Menahemists, from the Messianic name "Menahem," assumed by their founder. See Alroy, or Alrui, David.

Soon after Alroy an alleged forerunner of the Messiah appeared in Yemen (in 1172) just when the Mohammedans were making determined efforts to convert the Jews living there. He declared the misfortunes of the time to be prognostications of the coming Messianic kingdom, and called upon the Jews to divide their property with the poor. This pseudo-Messiah was the subject of Maimonides' "Iggeret Teman." He continued his activity for a year, when he was arrested by the Mohammedan authorities and beheaded—at his own suggestion, it is said, in order that he might prove the truth of his mission by returning to life.

Abraham Abulafia.

With Abraham ben Samuel Abulafia (b. 1240; d. after 1291), the cabalist, begin the pseudo-Messiahs whose activity is deeply influenced by their cabalistic speculations. As a result of his mystic studies, Abulafia came to believe first that he was a prophet; and in a prophetic book which he published in Urbino (1279) he declared that God had spoken to him. In Messina, on the island of Sicily, where he was well received and won disciples, he declared himself (in a work which he published Nov., 1284) to be the Messiah and announced 1290 as the year for the Messianic era to begin. Solomon ben Adret, who was appealed to with regard to Abulafia's claims, condemned him, and some congregations declared against him. Persecuted in Sicily, he went to the island of Comino near Malta (*c.* 1288), still asserting in his writings his Messianic mission. His end is unknown. Two of his disciples, Joseph Gikatilla and Samuel, both from Medinaceli, later claimed to be prophets and miracle-workers. The latter foretold in mystic language at Ayllon in Segovia the advent of the Messiah.

Another pretended prophet was Nissim ben Abraham, active in Avila. His followers told of him that, although ignorant, he had been suddenly endowed, by an angel, with the power to write a mystic work, "The Wonder of Wisdom," with a commentary thereon. Again an appeal was made to Solomon ben Adret, who doubted Nissim's prophetic pretension and urged careful investigation. The prophet continued his activity, nevertheless, and even fixed the last day of the fourth month, Tammuz, 1295, as the date for the Messiah's coming. The credulous prepared for the event by fasting and almsgiving, and came together on the appointed day. But instead of finding the Messiah, some saw on their garments little crosses, perhaps pinned on by unbelievers to ridicule the movement. In their disappointment some of Nissim's followers are said to have gone over to Christianity. What became of the prophet is unknown.

After the lapse of a century another false Messiah came forward with Messianic pretensions. According to Grätz (*l.c.* viii. 404), this pretended Messiah is to be identified with Moses Botarel of Cisneros.

One of his adherents and partizans was Ḥasdai Crescas. Their relation is referred to by Geronimo da Santa Fé in his speech at the disputation in Tortosa 1413 (comp. Grätz, *l.c.*).

Asher Lemmlein.

Another century later, in 1502, Asher Lemmlein (Lämmlein), a German proclaiming himself a forerunner of the Messiah, appeared in Istria, near Venice, and announced that if the Jews would be penitent and practise charity the Messiah would come within half a year, and a pillar of cloud and of smoke would precede the Jews on their return to Jerusalem. He found believers in Italy and Germany, even among the Christians. In obedience to his preaching, people fasted and prayed and gave alms to prepare for the coming of the Messiah, so that the year came to be known as the "year of penitence." But the "Messiah" either died or disappeared (see LEMMLEIN, ASHER).

Reubeni and Solomon Molko.

Among the pseudo-Messiahs are to be included David Reubeni and Solomon Molko. The former pretended to be the ambassador and brother of the King of KHAIBAR—a town and former district of Arabia, in which the descendants of the tribes of Rueben and Gad were supposed to dwell—and sent to the pope and powers of Europe to secure cannon and firearms for war against the Mohammedans, who, he said, prevented the union of the Jews living on the two sides of the Red Sea. He denied expressly that he was a Messiah or a prophet (comp. Fuenn, "Keneset Yisrael," p. 256), claiming that he was merely a warrior. The credence which he found at the papal court in 1524, the reception accorded to him in 1525 at the Portuguese court (whither he came at the invitation of John III. and where he at first received the promise of help), the temporary cessation of persecution of the Maranos—all gave the Portuguese and Spanish Maranos reason to believe that Reubeni was a forerunner of the Messiah. Selaya, inquisitor of Badajoz, complained to the King of Portugal that a Jew who had come from the Orient (referring to Reubeni) had filled the Spanish Maranos with the hope that the Messiah would come and lead Israel from all lands back to Palestine, and that he had even emboldened them to overt acts (comp. Grätz, *l.c.* ix. 532). A spirit of expectancy was aroused by Reubeni's stay in Portugal. A Marano woman in the region of Herara in Puebla de Alcocer declared herself a prophetess, had visions, and promised to lead her coreligionists to the Holy Land. She and many who believed in her were burned.

A more important result of Reubeni's coming than such a phenomenon is the return to Judaism of the Marano Diogo Pires (b. *c.* 1501; d. 1532), an event of which Reubeni was perhaps the cause (see MOLKO, SOLOMON).

Isaac Luria.

To some extent belong here also the cabalists Isaac Luria, the founder of the modern school of Cabala, and Ḥayyim Vital Calabrese, his chief disciple and successor. Both claimed to be Ephraitic Messiahs, forerunners of the Davidic Messiah. Isaac LURIA (b. 1534 in Jerusalem; d. 1572 in Safed) taught in his mystic system the transmigration and superfetation of souls, and believed himself to possess the soul of the Messiah of the house of Joseph and to have it as his mission to hasten the coming of the Messiah of the house of David through the mystic improvement of souls. Having developed his cabalistic system in Egypt without finding many followers, he went to Safed about 1569. There he met Ḥayyim Vital Calabrese, to whom he revealed his secrets and through whom he secured many disciples. To these he taught secretly his Messiahship. He believed that the Messianic era would commence in the beginning of the second half of the second day (of the year 1000) after the destruction of the Temple, *i.e.*, in 1568.

On Luria's death Ḥayyim Vital Calabrese (b. 1543; d. 1620 at Damascus) claimed to be the Ephraitic Messiah and preached of the speedy advent of the Messianic era. In 1574 Abraham SHALOM, a pretender to the Davidic Messiahship, it seems, sent to Vital, saying that he (Shalom) was the Davidic Messiah, whereas Vital was the Messiah of the house of Joseph. He urged Vital to go to Jerusalem and stay there for at least two years, whereupon the divine spirit would come upon him. Shalom bade Vital, furthermore, not to fear death, the fate of the Ephraitic Messiah, as he would seek to save him from this doom (see Fuenn, *l.c.* p. 353).

Another Messiah is reported by Lent ("De Pseudo-Messiis," ch. iv., § 15) to have appeared in Coromandel in 1615 (see Jost, "Gesch. der Israeliten," viii. 481).

The most important Messianic movement, and one whose influence was wide-spread throughout the Jewry, lasting in some quarters over a century, was that of SHABBETHAI ẒEBI (b. at Smyrna 1626; d. at Dulcigno 1676).

Shabbethaian Pseudo-Messiahs.

After his death Shabbethai was followed by a line of Messiahs. Jacob Querido, son of Joseph Filosof, and brother of the fourth wife of Shabbethai, became the head of the Shabbethaians in Salonica, being regarded by them as the incarnation of Shabbethai. He pretended to be Shabbethai's son and adopted the name Jacob Ẓebi. With 400 followers he went over to Islam about 1687, forming a sect called the DÖNMEH. He himself even made a pilgrimage to Mecca (*c.* 1690). After his death his son Berechiah or Berokia succeeded him (*c.* 1695–1740), and was similarly regarded as Messiah and successor of Shabbethai Ẓebi.

A number of Shabbethai's followers declared themselves Messiahs. Miguel (Abraham) Cardoso (1630–1706), born of Marano parents, may have been initiated into the Shabbethaian movement by Moses Pinheiro in Leghorn. He became a prophet of the Messiah, and when the latter embraced Islam he justified this treason, saying that it was necessary for the Messiah to be reckoned among the sinners in order to atone for Israel's idolatry. He applied Isa. liii. to Shabbethai, and sent out epistles to prove that Shabbethai was the true Messiah, and he even suffered persecution for advocating his cause. Later he considered himself as the Ephraitic Messiah, asserting that he had marks on his body which were proof of this. He preached and wrote of the speedy coming of the Messiah, fixing different dates until his death (see CARDOSO, MIGUEL).

Mordecai Mokiah.

Another follower of Shabbethai who remained faithful to him, Mordecai Mokiaḥ ("the Rebuker") of Eisenstadt, also pretended to be a Messiah. His period of activity was from 1678 to 1682 or 1683. He preached at first that Shabbethai was the true Messiah, that his conversion was for mystic reasons necessary, that he did not die but would reveal himself within three years after his supposed death, and pointed to the persecution of the Jews in Oran (by Spain), in Austria, and in France, and to the pestilence in Germany as prognostications of his coming. He found a following among Hungarian, Moravian, and Bohemian Jews. Going a step further, he declared that he was the Davidic Messiah. Shabbethai, according to him, was only the Ephraitic Messiah and was furthermore rich, and therefore could not accomplish the redemption of Israel. He (Mordecai), being poor, was the real Messiah and at the same time the incarnation of the soul of the Ephraitic Messiah. Italian Jews heard of him and invited him to Italy. He went there about 1680, and received a warm welcome in Reggio and Modena. He spoke of Messianic preparations which he had to make in Rome, and hinted at having perhaps to adopt Christianity outwardly. Denounced to the Inquisition, or advised to leave Italy, he returned to Bohemia, and then went to Poland, where he is said to have become insane. From his time a sect began to form there, which still existed at the beginning of the Mendelssohnian era.

Another Messiah of the Shabbethaians was Löbele Prossnitz (a partizan of Mordecai), whose theory was that God had resigned the dominion of the world to the "pious one," *i.e.*, the one who had entered into the depths of the Cabala. Such a representative of God had been Shabbethai, whose soul had passed into other "pious" men, into Jonathan Eybeschütz and into himself. Another, Isaiah Ḥasid (a brother-in-law of the Shabbethaian Judah Ḥasid), who lived in Mannheim, secretly claimed to be the resurrected Messiah, although publicly he had abjured Shabbethaian beliefs. Jonathan Eybeschütz may have been regarded by some Shabbethaians as the Davidic Messiah (see Grätz, *l.c.* note 7, and p. 329).

Jacob Frank.

The last of the Shabbethaian Messiahs was Jacob Frank (b. 1726 in Podolia; d. 1791), founder of the Frankists. In his youth he had been brought into relation with the Dönmeh. He taught that by metempsychosis the same Messiah soul had dwelt in David, Elijah, Jesus, Mohammed, Shabbethai Ẓebi and his followers to Berechiah, and finally in him (Frank). Having secured a following among Turkish and Wallachian Jews, he came in 1755 to Podolia, where the Shabbethaians were in need of a leader, and revealed himself to them as the reincarnation of the soul of Berechiah. In accordance with the Shabbethaian trinitarian doctrine of the Deity, he laid stress on the idea of the "holy king" who was at the same time Messiah, and he accordingly called himself "santo señor" (= "holy lord"). His followers claimed he performed miracles; and they even prayed to him. His purpose, as well as that of his sect, was to uproot Talmudic Judaism. He was forced to leave Podolia; and his followers were persecuted. Returning in 1759, he advised his followers to embrace Christianity, and about 1,000 were converted. He himself was converted in Warsaw Nov., 1759. Later his insincerity was exposed, and he was imprisoned as a heretic, remaining, however, even in prison the head of this sect (see Frank, Jacob, and the Frankists).

Moses Luzzatto.

Moses Ḥayyim Luzzatto (b. 1707 in Padua; d. 1747), the poet, also believed himself to be a Messiah. He had early been initiated into the Cabala. Self-deluded as a result of his occupation with the Zohar, and influenced by the cabalistic atmosphere in which he lived, he believed that a divine spirit had given to him an insight into its mysteries, and at last fancied himself to be destined by means of the "Second Zohar," which he wrote, to redeem Israel (see Grätz, *l.c.* x. 373, note 1; *idem*, Hebrew ed., viii. 389, note 1). His Cabala was at first kept within a narrow circle of disciples. When the secret was revealed, an oath was exacted of Luzzatto that he would refrain from writing, publishing, and teaching his doctrines unless he went to Palestine. He returned to his cabalistic activity, and was several times excommunicated. About 1744 he went to Palestine, there to engage in his cabalistic studies undisturbed, or to fill his Messianic rôle; and there he died.

Bibliography: Grätz, *Gesch.* passim; Hamburger, *R. B. T.* s.v. *Messiase*; M. Gaster, in *Jew. Chron.* Feb. 11 and March 11, 1898; A. M. Hyamson, *False Messiahs*, in *Gentleman's Magazine*, lxix. 79-89; Johannis à Lent, *De Judæorum Pseudo-Messiis*.

K. H. G. F.

PSEUDO-PHOCYLIDES: A Judæo-Hellenistic poet and the author of a didactic poem in epic style of 250 verses. He assumed the name of the ancient gnomic bard Phocylides of Miletus; and medieval scholars, regardless of criticism, accepted his composition as a genuine classic work. Since its ethical teachings are of the highest, and in entire harmony with Christian and monotheistic doctrines, it was used until the sixteenth century and even later as one of the most popular school manuals of epic style; and only after classical philology had been firmly established on a critical basis was discarded the naive belief that an ancient heathen poet had preached monotheism and a system of ethics of equal purity centuries before Christianity was known.

Authorship Determined by Jacob Bernays.

The problem of the authorship of this poem was first solved by Jacob Bernays in 1856. He proved that the composition was entirely dependent on the Bible and was directly opposed to heathenism, while there was no allusion whatever in it to Christianity or to the New Testament, which showed that it was absolutely uninfluenced by Christian teachings. He proved also that the source of the most essential teachings of the work is the Pentateuch. These precepts are especially the so-called law of reason, which the author hoped would appear acceptable to the Gentiles; for such prohibitions as those respecting eating flesh torn by an animal (= "ṭerefah"; verses 139, 147–148; comp. Ex. xxii. 30), or taking the mother bird and her brood together from the nest (verse 84; comp. Deut. xxii. 6), may be considered moral laws. Commandments which apply especially to the Jews are not mentioned by pseudo-Phocylides, since he could not hope that the Gentiles would listen to them. It was, therefore, the laws that were binding upon the Noachidæ which the pseudo-Phocylides preached (Krauss, in "R. E. J." xlvii. 32); he, however, omitted the prohibition against idolatry, which he, curiously enough, did not attack, probably for the simple reason that he wished to preserve his anonymity, in which case he does not deserve in any degree Bernays' reproach of lukewarmness and cowardice.

Jewish Character of Poem.

The essentially Jewish character of the poem of pseudo-Phocylides is proved by the fact that his precepts may all be traced to the Bible. Bernays confined his parallels to the Pentateuch; but later investigators have carried the search further and have shown that the author drew largely on other books of the Bible, especially the gnomic literature, Proverbs, Job, and Ecclesiastes, as well as on Apocryphal writings, such as Ecclesiasticus (see I. Lévi, "L'Ecclésiastique," part ii., p. lxiv., Paris, 1901) and the Wisdom of Solomon. To verse 129, in which the Logos is described as being inspired by God, an exact parallel is found in Wisdom vii. 24–25; and the statement in verse 106, "The spirit is lent by God to men, and is His very likeness," finds its closest analogue in Wisdom ii. 23. In addition to Bernays and Gomar, Arthur Ludwich has contributed much to the establishment of a correct text of the poem.

Whether pseudo-Phocylides won success among the Gentiles by his moral teachings is quite unknown. This question might perhaps be answered if the time and authorship of the poem were established. Concerning the date of its composition it can only be said that it was written after the completion of the Septuagint, but before Christianity (which the author totally ignores) had become widely known, since after this time—in other words, after 150 C.E.—the new religion would have demanded mention. It would seem that the home of the author was Alexandria; for there all the conditions for such a pseudepigraphical work were existent. This view is perhaps confirmed by the strict prohibition of the dissection of the cadaver, a prohibition which is based by the author upon the doctrine of the resurrection of the body (verses 104–105), although this argument can not be pressed far, since the passage is very possibly a Christian or a pagan interpolation (Harnack, "Die Chronologie der Altchristlichen Litteratur," i. 589, Leipsic, 1897).

The poem does not seem to have been well known; for the Church Fathers Clement of Alexandria and Eusebius, who eagerly collected everything pertaining to Judæo-Hellenistic literature, were ignorant of its existence. It is remarkable that verses 5 to 79 of the poem have been incorporated, with a simple omission of verses which have a Gentile ring, into the Sibyllines (ii. 56–148). The importance of the poem lies further in the fact that it was used as a text-book in schools at the time of the Reformation; and with this object in view it was reprinted, annotated, and translated repeatedly after its first edition in 1495. The value and influence of the poem have been exaggerated beyond measure even in the most recent times; Lemcke makes the incorrect assertion that it is older than Alexandrianism, and that it carried Parseeism to Judea, where it influenced all religious life and activity.

BIBLIOGRAPHY: J. Bernays, *Ueber das Phokylideische Gedicht*, first published in *Jahresbericht des Jüdischen Theologischen Seminars zu Breslau*, 1856, then in *Gesammelte Abhandlungen*, i. 192–261, Berlin, 1885, where the older literature and the amended text are given; Gustav Gomar, *De Pseudo-Phocylide*, in *Philologus*, xiv. 91–112; K. Sebestyén, *A Pseudo-Phokylides*, Budapest, 1895 (discussion and text). There are also studies on the text by A. Hart, in *Jahrbücher für Classische Philologie*, 1868, xcvii.; H. Hinck, *ib.*; idem, in *Rheinisches Museum*, new series, 1871, xxvi.; and A. Ludwich, *Lectiones Pseudophocylideæ*, Königsberg, 1872. On the new manuscript discovered in Janina see *Philologus*, lvi. 616–620; K. F. A. Lincke, *Samaria und Seine Propheten*, with a supplement: *Die Weisheitslehre des Phokylides, Griechisch und Deutsch*, Tübingen, 1903; Grätz, *Gesch.*, 4th ed., iii. 377–379, 610–611; and Schürer, *Gesch.*, 3d ed., iii. 473–476, with exhaustive literature. The text has been edited with a critical apparatus by Bergk, in *Poetæ Lyrici Græci*, 4th ed., ii. 74–109, and by Feuling, *Phocylides, Poem of Admonition with Introduction and Commentaries*, translated by Goodwin, Andover, Mass., 1879.

T. S. KR.

PSEUDONYMOUS LITERATURE AND WRITERS: The habit of adopting literary disguises is a very old one in Hebrew literature. According to the views of higher criticism, there are a large number of books of the Old Testament which might be included under the foregoing heading. The cabalists of later days often chose the names of Rabbi Ishmael and Rabbi Akiba, whom tradition celebrated as the greatest teachers of esoteric doctrines. But the choice of names was not always as appropriate as in these instances. No one, for example, can tell why the "Sefer Yeẓirah" should have been ascribed to Abraham, and the "Sifra di-Ẓeni'uta" to Jacob. In these instances, however, it must be borne in mind that the pseudo-authorship is perhaps the invention of a later day, and that the books were originally anonymous (Zunz, "G. V." 1892, p. 175).

The employment of pseudonyms may be said to have been more in vogue among authors of imaginative and mystic writings, while those who wrote halakic works, if they did not acknowledge their authorship, left them anonymous. In their search for great names the pseudonymous writers not only leaped over centuries, but even ascended to heaven. Thus the "Sefer Raziel" is ascribed to an angel of that name.

Early Instances.

The pseudonymous literature of the Middle Ages is too extensive to be treated here exhaustively. The best-known works, besides those already mentioned, are: the "Otiyyot de-Rabbi 'Aḳiba"; the "Sefer Bahir," ascribed to Neḥunya b. ha-Ḳanah; the "Sefer ha-Taggin," ascribed to R. Ishmael b. Elisha or to the high priest Eli (Zunz, *l.c.* p. 418, note *b*); and the Zohar, ascribed to R. Simeon b. Yoḥai. This last-named work is perhaps the greatest literary forgery of all times, considering the influence it exerted upon the Jewish people. Of a different character, but no less popular, were the two pseudonymous books "Yosippon," ascribed to Josephus, and the "Sefer ha-Yashar," said to have been found during the destruction of the Second Temple.

In modern times the use of literary disguises has been more widely adopted; but, at the same time, the number of literary forgeries has considerably diminished. Perhaps the last great literary forgery was the "Besamim Rosh" (Berlin, 1793) of R. Saul Berlin, which he ascribed to R. Asher b. Jehiel. Authors have now more often cause to conceal their identity; but the names they assume generally hold, as it were, the real name in solution.

Methods of Formation.

The most ordinary class of pseudonyms is that which is composed either of the initial or the final letters of the author's real name. Such, for instance, is AB (= "father") for Abraham Berliner, and HaBeṬ (= "look") for Solomon Löb Rapoport. Occasionally an author will hide his identity under an anagram, composed of the letters which, in the arrangement of the alphabet, immediately precede or follow the initials or final letters of his name. Thus the pseudonym נשק, which Abraham Baer Dobsewitch (אברהם בער דובזעוויין) employed, is composed of letters which in the alphabet immediately follow the final letters of his name. Another common method of forming pseudonyms is metathesis, *e.g.*, יעבץ ישוע שר עסק for צבי שערעשעווסקי. Sometimes the pseudonym is nothing more than a Hebrew translation of the author's family name, as Ish Maḥshabot for Trachtmann. Less frequent is the pseudonym based on a Biblical allusion, as Ben Tamar for J. L. Perez, an allusion to Gen. xxxviii. 29. Still rarer is the pseudonym based on another pseudonym. This is met with in cases where a writer well known under one pseudonym forms another out of the first. Thus A. S. Friedberg, known under the pseudonym Har Shalom, often signs himself הש, which is an abbreviation of his pseudonym. The most complicated pseudonym, formed by a combination of several of the above-mentioned methods, is בן צרויה הסיקנמי, which is the nom de plume of Joseph Brill of Minsk. By metathesis הסיקנמי stands for המינסקי, "the native of Minsk," and בן צרויה for יואב, according to II Sam. ii. 13; and יואב, again, contains the initials of אני יוסף בריל. Finally, there are pseudonyms entirely independent of the author's name, but indicative of the writer's attitude, as Aḥad ha-'Am ("one of the people") for Asher Günzburg, while others are rare Biblical names, as Buḳḳi ben Yogli (Num. xxxiv. 22), the pen-name of J. L. Katzenelson.

In the selected list of pseudonyms that follows here only those pen-names have been included which have been used by the authors themselves, or which, through long usage, have become inseparably associated with an author's works, as, for example, Rashi, which is always used for R. Solomon of Troyes when mention is made of his writings. Pen-names like אאע for Abraham ibn Ezra, אגג for Abraham Geiger, or הארומי for De Rossi, belong rather to abbreviations and nicknames. Every name in the subjoined list is followed by a corroborative source, except in such well-known pseudonyms as require no corroboration. The letters within parentheses refer to these sources as given in the bibliography at the end of this article. It should be added that, since the following list is bilingual, some of the letters of the pseudonyms must, of necessity, appear unrepresented in the real name, and, furthermore, that the letters א, ד, ה, מ, נ, ר of the pseudonym are not reproduced in the real name when they stand for אני, דברי, הקטן, מורנו, נאום, רבי. The same holds good for any combination of these words.

AUTHORS AND THEIR PSEUDONYMS.

א. א. = Isaac Euchel.
א. רז. = Abraham Dobsewitch ("Ha-Meliẓ," 1869, p. 15).
א. ל. = Abraham Ludwipol (S.).
א.מ. מ. = Abraham Mendel Mohr (Bj. p. 230).
א. מ. ש. = Victor Marmelstein ("Arba' Ḳushyot").
א. ע. = A. Elyashov (S.).
א. ש-א. = Eliezer Skreinka (בכו"הע, v. 66–71; R.).
אאסר = Abraham Elijah Sandler (Sch.).
אאר = Abraham Aba Rakowski (S.).
א"ב = Abraham Berliner ("Or ha-Ḥayyim," p. 610, Frankfort-on-the-Main, 1891).
א"ב הריח = Abraham b. Judah Ḥasid; Asher b. Jehiel (L.).
אבא = Abraham b. al-Nakkar (H. B. xvi. p. 65); Abraham b. Asher, מעדני מלך, פרויש אב"א על ב"ר (F. i. 6); Asher b. Elijah (Konstantin) Shapiro (Si.); Elijah Benamozegh (Si.).
אבג = Abraham Baer Gottlober.
אבגד הארדעי = Alter Droyanov (S.).
אבחיל = Judah Löb Lewin (S.).
אבי דוד = Jacob Samuel Yatskan (S.).
אבי מטה-השקדים = Benjamin Mandelstamm.
אביב = Abraham b. Hezekiah Basan (D.); Isaac Benjacob (Bj. p. 184); Reuben A. Braudes (Si.); Arnold B. Ehrlich (קדימה, p. 153, New York).
אביה = Israel Ẓebi Bornstein (Sch.); Albert Harkavy (הכרמל, vi. 237); I. B. Hurwitz (S.); Abraham b. Judah ha-Levi Minz (M. p. 39).
אביה איש ק-ל = Israel Ẓebi Bornstein (So. p. 195).
אביון = Abraham Jonah of Venice (Si.).
אביוסף = Reuben Brainin (S.).
אביזוהר = J. L. Katzenelson (היקב, p. 14).
אביי = Abraham b. Isaac Joshua Latash ("Iggerot Shadal," p. 199).
אבין = Adolph Neubauer (Sch.).
אביע = Abraham b. Isaac Antibi (Si.).
אבן = Abraham b. Nathan ha-Yarḥi (L.).
אבן ילר = Judah Löb Rittermann (Z. p. 430).
אבן רשף = Abraham b. Samuel Firkovich.
אבנון = Aaron Noah Kaminka (S.).
אבנר = Aaron b. Nahum Rosenfeld ("Ha-Boḳer Or," iv. 1475).
אבע = Abraham Ehrlich (Sch.).
אבצן = (by metathesis נאום צבי בן אברהם) = Hirsch Schereschewsky (S.).
אבק = Abraham b. Kanders (Sch.).
אברבנאל = Abraham Levkowitz ("Ha-Boḳer Or," vi. 2); Abraham ben Aryeh Löb Rakowsky ("Ha-Ḳol," i. 6).
אברהם לוח = A. L. Lewinski ("Luaḥ Aḥiasaf," i., col. 222).
אב שלום = Abraham Shalom of Padua (בכוהע, 1826, p. 56).
אגבריאל שר גלעד = I. Goldberg (S.).
אגוד = W. Goldstein (Sch.).
אגילה = Eliakim Getzel Kohen ("Ha-Ḳol," iii. 163).
אגן = Abraham Gagin of Jerusalem (Si.).
אדיר = Ephraim Deinard.
אדד = Abraham Dob Cohen (Si.).
אדם = D. M. Andermann (Sch.); Elijah Daniel del Bene (M. p. 7).
אדם הכהן = Abraham Dob Bär Lebensohn.
אה = Aaron Halle ("Ha-Meassef," 1790, p. 122).
אהל = Alexander ha-Levi Langbank ("Oẓar ha-Sifrut," i. 30-37).
אוריה ממשפחת הפאליקירה = Judah Löb Mieses ("Tekunat ha-Rabbanim," Lemberg, 1879).
אור-עיני = Senior Sachs (המליץ, 1869, p. 54).
אזוב = Judah Löb Gordon (S.).
אחד גדול בישראל שמו = Israel Salant (Bj. p. 656).
אחד המורים = Isaac Jacob Weissberg (S.).
אחד העם = Asher Günzburg.
אחד מאלף = Aryeh Löb Frumkin ("Eben Shemu'el," p. 110, Wilna, 1874).
אחד מבעלי האספות = Ḥayyim Lazar Muschkat (Z. p. 248).
אחד מדרי מטה = Moses Lazar Eisenstadt; Isaac Jacob Weissberg ("Ha-Yom," i., No. 18; S.).
אחד מילידי עיר ווילנא = Isaac Meïr Dick ("Ha-Oreaḥ," Königsberg, 1860; Bj. p. 30).
אחד מתלמידי . . . הגאון מווילנא = Benjamin Solomon Ribeles ("Sefer Gebia' Gebia' ha-Kesef" [Shklov, 1804]; Zed. p. 656).
אחד מתלמידיו של הלל = Joseph Rosenthal (S.).
אחו = Aaron Ḥayyim Volterra, וולטירה ("Baḳḳashah Ḥadashah," Leghorn, 1740; W. No. 1559).

אחוה = H. Abraham Wagenaar ("Toledot Ya'abeẓ," Amsterdam, 1868).
אחיטוב = I. J. Weissberg (S.).
איברהים = Abraham Ludwipol (S.).
אידן = Abraham Joseph Danon ("Maskil le-Etan," Adrianople, 1888).
איוב בן צרויה תושב סם-קין; איוב = Joseph Brill ("Ha-Shaḥar," viii. 317).
איוב מקיוב = I. J. Weissberg (S.).
אילה = Aaron Judah Löb Horowitz ("Ha-Karmel," i. 16).
איסי הבבלי = Abraham Jacob Slucki (S.).
איציק שפינוועבס = David Frischmann ("Ha-Yom," 1887, No. 207).
איר = Aaron Joseph Randegger ("Bikkure ha-'Ittim," xi. 169–177).
איש = Saul Jacob Elyashar (Si.); Eliezer Isaac Shapiro (So. p. 115); Israel Steiner (Sch.); Abraham Jacob Stern ("Ha-Nesher," v. 189).
איש אולם = Asher b. Isaiah da Montagna (M. p. 41).
איש בשר = Akiba Fleischmann ("Ḳadimah," p. 172).
איש גר = Abraham Joseph Solomon Graziano (Bj. p. 132).
איש הרוח = Albert Katz (S.).
איש חי = Jonas Gurland.
איש חכם מלבוב = Abraham Mendel Mohr (in notes to "Ẓemaḥ Dawid," Lemberg, 1847; Bj. p. 510).
איש חמודות = Eliezer David Libermann ("Ge Ḥizzayon," Warsaw, 1889; W. No. 1938).
איש יהודי = Jesiah David Silberbusch (S.).
איש יהודי ספרא = Moses Mordecai Pros (Si.).
איש מבית לוי = Jacob Samuel ha-Levi Trachtmann (S.).
איש מדהבא = Moses Dob ha-Kohen b. Eleazar Aryeh Goldmann ("Shirim," Vienna, 1886).
איש מחשבות = J. S. Trachtmann ("Migdanot," p. 45).
איש נעמי = Elimelech Wechsler.
איש צעיר = Elijah b. Moses Israel, author of "Ḳol Eliyahu" (Si.).
איש רך הנקרא פלא בן זאב = Raphael ha-Kohen ("Ḥuṭ ha-Meshullash," Odessa, 1874).
איש שלום = Meïr Friedmann.
איתיאל = Israel Neumann ("Ha-Berit ha-Ḥadashah," Breslau, 1821; W. No. 1630).
א"ך איש הרוח = Albert Katz (Si.).
אל = A. Luria ("Ha-Karmel," i., No. 16).
אלאסף ן' חרון באלגזיירא = Aaron Chorin ("Iggeret Elasaf," Prague, 1826; W. No. 171).
אלדד ומידד = S. Rosenfeld (S.).
אלוף קנז = Wolf Kaplan ("Migdanot," 1883, p. 33).
אלוף תימן = J. S. Trachtmann (S.).
אלישמע; אלידע = I. J. Weissberg (S.).
אלם = Abigdor Levi of Glogau (Jew. Encyc. *s.v.* Abigdor ben Simḥa).
אלסארי = Julius Fürst (Concordance, Leipsic, 1840).
אלק = A. L. Katerzinski ("Ketab Yosher he-Ḥadash," Warsaw, 1885).
אמר = Isaac Meïr Dick.
אמפ = Mordecai Penso (L.).
אמש = Moïse Schwab (L.).
אמת = Aaron Margolis ("Semel ha-Ahabah weha-Kin'ah," Vienna, 1877).
אמתי בן אבירע אחיצדק = David Caro ("Berit Emet," Dessau, 1820; Bj. p. 85).
אמתי בן ירעיה בן רז = Leon of Modena (Bj. p. 553).
אני הגבר = Moses Proser (S.).
אני חומה = Mordecai Weissmann-Ḥajes ("Ha-Nesher," iii. 66).
אני יוסף אחיכם = Joseph Eliezer b. Abraham Morpurgo (בכ'ו'הע, vii. 95-96; R.).
אני שי"ט הלוי = J. S. Trachtmann (המליץ, 1864, No. 7).
אעש = Abraham Epstein. משירי ציון (השחר, xii.).
אפר = Profiat Duran (L.); Eliezer David Finkel (S.).
אפי = Abraham Farissol (H. B. xvi. p. 65); Abraham Palagi (Si.).
אפרתי = David Frischmann (S.).
אצם = Abraham Zuckermann.
אקלי החנוני = A. Droyanov (S.).
אר = A. Rabbinowitz ("Leḳeṭ Shoshannim," Paris, 1878).
ארגוב = I. J. Weissberg (S.).
ארז = Alexander Zederbaum.
ארי = Isaac Ashkenazi Luria.
אריאל = Judah Löb Gamso (S.).
ארנן = Eliezer Naḥman Foa (M. p. 23).
איש הש = Abraham Shalom Friedberg ("Luaḥ Aḥiasaf," iii., col. 180).
אתא מרחוק = I. J. Weissberg (S.).
ב-בן-י = Baruch Jeiteles ("Ha-Meassef," 1790; C. B. No. 3713).
בג = Israel B. Gedaliah Bristiner (S.); Beer Goldberg.
בר = S. Bernfeld ("Luaḥ Aḥiasaf," viii. 317).
בר שגר = Bernhard Schlesinger ("Bikkure ha-'Ittim," v. 60-62; R.).
בר שר = Bernhard Schlesinger (בכוהע, iv. 191-192; R.).
בורי בן יגלי = J. L. Katzenelson ("Ha-Yom," 1886, No. 25).
בחיי = Jacob Israel Ḥorgin ("Hed Harim," Berdychev, 1891, autograph copy).
בטלן = J. Ch. Tavyov (S.).
ביבליוגרת = A. S. Freidus ("Ner ha-Ma'arabi," i., No. 6, p. 37).
בינה = Judah Löb Levin (S.).
בלאך = Hirsch Schereschewski (S.).
בלשן בן גדי = M. M. Litewski (S.).
בן אביגדור = Abraham L. Shalkovitz (S.).
בן אברהם = Isaac S. Fuchs (S.).
בן אשר = Isaac Warschawski (S.).
בן בג בג = Judah Löb Kantor (S.).
בן גוריון = Micah Joseph Berdyczewski (S.).
בן דוב = Aaron Libushitsky (S.).
בן זאב = Herman Moeller ("Ha-Modia' la-Ḥadashim," i., No. 7, New York).
בן חורים = Beer Jeruchamsohn ("Talpiyyot").
בן יהודה = E. Perlmann.
בן יצהר = Michael Rabbinowitsch ("Or Mat'eh," Warsaw, 1896).
בן ירוחם = Beer Jeruchamsohn (see "Ben Ḥorim").
בן ישעיהו = J. S. Trachtmann (S.).
בן ישראל = J. David Silberbusch (S.).
בן מנחם = Moses Mendelssohn.
בן נץ = Morris Winchevsky ("Ha-Modia' la-Ḥadashim," i., No. 2).
בן עמי = N. E. Mendrochovitz (S.); M. J. Rabinowitsch (Wiener, "Yiddish Literature," p. 384).
בן עמרם = M. Sablotzki (S.).
בן פזי = Ephraim Silber ("Peraḥ Shoshan," Drohobicz, 1896).
בן צבי = Em. Benzion ("Oraḥ Ẓedaḳah," Odessa, 1876; W. No. 911); M. A. Eisenstadt (S.); M. Sablotzki (S.).
בן ציון = Joshua Tulsky (S.); I. J. Weissberg (S.).
בן צרויה הסיקנמי = Joseph Brill (see above איוב בן צרויה).
בן שושנים = Moses Rosensohn ("'Ibri Anoki," xvii., No. 19).
בן תמר = Judah Löb Perez (S.).
בעל הטורים = Jacob b. Asher.
בעל מגלה טמירין = David Apotheker ("Ha-'Ibri," iii., No. 14, New York).
בעל מחשבות = J. S. Trachtmann.
בעל תפלה זקן ורגיל = I. J. Weissberg (S.).
בעשט = Israel of Meseritz.
בערגער = I. J. Weissberg (S.).
בק = J. C. Rabnitzki ("Pardes," ii. 262).
בר בי רב = M. J. Berdyczewski (S.).
בר דרורא = Arthur Freeman ("Ha-Shaḥar," ix. 86).
בר קצין = J. C. Rabnitzki (Wiener, *l.c.* p. 384).
ברא דקרישא ופרישא = Adolph M. Radin ("Ner ha-Ma'arabi," i., No. 8).
ברוכאוויטש = J. L. Lewin (S.).
ברזילי = Joshua Eisenstadt ("Luaḥ Aḥiasaf," vii. 320).
ברזילי היהודי = Baruch Jekuthiel Susmanowitz ("Ha-Dod Mosheh," Warsaw, 1893, W. No. 2318).
בריל = Joel Löwe.
ברכיה בן שלויאל מלאך אלהים = Abraham Abulafia ("Sefer ha-Yashar"; Bj. p. 234).
ברק = J. Ch. Rabnitzki (S.).
ג. ב. ה = Gershon Bader (S.).
גביר = Gabriel b. Joseph Rawitsch ("Ha-Ḳol," i. 59).
גיר = Gabriel Judah Lichtenfeld (D.).
גלס = Gershon Letteris (Letteris, in "Ha-Ẓefirah," p. 88).
גמזו = J. L. Perez ("Keneset Yisrael," iii., cols. 409–411).
גפ = Gabriel Polak ("Ben Gorni," p. 60).
גפן הבבלי = Lazar Atlas (S.).
גר דל מך אני = Michael Gordon.
גר ותושב = Eliezer Isaac Shapiro (S.).
ד.. פ. פ. מב.. = David Friedrichsfeld (C. B. No. 3713).
דאנציג = Moses Schatzkes (Z. p. 55).
דוד בר יכניה = David Kahan ("Ḥokmat Yehudah," 1892).
דוד חפשי = David Franco-Mendes.
דומם = David Moses Mitzkun ("Ha-Karmel," ii. 199).
דון יחייא הרב מאקלימה = Ḥayyim Judah Löb Markon (*ib.* iv. 621–624).
דוקטר מאנעסזאהן = I. J. Weissberg (S.).
דורש טוב לעמו = M. Weissmann ("Ha-Ḳol," iii. 19).
דניאל איש חמודות = L. B. Libermann ("Ha-Shaḥar," vi. 45).
דניאל בנאר = Judah Löb b. Asher Gordon ("Ha-Karmel," viii. 139).
דק = David Kaufmann.

האביב = Abraham Jacob Bruck (“Ha-Karmel,” iv. 219).
האלה (מפלונגיאן) = A. Lipschitz (זום אפפנהיים, Mayence, 1872; Z. p. 214).
האמש בן אהרן ראם = Moses Abraham Romm (“Amet ha-Lashon,” Wilna, 1855).
הבט = Solomon Löb Rapoport (“Bikkure ha-‘Ittim,” 1823, p. 139).
הגפן = Gabriel ha-Kohen Fischmann (“Sefer ha-Noten ba-Yom Derek,” Warsaw, 1893).
הגרא = Elijah of Wilna.
הדורש לציון = Isaac Ẓebi Eisenberg (S.).
הדם = Beer Sufrin (“Mizmor Shir Ḥanukkah,” Cracow, 1888).
הדה = Hirsch Sommerhausen (“Haggadah le-Lel Shikkurim,” p. ii.).
הילל בן שכר = Judah L. Landau (Si.).
הימן = Aaron Halle (C. B. No. 3713).
הירשענזאהן (מ) = M. Sablotzki (S.).
הלבני = I. J. Weissberg (S.).
הלז = Leon Zolotkoff (“Ha-Yom,” 1836, No. 4).
המליץ = J. L. Gordon (S.).
המציר (מאנע) = Mordecai Ẓebi Mane (Si.).
המשביר = Mattithiah S. Rabener (Sch.).
המשיח = Moses Israel Hazan (“Naḥalah le-Yisrael,” Vienna, 1851).
הניף הכהן; הניף = Nachman Isaac Fischmann (“Ha-Nesher,” v. 93).
הניו = H. Neumanowitz (Si.).
הנקם = Nachman Krochmal (Letteris, “Zikkaron ba-Sefer,” p. 52).
הפלוסוף הליטאי = G. Selikovitsch (“Ha-‘Ibri,” i., No. 8, New York).
הצבא = Ẓebi Benjamin Auerbach (“Ha-Ẓofeh ‘al Darke ha-Mishnah,” p. 54).
הצעיר = Joseph Rosenthal (S.).
הצעיר בין לו״ הצדיקים = L. Libermann (“Ha-Emet,” p. 56).
הר בשן = Moses Beer b. Shemariah Oretzkin (“Ha-Karmel,” iii. 278).
הר די נור = M. S. Feierberg (S.).
הר שלום = A. S. Friedberg (Si.).
הרואה = Simeon Judah Stanislavski (S.).
הרן = Moses Proser (S.).
הררי = I. J. Weissberg (S.); Franchetta da Montpellier (M. p. 24).
חש = A. S. Friedberg.
והוא והוא = Mattithiah Straschun (“Ha-Karmel,” iii.).
וו- ן = Aaron Halle (“Ha-Meassef,” 1790, p. 186).
ווארהאפט (שלום) = M. Rodkinssohn (“Ha-Ḳol,” iii. 126).
ז. = M. Sablotzki (S.); J. H. Sagorodski (S.).
ז. א. ר. = Alexander Süskind Raschkow (“Weg zum Lebensbäume,” Breslau, 1825).
זבדי = J. D. Silberbusch (S.).
זהל = Selig ha-Kohen Lauterbach (“Ha-Shaḥar,” ii. 177–184).
זיו = S. Jacob Wichnianski (“Beromo shel ‘Olam,” Odessa, 1894).
זך לב = Selig Lauterbach (S.).
זנביל מלמד = Judah Steinberg (S.).
זפ = Seligmann Pappenheim (Delitzsch, “Zur Gesch. der Jüdischen Poesie,” p. 108).
זפרן = S. Fridkin (“Ha-Yom ha-Aḥaron be-Ḥayye ha-Niddon le-Mitah,” Warsaw, 1898).
זקן = Wolf Kaplan.
זקף גדול = Leon Solotkoff.
זרח = Eliezer Isaac Shapiro (S.).
ח. ד. = A. S. Bettelheim (“Shishshah Miktabim,” Kuschau, 1886).
חאן = Ḥayyim Arkin (“Ha-Ḳol,” iii. 257).
חבקוק = Israel Davidson (“Ha-‘Ibri,” viii., No. 23).
חד מהנהו קפוזאי = Abraham Jacob Paperna (“Ha-Meliẓ,” 1869, p. 44).
חד מן חבריא = J. L. Levin (“Ha-Teḥiyyah,” 1900, No. 23).
חושי הארכי = J. J. Lewontin (S.).
חזאל = Ḥayyim S. Eliaschewicz (Z. p. 22).
חזס = Ḥayyim Selig Slonimski.
חי בריא = Ḥayyim Jonas Gurland (“Ha-Shaḥar,” iii. 687).
חי קב = Ḥayyim J. Katzenellenbogen (“Ha-Karmel,” i., No. 19).
חירא = Ḥayyim Joseph David Azulai.
חידה = Ḥayyim Deutsch (“Bet Talmud,” v. 149–153).
חיוג = Ḥayyim Jonas Gurland.
חיים = Ḥayyim Judah Markon (“Ha-Karmel,” iv. 129).
חיים עזריה מרוויגו די סורסי = Baruch Jeiteles (“Ha-Oreb,” 1795; W. No. 523).
חיל יקב = Ḥayyim Judah Löb Katzenellenbogen (“Ha-Mebasser,” ii. 82).
חן = Hananeel Nepi (S.).
חן טוב = Hirsch Edelmann.
חצל = Ḥayyim Ẓebi Lerner.
חריף = Jacob Frances (“Meteḳ Sefatayim,” p. 15).
חשמל = N. S. Libowitz.
טב יומי = Lipmann of Mühlhausen (Bj. p. 83, No. 570).
י. ב. פ. = Joel Beer Falkowitsch (“Abinadab,” Odessa, 1888; W. No. 25).
י.וו. = Joseph Weisse (“Bikkure ha-‘Ittim,” vii. 60–68; R.).
י.ח.ר. = J. C. Rabnitzky (“Ha-Shiloaḥ,” iv. 96).
י. ל. . . איש מבית לוי = Israel Landau (ed. “Orḥot ‘Olam,” Prague, 1793; W. No. 923).
י. ל. פ. = Judah Löb Perez (S.).
י. . . ם. = Julius Meller (“Kokebe Yiẓḥaḳ,” v. 41–45; R.).
י. מ. ל. = Jacob Mordecai Lewinsohn (“Gan Peraḥim,” 1890, p. 63).
י. מ. פ. = Jehiel Michael Pines (S.).
י. ע. ס. = J. E. Salkinson (“Wa-Yegaresh ha-Adam,” Vienna, 1871).
יאפז = Israel E. Goldblum (So. p. 16).
יאר = Joshua Eliezer Rotin (“Ha-Karmel,” iii. 123); Isaac Roller (“Dibre Ya’er,” Berlin, 1881; W. No. 2143); Joseph Aaron Randegger (“Ẓiyyon,” i. 131).
יבאר = Isaac b. Aaron Rittenberg (“Oẓar ha-Sifrut,” i. 81).
יביט = Israel Tropp (“Ha-Karmel,” vi. 293).
יבל בן הגי לבית דברי = Joel Löwe (“Ha-Meassef,” 1788).
יבם = Israel Bahmer (“Kerem Ḥemed,” ix.); Micah Joseph Berdyczewski (“Ha-Kerem,” p. 63).
יולי איש הרוח = Morris Winchevski (“Asefat Ḥakamim,” No. 2).
יר אש = J. Eisenstein (“Oẓar ha-Ḥokmah weha-Madda‘,” No. 2, p. 25).
ידם = Israel David Müller (“Ha-Shaḥar,” vi. 645–648).
ידעוני = Saul Berlin (“Ketab Yosher,” Lemberg, 1784; Bj. p. 248, No. 336).
ירעיה העברי איש וואליני = S. Mandelkern (“Ha-Karmel,” iv. 136).
יהבי = Judah b. Jonas Jeiteles (“Shir Tehillah,” Vienna, 1835; Bj. p. 578).
יהושפט = Phinehas Turberg (S.).
יהל = Samuel Ẓebi Kamenetzki (“Ha-Ḳol,” iii. 35); Judah Lewik (S.); Isaac Lewinski (“Keneset ha-Gedolah,” ii. 148).
יהלום = Joshua Mesach (S.).
יהלל = Judah Löb Levin.
יהלל השני = Ezekiel Leavitt (S.).
יהש = J. H. Schorr.
יואב = Joseph Brill (“Ha-Ḳol,” i. 44).
יואל = Joseph Almanzi (“Abne Zikkaron,” p. 4).
יואל פירסט = Joseph Elijah Triwosch (“Mi-Mizraḥ umi-Ma‘arab”).
יובל הפרסי = Joseph Brill (“Ha-Ḳol,” iii. 43).
יורקא שמערקעס = N. M. Schaikewitsch (“Mumar le-Hak‘is,” Warsaw, 1879).
יונה בן אמתי = M. A. Günzburg (“Maggid Emet,” Leipsic, 1843; “Ha-Moriyah,” pp. 34–48).
יושר = Joseph Schechtmeister (“Ha-Ḳol,” iii. 262).
יחונן אלפסי = Joseph Elhanan Melamed (“Ha-Ḳol,” iii. 592).
יחז = Israel Ḥayyim Sagorodski (“Ha-Asif,” ii. 149).
יחיאל אברהם מודיני = Ḥayyim Judah Löb Markon (“Ha-Karmel,” iv., No. 10).
יחיאל בער = David Frischmann (“Ha-Yom,” 1887, No. 234).
יחכם = Isaac Ḥayyim Cantarini of Padua.
יחם מזח = Joshua Ḥayyimowitz of Neu Sager (חדש מזאגער; “Ha-Karmel,” vi. 89).
יכנהז = I. N. Goldberg (Wiener, *l.c.* p. 383).
יל = Judah Löb Böhm (“Bikkure ha-‘Ittim,” vi. 107; R.).
יל בר = Israel Bahmer (W. No. 868).
יל הי לא = Israel ha-Levi Landau (“Ḥoḳ le-Yisrael,” Prague, 1798; Bj. p. 199).
יל מן = Jehiel Mendelssohn (“Ha-Boḳer Or,” iv. 4).
ילג = J. L. Gordon; J. L. Gamso (S.).
ילק = J. L. Bensew (Delitzsch, *l.c.* p. 106); J. Lewik (S.).
ילר = Naphtali Mendel Schorr (Z. p. 349).
ים = Jacob Mordecai Netter (“Shelewim Min ha-Yom,” Vienna, 1860).
יכר = Joel Mordecai Reinhertz (“Ha-Meassef,” p. 4, Warsaw, 1886).
ינהל = N. H. van Biema (“Reshemat Yenahel,” Amsterdam, 1905).
יעבץ = Israel Jacob b. Ẓebi Emden.
יעבץ ישוע שר עסק = Hirsch Schereschewski (“Boser Abot,” Odessa, 1876).

יעואל בן רנז = Wolf Jawetz (“Ha-Shaḥar,” x. 467–470).
יעקב איש תם = J. S. Trachtmann (“Aguddah Aḥat,” p. 43).
יעקב לא מת = J. S. Trachtmann (“Ha-Boḳer Or,” v. 6).
יעקב רקח ממשפחת בן לביא מעיר קצר-עינים [קרעמיניץ] במדינת אל-נוי [ואלין] בארץ [רוסיא] = Isaac Baer Levinsohn (“Dibre Ẓaddiḳim,” Vienna, 1830; W. No. 2236).
יצהרי = Z. H. Masliansky (“Ha-Yiẓhari,” Manchester, 1895).
יצחק די מולינא = Saul Berlin (Z. p. 380).
יר = Josel Pik Rochnove (Delitzsch, *l.c.* p. 108); Israel Rall.
ירובעל = M. J. Berdyczewski (“Oẓar ha-Sifrut,” iv. 1–40).
ירוחם הליטאי = Joseph Gabreelow (“Ha-‘Ibri,” iii., No. 24, New York).
ירט = Mendel Mirlinski (Z. p. 435).
ישא = Saul Jacob Elyashar (Si.).
ישב = J. S. Bik.
ישביאל = Jacob S. b. Isaac Olschwang (“Ha-Meliẓ,” 1869, p. 19).
ישי איש-ירושלים = Israel Jonathan Jerusalimsky (“Ha-Kerem,” p. 119).
ישי איש מינטוניגרא = Israel Isaac Black (“Shebile ha-Yahadut be-Angliyah,” Manchester, 1903).
ישן = M. Johalemstein, מכתבים מעבר לים (“Ha-Meliẓ,” 1888).
ישע = Hirsch Schereschewski (S.).
ישפ = Jacob Samuel Fuchs (S.).
ישפה = Joseph Shabbethai Farḥi (Si.); Israel Pieskin (“Ha-Maggid,” vii., Nos. 45–51).
ישר = Isaac Samuel Reggio.
ישר מקנדיא = Joseph Solomon Delmedigo.
ישראל ידידיה המכונה ישביאל = J. S. Olschwang (see ישביאל).
יתרא הישראלי = A. Harkavy (S.).
כלכל בן איתן הגדי = Joseph Masel (“Megillah Ḥadashah le-Purim,” Manchester, 1902).
לא סייפא ולא ספרא = A. A. Rakowski (“Masseket Sheṭarot,” Warsaw, 1894; “Ha-Modea‘ la-Ḥadashim,” ii. 17).
לבנון = I. J. Weissberg (“Ha-Yom,” 1886, No. 113).
לר מפ״ב = Leopold Dukes (“Bikkure ha-‘Ittim,” vi. 75).
לץ = J. L. Perez (S.).
לצפר = J. L. Perez (“Die Zukunft,” New York, 1902).
לק = J. L. Kantor (“Ben Ammi”).
מ. וו. = Michael Weber (S.).
מ. ז. = M. Sablotzki (S.).
מ. ל = Mendel Levin (“Masse‘ot ha-Yam,” Lemberg, 1859; Z. p. 165).
מ. ל. ר = Abraham Mendel Mohr (“Kol Bo le-Purim,” Lemberg, 1855; Bj. p. 240).
מ. מ. = Moses Mendelssohn (“Ha-Meassef,” 1784, p. 133).
מ. מ. ל. = M. M. Lilien (“Kokebe Yiẓḥaḳ,” xiii. 67–69; R.).
מ. ק = Moses Kunitz (“Mosedot Tebel,” Prague, s.a.; Bj. p. 306).
מאבן = Moses Eliezer Belinson (“Kokebe Yiẓḥaḳ,” xxviii. 24–25).
מאזעסזאהן = J. L. Smolenskin (“Ha-Shaḥar,” vi. 79).
מאיר זיו = N. S. Libowitz (“Efrayim Dainard u-Sefaraw be-Ameriḳa,” New York, 1901).
מאש = Meïr Friedmann (“Bet Talmud,” i. 24).
מב = M. Braunstein (“Ha-Yeḳeb,” p. 72).
מבא = Moses b. Uri (“Ha-Meassef,” 1810; see Delitzsch, *l.c.* p. 108).
מבין = Jacob Kaplan (“Keneset ha-Gedolah,” iii. 65).
מבשן = M. Braunstein (see מב).
מג = Mordecai Ghirondi (“Bikkure ha-‘Ittim,” vi. 57; R.).
מגיד מרן = Ẓebi Schereschewski (S.).
מהל = Meïr ha-Levi Letteris.
מהללאל = A. B. Gottlober.
מהרם = Meïr b. Baruch of Rothenburg (Zunz, *l.c.* p. 40); Meïr of Lublin (Bj. p. 275, No. 37).
מהרם מביחאוו = Moses Schatzkes (“Gan Peraḥim,” 1882, p. 50).
מהרן = Naḥman of Breslau (“Liḳḳuṭe מהרן”; Bj. p. 265).
מהרשא = Solomon Alfasi of Tunis (Si.); Samuel Edles (Bj. p. 183, No. 468).
מהרשל = Solomon Luria.
מוח = Mordecai Weissmann-Chajes (see אני חומה).
מזל = M. Sablotzki (S.).
מזל מאדים = M. Sablotzki (S.).
מדפ = Mordecai Dob Friedenthal (W. No. 2353).
מחשבות אנוש = J. S. Trachtmann (S.).
מיב = M. J. Berdyczewski (“Oẓar ha-Sifrut,” ii. 234).
מיכאל בן ראובן = Raphael Kirchheim (ed. “‘Alilot Debarim”; “Oẓar Neḥmad,” iv. 178).
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J. I. D.

PTOLEMY: 1. Prince (tetrarch) of Iturea and Chalcis from about 85 to 40 B.C., in which year he died; son of Mennæus. He tried to extend his kingdom by warlike expeditions (Strabo, xvi. 2, § 10); and ruled the Lebanon, threatened Damascus, subjugated several districts on the Phenician coast, and once had Paneas in his hands (Josephus, "Ant." xv. 10, §§ 1–3). In fact, the whole of Galilee had formerly been in the possession of the Itureans, and had been taken away from them in 103 by Aristobulus I. (*ib.* xiii. 11, § 3).

The Jews thought themselves oppressed by Ptolemy, and hence Aristobulus II., at that time still prince and sent by his mother, Alexandra, undertook an expedition against Damascus to protect it against Ptolemy (*ib.* 16, § 3; *idem,* "B. J." i. 5, § 3). Pompey destroyed Ptolemy's strongholds in the Lebanon and doubtless took away from him the Hellenic cities, as he did in Judea. When Aristobulus II. was murdered by Pompey's party in Judea (49 B.C.), his sons and daughters found protection with Ptolemy ("Ant." xiv. 7, § 4; "B. J." i. 9, § 2). It may be that the national Jewish party at that time depended for support on the Itureans in Chalcis, and perhaps the following statement has reference to that fact: "On the 17th of Adar danger threatened the rest of the 'Soferim' in the city of Chalcis, and it was salvation for Israel" (Meg. Ta'an. xii.).

Antigonus, son of Aristobulus, also supported Ptolemy in his effort to establish himself as king in Judea ("Ant." xiv. 12, § 1). Ptolemy died just as the Parthians were invading Judea (*ib.* xiv. 13, § 3; "B. J." i. 13, § 1). He was succeeded by his son Lysanias.

Bibliography: Grätz, *Gesch.* 4th ed., iii. 148, 174, 186; Schürer, *Gesch.* 3d ed., i. 712-713.

2. Strategus of Jericho; son of Abubus (= חבוב?), son-in-law of Simon Maccabeus. He wished to gain possession of the rulership over Judea, and hence when his father-in-law was visiting him at the fortress of Dok, near Jericho, in the month of Shebaṭ, in the 177th year of the Seleucid era (= 135 B.C.), Ptolemy gave a banquet at which he caused Simon and his two sons Mattathias and Judas to be murdered (I Macc. xvi. 11-17; Josephus, "Ant." xiii. 7, § 4). Moreover, he sent men to murder the third son, John Hyrcanus, who was in Gazara; but the latter, having been warned in time, killed the men, and took possession of Jerusalem, so that Ptolemy was obliged to retire to Dagon (doubtless identical with Dok). Here he was besieged by John; but as he threatened to kill John's mother, who was in his power, and as the Sabbatical year was approaching, the siege was unsuccessful. Although Ptolemy was now able to withdraw without opposition, he nevertheless caused John's mother to be killed before he left ("Ant." xiii. 8, § 1; "B. J." i. 2, §§ 3, 4).

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PTOLEMY I. (surnamed **Soter** and **Lagi**): At first satrap (322-307 B.C.), then king (305-285), of Egypt. He founded the dynasty of the Ptolemies, which, from his father's name, is also called that of the Lagi. Λαγώς means "hare"; and a rabbinical tradition relates that the Septuagint avoided translating by λαγώς the word "hare" in Lev. xi. 6 and Deut. xiv. 7. In more recent times an attempt has been made to prove from Egyptian inscriptions that Ptolemy I. tried to conceal his father's name and that he called himself "Ptolemy, son of Ptolemy" in consequence (Revillout, "Revue Egyptienne," i. 11); but this theory can not be maintained, because the father's name is often mentioned explicitly in documents, and the "Ptolemy, son of Ptolemy" referred to is not Ptolemy I., but his son Ptolemy II. (Mahaffy, "The Empire of the Ptolemies," p. 21).

Takes Jerusalem on the Sabbath.

It was Ptolemy I. who brought Palestine and the Jews under the dominion of the Ptolemies. After the death of Alexander the Great Cœle-Syria and Judea were apportioned to Laomedon, but Ptolemy I. took them from this weak prince—as Josephus maintains, at least as regards Jerusalem by deception as well as by persuasion. Ptolemy appeared before the city (320 B.C.), pretending that he wished to sacrifice, and seized it on a Sabbath, a day on which the Jews did not fight. As authority for this statement Agatharchides of Cnidus, a Greek author, is cited by Josephus ("Contra Ap." i., § 22; more briefly in "Ant." xii. 1, § 1; comp. Müller, "Fragmenta Historicorum Græcorum," iii. 196; T. Reinach, "Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme," i. 42). On this occasion Ptolemy I. is said to have taken many captives from Jerusalem and from the rest of Judea as well as from Samaria, and to have settled them in Egypt. Furthermore, since he knew how sacred an oath was for the Jews, he is said to have used them to garrison important strongholds ("Ant." *l.c.*). Josephus adds that thereafter many Jews went voluntarily to Egypt to live, partly on account of the excellence of the land and partly on account of the kind treatment accorded them by Ptolemy (*ib.*).

Kindness to the Jews.

Elsewhere also the kindness of the Ptolemies toward the Jews is highly praised by Josephus ("Contra Ap." ii., §§ 4, 5); and this especially in comparison with the cruel persecutions which the Jews suffered later at the hands of the Seleucidæ in Syria. In fact, the policy of the leading circles in Jerusalem was always to rely on the Ptolemies in opposition to the Seleucidæ. But that manifested itself only in the course of time. As regards the early period the statements of Josephus are very doubtful, since both the early settlement of Jews in Egypt—which, at least in the case of Alexandria, is said to have taken place under Alexander the Great—and their military virtues seem to have been assumed for apologetic reasons when the hatred of the Jews, proceeding from Alexandria, made an apology desirable. According to a later authority, no less than 30,000 Jewish soldiers were placed in Egyptian forts (Aristeas Letter, ed. Wendland, § 13). Something similar must at any rate have happened later; for a "camp of the Jews" is explicitly mentioned, and military achievements of the Jews are certainly spoken of. It is positive that the legal organization of the Egyptian Jews, as in fact the whole legal organization of the Ptolemaic state, was instituted by Ptolemy I. It can hardly be doubted that he gave the Jews at Alexandria equal rights (ἰσοπολιτεία) with the incoming Macedonians.

Ptolemy went to Palestine several times on military expeditions, *e.g.*, in the campaign of the year 320, and in that of 312, which ended with the battle of Gaza. Although he was victorious, he found it expedient to evacuate Palestine for the time being; and on his departure he caused the strongholds of Acre (Acco), Joppa, Gaza, Samaria, and Jerusalem

Many Jews Follow Ptolemy to Egypt.

to be razed to the ground (see Appian, "Syriaca," § 50). According to the testimony of Hecatæus of Abdera, whom Josephus ("Contra Ap." i., § 22) cites, many Jews felt impelled on this occasion to move to Egypt, and the generally respected high priest Hezekiah also attached himself to Ptolemy. It was, in truth, difficult for Egypt to retain Palestine in opposition to the newly arisen Syrian kingdom, but Ptolemy I. and his successors never relinquished their claim to the cities of Gaza, Joppa, and Jerusalem. The wars which were waged for these places between the Ptolemies and the Seleucidæ, and the sufferings which ensued therefrom for the Jews, are graphically described in Dan. xi.; the "king of the south" in verse 5 of that chapter referring to Ptolemy I. (see Jerome in the name of Porphyrius *ad loc.*).

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PTOLEMY II. (surnamed **Philadelphus**): King of Egypt from 285 to 247 B.C. He continued the struggle for Cœle-Syria and Palestine and established himself permanently in possession of those countries about 274. Like all Diadochi, he took pleasure in building cities; and Philadelphia (Stephanus Byzantius, *s.v.*; Jerome on Ezek. xxv.), Philoteria (near Lake Tiberias; see Polybius, v. 70, § 3), and Ptolemais (pseudo-Aristeas, § 115) were founded on Palestinian soil during his reign. Recently it has been believed that his statue and that of his wife Arsinoe have been found in Ptolemais ("Revue Archéologique," 3d series, 1893, xxi. 98). He married his sister Berenice to the Syrian king Antiochus II. for the sake of peace, of which union it is said in Dan. xi. 6 (R. V.): "And at the end of years they shall join themselves together; and the daughter of the king of the south shall come to the king of the north to make an agreement." The murder of the young queen, however, led only to further wars between Egypt and Syria.

According to Aristeas, the Septuagint originated during the reign of Ptolemy II.; and although the trustworthiness of the Aristeas Letter is generally doubted, it may nevertheless be regarded as historically true that it was Ptolemy Philadelphus who gave the impulse to the translation, for his literary efforts are known also from other sources (Schürer, "Gesch." 3d ed., iii. 309).

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PTOLEMY III. (surnamed **Euergetes I.**): King of Egypt from 247 to 222 B.C.; referred to in Dan. xi. 7-9. According to that passage, the Egyptian king made great conquests in Syria, which statement is confirmed by external authorities. The idols of the conquered, together with gold and silver vessels, were, according to the Biblical passage, seized by him for Egypt; and the marble monument of Aduli supports this account in stating that Ptolemy III. brought back to Egypt 40,000 talents of silver and 2,500 statues of the gods, among them those which Cambyses had stolen from Egypt; this deed won for him the cognomen "Euergetes" (= "well-doer") in his land.

Ptolemy III. was gracious toward the Jews. After his great victory he went to Jerusalem, sacrificed there according to Jewish custom, and made an offering of incense (Josephus, "Contra Ap." ii., § 5). With his reign references to the numerous Jews settled in Nomos Arsinoe, the present Fayum, begin to be frequent; *e.g.*, the Jew Jonathan is mentioned in the tenth year of his reign (Mahaffy, "The Flinders-Petrie Papyri," ii. 23). On one occasion great danger threatened the Jews of Palestine. The avaricious high priest Onias II. had withheld twenty talents of silver which should have been delivered annually as a voluntary contribution together with the taxes; and the king in anger threatened to divide the land of the Jews into lots and to give it to his veterans (*κληροῦχοι*; Josephus, "Ant." xii. 4, § 1). The danger was averted by the clever nephew of Onias, the young Josephus; and although the long story related by Flavius Josephus in this connection sounds very legendary, it nevertheless shows plainly the gracious, even friendly, attitude of the king toward the Jews. The king appointed Josephus tax-collector not only of Judea but of all Cœle-Syria (*ib.* §§ 1-5).

An inscription (at present in the Berlin Museum) from Lower Egypt, which bears witness to Ptolemy III.'s care for the Jews, deserves to be mentioned here because it stands almost alone. It relates that at the command of the "king and queen" (whose identity is not known) the following tablet in a "proseuche," *i. e.*, a synagogue, was restored: *Βασιλεὺς Πτολεμαῖος Εὐεργέτης τὴν προσευχὴν ἄσυλον.* That is to say, the right of asylum had been conferred on that synagogue, which was probably a high distinction ("C. I. L." iii., Supplement, No. 6583; Schürer, "Gesch." 3d ed., iii. 66). It is noteworthy that the king, doubtless out of consideration for the Jews, does not mention *δεός* (God). It is highly probable that a synagogal inscription only recently discovered in Shedia, a place in Lower Egypt, refers to Euergetes I. It reads: Ὑ]*πὲρ βασιλέως* | *Πτολεμαίου καὶ* | *βασιλίσσης* | *Βερενίκης ἀδελ* | *φῆς καὶ γυναικὸς καὶ* | *τῶν τέκνων* | *τὴν προσευχὴν* | *οἱ Ἰουδαῖοι* ("In honor of King Ptolemy and of Queen Berenice, his sister and wife, and of their children, this synagogue the Jews [dedicate]"; see T. Reinach in "R. E. J." 1902, xlv. 161-164).

G. S. Kr.

PTOLEMY IV. (surnamed **Philopator**): King of Egypt from 222 to 205 B.C.; hero of the events described in Dan. xi. 11-12. The passage in question refers to battles between him and Antiochus the Great, more especially the decisive battle at Raphia (217 B.C.), in which Ptolemy won a brilliant victory, and by that very fact showed himself to be a much more able ruler than is commonly supposed.

Two episodes in the battle of Raphia are mentioned in III Maccabees also: (1) how a certain Theodotos, conducted by a Jew called Dositheus, son of Drimylus, tries to murder Ptolemy in his sleep, but fails in his purpose; and (2) how Arsinoe, sister of the Egyptian king, incites the troops to fight bravely (III Macc. i. 1-7). Both accounts originate with Polybius (v. 79), and hence are historical. Accordingly the rest of the story narrated in III Maccabees can not be pure invention, although there are absurd details in it which are doubtless due to the fact that the author is trying to glorify a great miracle. The author relates that after the battle of Raphia Ptolemy Philopator visited Jerusalem and declared that he would enter the Temple. By divine interposition, however, he fell to the ground stunned. When he had returned to Alexandria he thought of revenge, and caused all the Jews of Alexandria and Egypt to be bound and dragged into the arena to be trampled by his elephants; but the beasts threw themselves upon the king's troops instead. The Jews celebrated their escape by an annual feast-day (*ib.* vi. 36).

At least this feast-day must be historical, for Josephus mentions it ("Contra Ap." ii., § 5), placing the event, however, in the reign of Ptolemy VII., Physcon, and relating the simple fact without referring to any miracle. Schürer (*l.c.* iii. 365) prefers the version of Josephus; Mahaffy (*l.c.* p. 269) inclines to III Maccabees, the author of which was well versed in Egyptian affairs, and, for example, was right in saying that the king observed the cult of Dionysus (see Dionysus). According to Mahaffy, it was chiefly a question as to whether or not the Jews of Alexandria should be allowed to preserve their equal rights; though they may also have become involved in an insurrection which the native Egyptians had instigated against the king, and in which the king's anger appears to have changed in their favor. I. Abrahams (in "J. Q. R." ix. 39-58) and A. Büchler ("Tobiaden und Oniaden," pp. 172-212, Vienna, 1899) are of the opinion that the persecution extended to only a small portion of the Egyptian Jews; namely, to those in the nome of Arsinoe. The offense of the Jews probably consisted in the fact that they did not wish to take part in the Dionysus cult which was practised by the Ptolemies in this very nome. Recently, however, Willrich has revived the theory, held by Ewald and Grimm, that the Third Book of Maccabees refers to events under Caligula. He claims even that they are the same as those related in the Book of Esther.

G. S. Kr.

PTOLEMY V. (surnamed **Epiphanes**): King of Egypt from 205 to 182 B.C. He was a child of five when he came to the throne. The protracted struggle for the possession of Cœle-Syria and Palestine was now finally decided in favor of the Syrians. Antiochus the Great conquered the land (202); and the Egyptian general Scopas, who tried to retake it for Egypt, was defeated at the sources of the Jordan, his army being wholly destroyed at Sidon (Jerome on Dan. xi. 15). According to Josephus ("Ant." xii. 3, § 3), the Jews in Jerusalem aided Antiochus and even besieged the Egyptian garrison independently. This policy of the Jews appears to have been the result of the persecution experienced in the preceding reign; Daniel (xi. 14) appears to blame them for their attitude toward the Ptolemies, because the latter were at any rate preferable to the Seleucidæ. Ptolemy Epiphanes died from poison, as Jerome (on Dan. xi.) relates in the name of Porphyrius.

G. S. Kr.

PTOLEMY VII. (surnamed **Philometor**; generally known as **Ptolemy VI.**): King of Egypt from 182 to 146 B.C.; eldest son of Ptolemy V. With him the power over Egypt passes into unworthy hands. Philometor was still a child when he came to the throne, the Jewish philosopher Aristobulus of Paneas being mentioned as his teacher (II Macc. i. 10; Schürer, "Gesch." 3d ed., iii. 384). The proclamation of his independent rule, usually called *ἀνακλητήρια*, but in II Macc. iv. 21 *πρωτοκλισία*, was a call to Antiochus IV., the oppressor of the Jews, to look to his own welfare; for, according to Dan. xi. 24 (where מצרים is to be read instead of מבצרים), he always had the conquest of Egypt in mind. Indeed, it was a regular part of the Egyptian policy to attempt the conquest of Syria; and Antiochus had to take account of that fact, as Jerome (on Dan. xi. 22) relates. Antiochus wished to anticipate the Egyptians, and hence attacked and defeated them (170 B.C.) in a sanguinary battle which is described in I Macc. i. 18-20. Philometor was forced to flee; and the Alexandrians raised to the throne his younger brother, who was known afterward as Euergetes II. Antiochus now carried on operations in favor of Philometor. He besieged Alexandria, and even assumed the crown of Egypt, so that he had two kingdoms (I Macc. i. 16); but he had to withdraw on account of pressure from the Romans. It was probably in this war that Ptolemy Macron, governor of Cyprus, deserted Philometor and went over to Antiochus (II Macc. x. 13).

Is Dethroned.

The two neighboring kingdoms, which were mortal enemies of each other, disagreed materially in their treatment of the Jews: in Syria the latter were persecuted; in Egypt they were favored. In the ensuing disputes about the succession to the throne in Syria, Philometor always took a part, reckoning on the Jews who were at war with the Syrians. In 150 B.C., when he gave his daughter Cleopatra to Alexander Balas to wife, at Ptolemais, the Maccabean Jonathan was present and was treated with great honor by both kings (I Macc. x. 57-60). This marriage, however, did not prevent Philometor from warring with Alexander, or from giving his daughter to Alexander's rival Demetrius. On the march Jonathan was accused before Philometor; but the latter would not listen to the charges, and instead met Jonathan kindly in Joppa (*ib.* xi. 5-6). It is noteworthy that the First Book of Maccabees represents this expedition of the Egyptian king as treacherous and faithless, whereas Josephus ("Ant." xviii. 4, § 8) sets the Egyptians in the right. The former is from the Syrian standpoint; the latter from the Egyptian, as Mahaffy (*l.c.* p. 371) rightly observes. From this it follows that at that time there must have been a party in Jerusalem which saw in the Egyptian king the salvation of the Jews, and justly so; for Philometor was well disposed toward them.

Honors Jonathan Maccabeus.

Entrusted His Kingdom to Jews.

With some exaggeration Josephus says of Philometor ("Contra Ap." ii., § 5) that he and his wife Cleopatra entrusted their entire kingdom to Jews and that the commanders-in-chief of their army were the Jews Onias and Dositheus. The Onias temple was built under him, and the work of Aristobulus on the explanation of the Mosaic laws was intended primarily for him.

The Greek postscript to the Book of Esther shows that that book was brought to Egypt in the fourth year of his reign, for the passage therein concerning Ptolemy and his wife Cleopatra without doubt refers to him. The synagogal inscription of Athribis also probably refers to him.

Ptolemy Philometor died from a wound received in the battle on the River Oenoparus in Syria (I Macc. xi. 14–19; "Ant." xviii. 4, § 8). The friendly attitude of this king toward the Jews caused Grätz ("Gesch." 4th ed., iii. 577) to assign the Septuagint to his reign, but that work, as Freudenthal especially has demonstrated, is much older. On the other hand, to the reign of Philometor may be assigned the origin of another class of literature, and that is the polemic hostile to the Jews, which proceeded from Alexandria and which arose from the fact that the Jews filled public offices, seized the leadership of the army, and built a central sanctuary.

G. S. Kr.

PTOLEMY IX. (surnamed **Euergetes II.**; known also as **Ptolemy VII.**, but more commonly as **Physcon**): King of Egypt from 146 to 117 B.C. After the death of Ptolemy Philometor, his brother, Euergetes II., tried to overthrow his widow and successor, Cleopatra, whose army was commanded by the Jewish general Onias (Josephus, "Contra Ap." ii., § 5). In this connection Josephus deals with the captivity and the rescue of the Jews in Alexandria which, on the strength of the Third Book of Maccabees, are assigned to the reign of Ptolemy IV. Since the Jews were persecuted by Ptolemy IX. not for their religion but on account of their political position, the matter is of little importance; and with the establishment of order, peace was doubtless restored to the life of the Jews also.

Willrich ("Juden und Griechen vor der Makkabäischen Erhebung," pp. 142–153) gives some reasons which make Ptolemy IX. appear in the light of a friend to the Jews. The grandson of Jesus b. Sira went to Egypt in the thirty-eighth year of Euergetes (the king reckoned his reign from the year 170) and found leisure there to translate the book Ecclesiasticus (Sirach). This king is probably identical with the seventh king of Egypt of Hellenic stock, who is mentioned three times in the Sibyllines (iii. 191, 318, 608).

From 117 B.C. onward, **Cleopatra III.** reigned with her sons, **Philometor (Soter II.)** or **Lathyrus** and **Ptolemy Alexander** (117–81). An account of the wars of Lathyrus on Palestinian soil may be found in the history of the Jewish princes Hyrcanus I. and Alexander Jannæus (see also Cyprus).

G. S. Kr.

PTOLEMY MACRON: General of King Antiochus Epiphanes of Syria; sent by the prefect Lysias with two other generals, Nicanor and Gorgias, to fight against the Jews under the Maccabees. In I Macc. iii. 38, II Macc. iv. 45, and in Josephus, "Ant." xii. 7, § 3, he is called the son of Dorymenes. In the second passage cited it is related that Menelaus sent him many presents to secure his intercession with the king. That fact alone would show that Ptolemy was a man of higher rank, and in II Macc. viii. 8–11 he is called governor of Cœle-Syria and Phenicia, who as such sent Nicanor and Gorgias against the Jews.

Ptolemy is given the cognomen "Macron" in II Macc. x. 12, which supplies a short sketch of his life. He faithlessly abandoned Cyprus, which had been entrusted to him by the Egyptian king Ptolemy Philometor, and went over to Antiochus Epiphanes, for which he was rewarded with the governorship of Cœle-Syria and Phenicia. Since he tried, however, to treat the Jews kindly, he was denounced before the king, whereupon he ended his life by poison. The passage in Polybius (xxvii. 12) and the biography which Suidas gives of Ptolemy refer to his conduct in Cyprus.

G. S. Kr.

PUAH: **1.** One of the two midwives who were ordered by Pharaoh to kill all the Hebrew male children (Ex. i. 15). Philo ("Quis Rerum Divinarum," ed. 1613, p. 389; ed. Schwickert, 1828, iii. 30, § 26) possibly correctly identifies this name, which in Hebrew is פועה, with another Puah written in Hebrew פואה, and explains *Φουὰ ἐρυθρὰν ἑρμηνεύεται*, *i.e.*, "Puah, which is interpreted 'the red.'" In the sense of "color" "pu'ah" (Arabic "fuwwah") occurs in Shab. 89b and Yer. 'Er. 26c.

In Midr. Tadshe (on Ex. i. 15) it is assumed that Puah, as well as the other midwife, was a proselyte, and was not identical with Miriam. For the different views which identify Puah with Miriam or Elisheba see Miriam in Rabbinical Literature and Jochebed.

2. Father of Tola the judge, and son of Dodo of the tribe of Issachar (Judith x. 1). The Septuagint renders "Dodo" by uncle (of Abimelech) and interpolates the word "Kareah," which is not found in the Masoretic text of this passage. The opinions of recent commentators are very much divided regarding the meaning of the word "Dodo."

3. Second son of Issachar (Gen. xlvi. 13). In the desert he formed the tribe of the Punites (Num. xxvi. 23); and he is mentioned in I Chron. vii. 1. In the Authorized Version the name is spelled "Pua"; in the Revised Version, "Puvah."

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E. G. H. S. O.

PUBERTY, AGE OF. See Majority.

PUBLICAN: Local tax-farmer; the office existed among the Jews under the Roman dominion. The Romans were accustomed to farm out, generally for five years, the customs dues on exports. These taxes were mainly ad valorem, and therefore, as the value placed upon goods varied, lent themselves to extortion; hence the unpopularity of the publicans, especially when, as under the Romans, they were Jews exploiting their fellow Jews. Echoes of this ill repute are found in the New Testament, where publicans are coupled with sinners (Matt. ix. 10; Luke v. 30, vii. 34), and even with the most degraded persons (Matt. xxi. 31). Taxes were levied on pearls (Kelim xvii. 15), slaves (B. B. 127b), and boats ('Ab. Zarah 10b). Tax-farmers were not eligible as judges or even as witnesses (Sanh. 25b), and it was even regarded as undesirable to exchange money with them, as they might be in possession of stolen coin. If one member of a family was a publican, all its members were liable to be considered as such for purposes of testimony (Sheb. 39a).

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T. J.

PUCHER, SOLOMON: Rabbi; born 1829 at Neustadt-Sherwint, Poland; died Nov. 23, 1899, at Riga. Educated at the yeshibah of Georgenburg and at the rabbinical school of Wilna, he was called in 1859 to the rabbinate of Mitau. As a rabbi Pucher received from the government the silver and the gold medal of merit. In the sixth decade of the nineteenth century he bravely opposed, in speeches and in written articles, the Christian-Jewish mission in Courland, thereby creating a great sensation. He labored with tact and discretion to obtain civil and political rights for the Jews, and in 1864 he was called to St. Petersburg as a member of the commission for securing the right of residence to Jewish workmen. About twenty years later he wrote and presented to Count Pahlen, chairman of the Jewish commission, who was staying in Courland, a detailed memorandum in their favor of the condition of the Jews. His efforts to improve their status represent a portion of the history of the Jews not in Courland only, but in Russia generally. With equal energy he worked to develop the inner life of the community. He labored also for the religious education of girls, establishing confirmation classes for them; and he gave the boys free religious instruction in the gymnasium.

In 1893 he accepted a call as rabbi to Riga, Russia, where he labored till 1898, when he retired from public life. The community at Riga raised a large fund in his honor, the interest of which is used for the benefit of widows and orphans.

Pucher's literary activity is represented by several printed sermons, by a pamphlet, "Ueber den Thierschutz," and by articles directed against the Christian-Jewish mission, especially his "Offenes Sendschreiben an die Kurländischen Herren Synodalen," in the "Baltische Monatsschrift," xvi. 217–241.

H. R. J. Br.

PUCHOWITZER, JUDAH LÖB B. JOSEPH PARZOWER: Russian rabbi, cabalist, and author; lived in the last quarter of the seventeenth century. He was rabbi at Pinsk, and in his old age emigrated to Palestine and settled at Jerusalem, leaving behind him an injunction to his son Elijah to publish his writings.

He was the author of: "Ḳene Ḥokmah," seventeen homilies, Frankfort-on-the-Oder, 1681; "Derek Ḥokmah," on morals and asceticism, in thirty-two chapters, *ib.* 1683; "Dibre Ḥakamim": (1) "Da'at Ḥokmah," on moral subjects, in four divisions; (2) "Meḳor Ḥokmah," notes on Oraḥ Ḥayyim, with an appendix, "Solet Belulah," on the ritual decisions after the compilation of the Oraḥ Ḥayyim, Hamburg, 1692; "Kebod Ḥakamim," extracts from his other works, with ten additional homilies, ed. by M. S. Pinkerle, Venice, 1700.

Bibliography: Steinschneider, *Cat. Bodl.* col. 5764; Fürst, *Bibl. Jud.* iii. 108; Michael, *Or ha-Ḥayyim*, p. 464; Azulai, *Shem ha-Gedolim*, ii. 28, 130; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 189; Benjacob, *Oẓar ha-Sefarim*, pp. 103, 236, 530; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 644.

H. R. A. S. W.

PÜCKLER-MUSKAU, WALTER, COUNT: German anti-Semitic agitator; born Oct. 9, 1860, at Rogan, near Breslau. He graduated from the University of Breslau with the degree of doctor of law, and was appointed referendar, but soon left the public service. After 1899 he became very notorious in connection with the anti-Semitic movement, his harangues being distinguished for extreme vulgarity of language. In all his addresses, mostly delivered in Berlin, he has advised the most violent measures against the Jews—breaking into their stores, plundering, whipping, driving them from their homes, killing them. From his constant repetition of "beat the Jews," "crack their skulls," "kick them out," "thrash them," and similar rowdyisms, he has received the cognomen "Dreschgraf" (the thrashing count). He considers himself the legitimate successor of Stöcker and Ahlwardt, although the former sharply criticized him for his violence and vulgarity. The anti-Semitic journals, especially the Berlin "Staatsbürgerzeitung," which published his addresses, have greeted him as a worthy ally; yet a few of them have repudiated his appeals to violence. Generally, no restraint has been put upon him by the authorities, though he has occasionally been tried for inciting to violence. His declaration before the court of Glogau, May 12, 1899, often repeated since, that his expressions were figurative and meant no harm to the Jews, was accepted as a valid plea.

On Jan. 12, 1905, a Berlin court sentenced Pückler-Muskau to six months' imprisonment. He objected to one of the judges, Simonson, on account of his Jewish descent, but his objection was not sustained. His plea that he had been acquitted several times when he had used much sharper language was not considered valid. After being sentenced he challenged the presiding judge to a duel, whereupon he was sentenced to three days' further imprisonment for contempt of court. Dr. Neumann, expert alienist, expressed the opinion before the court that Pückler was mentally unsound and should be sent to an asylum for the insane. Thereupon Pückler challenged Neumann also to a duel and was condemned to two months' imprisonment in the fortress of Weichselmünde. He then issued a paper entitled "Der Retter aus der Judennot," the first number of which was seized by the police. See Anti-Semitism.

Bibliography: *Mittheilungen aus dem Verein zur Abwehr des Antisemitismus*, 1899–1905.

D. S. Man.

PUGILISM. See Athletes; Bandoff, Benjamin; Belasco, Abraham; Belasco, Israel; Benjamin, William; Bernstein, Joseph; Bittoon, Isaac; Choynski, Joseph; Elias, Samuel; Evans, Samuel; Mendoza, Daniel.

PUL: A usurper who ascended the throne of Babylonia in 745 B.C. and reigned until 737; identical with Tiglath-pileser III. He appears in the list of kings as "Pulu," but his identity with Tiglath-pileser, first suggested by Rawlinson ("Athenæum," Aug. 22, 1863), was six years later independently established by Lepsius. On his accession Pul

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restored peace in Babylonia. In 738 he conquered Kullani, apparently the Biblical Calno (Isa. x. 9). Tribute was levied also on Syria as far south as Samaria. In his inscriptions Minaḥimu (= Menahem of Samaria) is mentioned, probably identical with the one mentioned in II Kings xv. 19. Tiglath-pileser speaks of himself as King of Assyria, of Sumer, and of Accad.

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E. G. H. S. Fu.

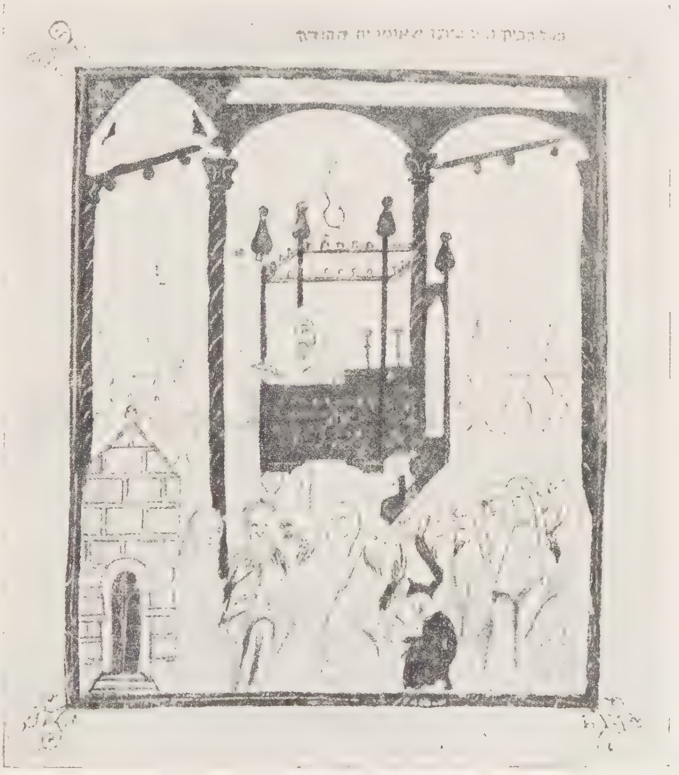
PULGAR, ISAAC BEN JOSEPH IBN. See Ibn Pulgar, Isaac ben Joseph.

PULITZER, JOSEPH: American editor and journalist; born April 10, 1847, at Budapest, Hungary; educated privately. In 1863 he left his native town for the United States, which he reached in time to enlist in the Federal army as a private in a cavalry regiment. He took part in the fighting until the close of the war. On receiving his discharge and failing to obtain employment in the city of New York, Pulitzer went to St. Louis, where he joined the staff of the "Westliche Post," first as a reporter, later as managing editor and joint proprietor (1866–68). Gaining prominence in state politics, Pulitzer was elected to the legislature of Missouri in 1869, and in 1872 was appointed delegate to the National Liberal Republican Convention at Cincinnati which nominated Horace Greeley for the presidency. In 1874 he was elected delegate to the Missouri State Constitutional Convention. During the fall and winter of 1876 and 1877 he acted as correspondent of the New York "Sun" in Washington, D. C., and in the following year purchased the St. Louis "Dispatch" and "Post," and, amalgamating them, published the "Post-Dispatch," which quickly sprang into prominence (1878).

In 1880 Pulitzer was again active in politics, and was elected delegate to the National Democratic Convention and took part in the drafting of the platform. Three years later he purchased the New York "World," which he raised from an insignificant sheet to an influential daily newspaper. He was elected as a Democrat from the Ninth District of New York a member of Congress for the term 1885–87, but resigned after having served a few months. Nevertheless he continued to take an active interest in politics and advocated the National Democratic ticket, favoring the gold standard, in 1896.

In Aug., 1903, Pulitzer donated $1,000,000 to Columbia University for the purpose of founding a school of journalism, the opening of which is to be postponed until after his death.

A. F. H. V.



Interior of a Synagogue, Showing the Pulpit.
(From a fourteenth-century manuscript in the British Museum.)

PULPIT: In the earliest time a post ("'ammud") was used instead of a pulpit; from it the king spoke to the people, and from it Josiah renewed with the people the covenant of the Law before the Lord (II Kings xi. 14, xxiii. 3). When Ezra returned from Babylon he "stood upon a pulpit ["migdal"] of wood . . . made for the purpose" (Neh. viii. 4), to read the law of Moses in the street before the people. In the Talmudic and geonic periods the pulpit was placed either on the Almemar or in front of the Ark; in Palestine it was placed on the almemar; elsewhere it was stationed in front of the Ark (see Palestine, Laws and Customs). The Talmudic term for the pulpit is "tebah" (desk). Whenever a fast-day was decreed by the bet din, the desk was taken into the street, and the elder (ḥakam) stood in front of it, facing the people, and addressed them in words of humility (Ta'an. ii. 1). In the synagogue the elders sat in the front row facing the people and with their backs toward the side of the Ark. The desk was placed opposite the people with its back toward the Ark.

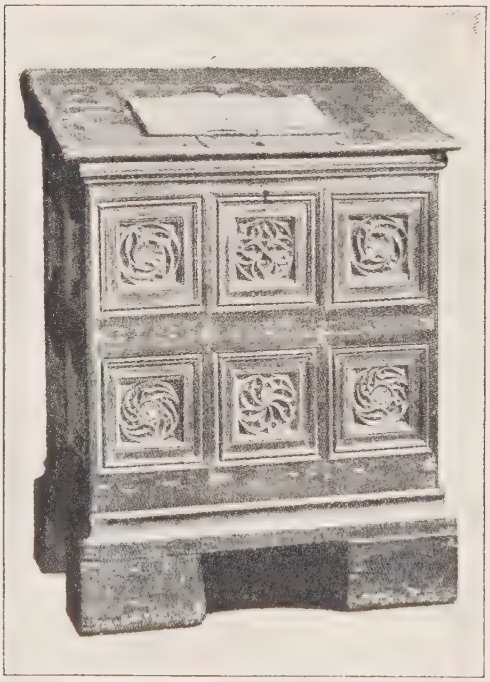
Facing the People.

Maimonides states that in the center of the synagogue is placed the almemar, on which the reader of the Pentateuch or the preacher stands in order that he may be the better heard. The Zohar likewise places the pulpit on the almemar in the center of the synagogue, facing the Ark. The Zohar calls the pulpit "migdal 'oz" (a strong tower; Prov. xviii. 10). The desk is ascended by six steps, above which is an additional step to receive the Pentateuch and to serve as a pulpit for the lecturer. The six steps represent those of Solomon's throne (II Chron. ix. 18; Zohar, Wayaḳhel, Ex. 206a; Isaac Horowitz, "Shelah," Num. 164b).

In the case of a large congregation the almemar, with the pulpit, was originally placed in the center of the synagogue in order that the voice of the reader or preacher might be heard by all the worshipers; whereas the ḥazzan stood by the Ark, it being easier to follow him in the familiar prayers.

Pulpit and Almemar.

The placing of the almemar with the pulpit in the center of the synagogue was purely a matter of convenience, and not of obligation. In later times, when the congregations became smaller, the almemar was erected nearer the Ark (Caro, "Kesef Mishneh" to "Yad," Tefillah, xi. 3, 4). The case of Orthodoxy against Reform, in the nineteenth century, in regard to taking the almemar from the middle of the synagogue and placing it near the Ark, was not based on Jewish law, but on the adopted custom, strengthened by the desire to avoid the appearance of aping Christian practises.



Pulpit from a Synagogue at Modena, Early Sixteenth Century.
(Now in the Musée de Cluny, Paris.)

In modern times the Orthodox Jews still keep the almemar separated from the Ark and about one-third of the length of the synagogue from it. The reader of the Pentateuch, from the desk on the almemar, faces the Ark. But the preacher's pulpit is on the platform of the Ark and facing the audience.

Individual worshipers also use a pulpit or desk, called a "ständer" or "stodt" (= "statt," "stätte," *i.e.*, place) in which to lock their ṭallit, tefillin, and prayer-books.

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A. J. D. E.

PUMBEDITA. See Academies in Babylonia.

PUMPIANSKI, AARON ELIJAH B. ARYEH LÖB: Russian government rabbi and author; born at Wilna in 1835; died at Riga April 26, 1893. He graduated from the rabbinical school of Wilna in 1859 and edited, in conjunction with Asher Wohl, the Russian supplement to "Ha-Karmel" (1860-61). In 1861 Pumpianski was chosen government rabbi of Ponevezh, government of Kovno, where he remained until 1873; he was then elected to the same office in the Jewish community of Riga, remaining there until his death.

Pumpianski was the author of a collection of sermons in the Russian language which he delivered in Ponevezh (Riga, 1870); a new edition of the Psalms with a Russian translation and a Neo-Hebrew commentary (Warsaw, 1871); "Solomon Premudroi" (Riga, 1882); a Russian drama which he published under the pseudonym "I. Heiman"; "Shire Ẓiyyon," Hebrew poetry, of which the latter part contains translations from Russian poets. He also edited a monthly magazine, "Yevreiskiya Zapiski," of which twelve numbers appeared in Riga in 1881. He wrote for that magazine and for various other Russo-Jewish and Russian periodicals numerous articles on divers topics, among them being a sketch of the history of the Jews in Courland and Livonia.

Bibliography: *Ha-Asif*, vi. 166; Sokolow, *Sefer Zikkaron*, p. 85, Warsaw, 1890; *Ha-Shaḥar*, vi. 84-85.

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PUNCTUATION (Hebr. נקוד): When the Biblical text received its final form in the schools of Palestine during the first and second centuries, and the Masorah began its task of preserving this text, it consisted exclusively of letters to which were added no signs either to indicate the vowels or to mark the larger and smaller divisions. The method of reading this text, which consisted almost entirely of consonants, and in which only the chapters ("parashiyyot") were marked, and these merely by spaces, was entrusted to oral tradition, which was preserved as accurately as the written text itself by those who transmitted the Masorah—the scholars proper, the teachers, and the readers. At an early period the principle was established, "Yesh em la-miḳrah" (= "the reading has a firm foundation, a sure tradition"); but by the side of this was developed also another principle, "Yesh em la-masoret" (= "the transmission of the written text has a firm foundation"). On the basis of this latter maxim, exegesis in its interpretation and application of the Biblical text permitted itself to adopt a vocalization which diverged from the traditional reading (Bacher, "Die Aelteste Terminologie," p. 120).

In some few passages, however, the written text contained points over individual letters, words, or parts of words. These points, which occur in ten places in the Pentateuch, in four in the Prophets, and one in the Hagiographa (see Ben Asher, "Diḳ-

Original Dotted Letters.

duḳe ha-Ṭe'amim," ed. Baer and Strack, p. 48), have only a critical or exegetical value (see Blau, "Massoretische Untersuchungen," pp. 6 *et seq.*), and even in the tannaitic period there was a rule for the interpretation of such words as had them (Bacher, "Ag. Tan." ii. 431). These points were regarded as an integral part of the consonantal text; later their name ("neḳuddah"; plural, "neḳuddot"; see Cant. i. 11) was applied to the newly invented vowel-points, and from it was derived the word "niḳḳud" (= "punctuation"), a "nomen actionis" from the verb "niḳḳed" (= "to punctuate"). The word "neḳuddah" was used also to denote those parts of point-like individual letters that resembled dots (see the passages cited by Levy, "Neuhebr. Wörterb." iii. 434b, with which is to be compared Blau, *l.c.* p. 164; comp. also Eccl. R. vii. 1, where a baraita on the names of the tribes of Israel written on the breastplate of the high priest states that no point ["neḳuddah aḥat"] may be omitted there, perhaps meaning by this the hook of the "yod"; comp. further Men. 29a; Matt. v. 18). No trace of any other points or characters added to the consonantal text of the Bible is found in all the traditional literature, nor is there any allusion to punctuation even in the treatise Soferim, which dates at the earliest from the sixth century, and forms a compilation of the rules for the Biblical text. In this tractate only one sort of punctuation is mentioned (Soferim iii. 6 [ed. Joel Müller, German part, p. 48]): "A copy of the Torah in which the verses are separated by points ["niḳḳed"] may not be used for reading in the synagogue."

Beginnings of Punctuation.

Such points were found at the beginning of verses in the Samaritan Pentateuch. Their use to separate verses represents the initial stage of the punctuation which later developed into a stereotyped body of signs denoting vowels and accents, although nothing is known regarding the date of the completion of this system or when its first elements were introduced to facilitate the reading and study of the Bible. The oldest extant manuscripts of the Scriptures, dating from the ninth and tenth centuries, are punctuated; and the two great Biblical scholars of the tenth century, Saadia Gaon and the Masorite Aaron ben Asher, regarded vowel-pointing as a long-established component of the tradition. It is safe to assume, therefore, that by the beginning of the ninth century, or the middle of the eighth, punctuation already existed as a whole; and there is even historical justification for the view which regards the middle of the eighth century as the "terminus ad quem" for this innovation. Thus Karaism, which arose shortly after this period, presupposes the existence of punctuation; otherwise the followers of Anan could scarcely have obeyed the commandment of their teacher to search the Scriptures. There is no ground, however, for the assumption that vowel-pointing was evolved by the Karaites; for it is incredible that rabbinic Judaism should have accepted such an innovation from a hostile sect, and have developed it within a short time into an essential part of the tradition. The assertion that the Karaites Mocha and his son Moses, both of whom lived in the eighth century, invented punctuation, as is believed by Pinsker and Graetz, is clearly nugatory (see Harkavy's note in the Hebrew translation of Graetz's "Hist." iii. 195). It may be regarded as practically certain that punctuation originated in the sixth and seventh centuries, and that about the middle of the eighth vowel-points were incorporated into the text of the Bible as a most important aid to its study and as henceforth indispensable.

In the texts employed in public worship (the copies of the Pentateuch and the scroll of Esther), from which the lessons were publicly read in the synagogue, this innovation found no place. The opposition of the heads of Babylonian Judaism to it is shown by a responsum of a gaon which is preserved in the Maḥzor Vitry (ed. Hurwitz, § 120; comp. "Kerem Ḥemed," iii. 200), in answer to the question whether it is forbidden to punctuate the scroll of the Law. The reply runs as follows:

> "We have not heard that the book of the Law was pointed when it was given to Moses. The punctuation was not given on Sinai, but the sages ["ha-ḥakamim"] introduced it as a sign [*i.e.*, as an external aid for the reading of the Bible]. We should transgress the prohibition against adding anything to the Torah (Deut. xiii. 1) if we should add the punctuation to the Biblical text; and although the division of verses and the cantillation according to the meaning have been transmitted from Sinai to this day, this tradition is, nevertheless, an oral one, not given by means of marks of punctuation ["simane neḳidah"]."

According to Grätz ("Gesch." v. 555), who, however, arbitrarily prefixes the gaon's name, the author of the responsum was Naṭronai ben Hilai, who lived in the middle of the ninth century.

Represent Tradition.

At all events, this responsum expresses the view that prevailed in the geonic school regarding punctuation; namely, the pronunciation and the accentuation of the text were transmitted together with it as objects of oral instruction, while the visible signs of this pronunciation and accentuation were introduced by the sages. Thus the Geonim recognized the appropriateness of punctuation in those copies of the Bible which were not employed in public worship, and at the same time they traced its origin to those who transmitted tradition. On the other hand, it is, unfortunately, not clear what "sages" are meant in the responsum, whether Tannaim, Amoraim, or even those of later date. The same view of the importance and origin of vowel-pointing is expressed by Judah ha-Levi ("Cuzari," iii. 31; comp. Bacher, "Die Bibelexegese der Jüdischen Religionsphilosophen," p. 110). Ben Asher's (*l.c.*) rimed prose eulogy of punctuation (§ 9) does not disclose his view of its origin. He speaks, it is true, of the "countless points," as if they were inseparably connected with the letters in the traditional text; but it is impossible to read either in this paragraph or in that on the accents (§ 16) the view which was expressed two centuries later by Judah Hadassi, one of the leaders of the Karaite school, who declared ("Eshkol ha-Kofer," ch. clxxiii.) that God had not given the Torah without vowel-points and accents. It is well known that this is the theory which was opposed in the sixteenth century by Elijah Levita, when he expressed in his "Massoret ha-Massoret" his conviction that the old view of the late origin of punctuation was the only one which was justifiable.

The Source.

The problem as to the source of punctuation has been ably treated by Graetz in his studies on the origin of the vowel-points in Hebrew ("Monatsschrift," 1891, pp. 348–367, 395–405), on the accent-marks in Hebrew (*ib.* 1882, pp. 389–409), and on the use and significance of the dagesh (*ib.* 1887, pp. 425–451, 473–497). Especially instructive is his theory that in the old Masoretic expressions "above" and "below" ("mi-le'el" and "mi-lera'"), which served to distinguish similar forms from each other, there is a relic of the period in which this differentiation was effected by pointing, since in the case of that form of the word which contained the strong or long vowel the point was placed above, and in that which contained the weak or short vowel it appeared below. These points were not vowel-points, but nevertheless indicated the vocalic pronunciation of the text, and thus prepared the way for a systematic vocalization. The attempt to prove that accentual points had similar forerunners has been made by Büchler in his dissertation "Zur Entstehung und Entwickelung der Hebräischen Accente" (Vienna, 1891); but unfortunately not even the smallest fragment of a manuscript has been preserved from the period in which it is claimed that such an antecedent system of points was used in copies of the Hebrew Bible, although there are Syriac manuscripts prior to the sixth century that contain an analogous system of points and one which was the forerunner of systematic Syriac punctuation. It is safe to assume that both these preliminary points and the fully developed Syriac system of punctuation influenced the Jewish Masorites; and particularly is it very probable that the introduction of vocalization among the Nestorians of eastern Syria immediately affected the Jewish scholars of Babylonia. It was doubtless in Babylonia, too, that vowel-points were first introduced and systematized. An important point of evidence for the Babylonian origin of Jewish punctuation is found in the use of the same vowel-point ("ḳameẓ") for the two vowels which were pronounced in Palestine as "ā" and "ŏ," and for which, consequently, had the system of vocalization originated in Palestine, two different points would have been employed. In Babylonia, on the other hand, the former of these two vowels was pronounced as an open "o" (å), so that qualitatively it approximated "ŏ." A single point was chosen for both vowels, especially as the quantity of vowels was disregarded in the punctuation.

Various Systems.

The system of punctuation which may be regarded as the oldest one known is the so-called Babylonian. This system after having fallen into disuse was forgotten until the middle of the nineteenth century, when knowledge of it was revived from old manuscripts of the Bible as well as from more modern ones which were brought from southern Arabia to Europe; for it was employed by the Jews of Yemen until very recent times, although it has been now superseded by the regular system. The Babylonian system of punctuation, which is termed also Assyrian or Eastern, exists in three very divergent forms, which, however, agree in their main vowel-signs, having as their special characteristic that the vowel-points are written above the letters (whence the system is called the supralinear). Opposed to the Babylonian punctuation is the Tiberian, which receives its name from Tiberias, the seat of the Palestinian Masorites. Owing to the powerful influence of these scholars, it completely superseded the Babylonian system, so that it became authoritative not only for manuscripts of the Bible, but also for all investigations of Hebrew phonology and morphology, Hebrew grammar being entirely based upon and developed from Tiberian punctuation.

The brief account of the systems of punctuation to be given in this article disregards the marks of accentuation, since this subject has been treated under Accents in Hebrew. To the bibliography of that article may, however, now be added Praetorius, "Ueber die Herkunft der Hebräischen Accente" (Vienna, 1901), and Kahle, "Zur Geschichte der Hebräischen Accente" (in "Z. D. M. G." lv. 167–194). See also Vocalization.

The Babylonian System of Punctuation: (1) The simple form, adopted in a large number of manuscripts from Yemen preserved in the British Museum. These manuscripts date from the twelfth to the seventeenth century and contain texts from the Bible and the Targums (see list in Merx, "Chrestomathia Targumica," p. xv., Berlin, 1888). Margoliouth gives ("Proc. Soc. Bibl. Arch." xv. 165 *et seq.*) a survey of the vowel-points of the oldest two of these manuscripts (Or. 1467, 2363). The points indicating the six vowels are as follows: ḳameẓ, ב̂; pataḥ, ב̉; ḥolem, בׄׄו, בׄׄ; shureḳ, ב̍ו, ב̍; ẓere, ב̈י, ב̈; ḥireḳ, בׄי, בׄ; while the vocal "shewa mobile" (ḥaṭef) is denoted by a horizontal line, ב̄. The six vowel-points of the Babylonian system fall into three groups of two points each. These are apparently derived from the three vowel-letters found in the Biblical text (א, ו, י); for the signs of the first group are abbreviations of the א; in the second the ו is given entire, either as a single vertical stroke, or as two dots one above the other; while the third group uses for the "i" a single dot representing the י and for the ẓere two dots one over the other. (For other explanations of these points see Praetorius, "Ueber das Babylonische Punktationssystem des Hebräischen," in "Z. D. M. G." liii. 181–196; Margoliouth, *l.c.*; and Friedländer, in "Monatsschrift," 1894, p. 315.) The two manuscripts cited above also have a sign for the rafe over the letters ב"ג"ד"כ"פ"ת, as in ב̂; but a point for the dagesh within the letters is found only in the Hebrew text, and not in the Targum.

(2) The complex form, found in the famous codex of the Prophets dating from 916 and preserved in the Library of St. Petersburg, as well as in certain fragments in the same collection. The vowel-points are the same as in the simple system, except that when the "waw" is written plene, shureḳ is represented by a point within it, *e.g.*, בוּ, not ב̍ו. Combinations of these points with the stroke of the ḥaṭef, however, form new points to indicate the position of the vowels within the word and the consequent modifications of pronunciation, thus giving rise to the following vowel-signs: ⊤, ḳameẓ be-

fore a dagesh forte (as in רני, Isa. liv. 1); ‾ע̲, pataḥ before a dagesh forte (as in וקלו, Hab. i. 8); ‾ו̲, shureḳ before a dagesh forte (as in כלם, *ib.* i. 6); ‾∴̲, ẓere (the segol of the Tiberian system) before a dagesh forte (as in ואצרך, Isa. xlix. 8); ‾·̲, ḥireḳ before a dagesh forte (as in תפלה, Hab. iii. 1); and also ע̲, ׀̲, ∴̲, ׀̲, for ḳameẓ (משחת, Mal. i. 14), shureḳ (חמצתו, Hos. vii. 4), ẓere (ידבר, Hab. ii. 1), and ḥireḳ (שמעך, *ib.* iii. 2) in a closed syllable. For pataḥ in a closed syllable (as in מכף, Hab. ii. 9) the vowel-point is not ע̲, but ·̲, this being perhaps imitated from the similar Syriac point zeḳafa, although the last-named corresponds to the ḳameẓ. No combinations are formed from the ḥolem (·̲). Of the combinations used in closed syllables three (׀̲, ·̲, ∴̲), serve to designate semivowels with gutturals, and thus correspond to the ◌ֳ, ◌ֲ, and ◌ֱ of the Tiberian punctuation.

(3) A third form of Babylonian punctuation is found in some fragments that contain texts of the Bible written in shorthand (see Neubauer in "J. Q. R." vii. 361; Friedländer, *ib.* 564 *et seq.*; idem, in "Proc. Soc. Bibl. Arch." 1896, pp. 86 *et seq.*; Kahle, "Beiträge zur Geschichte der Hebräischen Punktation," in Stade's "Zeitschrift," xxi. 273 *et seq.*) as well as in some Hebrew poems published by Levias in the "Am. Jour. Semit. Lang." xv. 157 *et seq.* The vowel-points of this system have the following forms: ḳameẓ, ב̍; pataḥ, ב̄; ḥolem, ב⃛; shureḳ, א̈; ẓere, א⃛; and ḥireḳ, א̎. To these may be added as a seventh vowel-point the ב⃛, which corresponds to the Tiberian segol and is also used for the vocal shewa. This noteworthy form of Babylonian punctuation agrees with the Tiberian in the seventh vowel and in the point for the pataḥ, while it harmonizes with both the principal types of the Babylonian system in that the points are above the letters. The vowel-points themselves, however, are absolutely different from those of the first two forms, whose sign for the ḥolem denotes ḥireḳ in the third system, while their shureḳ sign is used to represent ḳameẓ, and their ẓere, shureḳ (for further details see Friedländer and Kahle, *l.c.*). The existence of this third form of supralinear punctuation is especially interesting as showing that repeated efforts were made to fix in writing the vowel pronunciation of the text of the Bible. Of these three systems only the first survived for any length of time, and, as already noted, it was employed as late as the seventeenth century not only in manuscripts of the Bible and the Targum, but also in writing poetry (see "Berliner Festschrift," pp. 18, 30). It was most fortunate and important for the development of a grammatical knowledge of Hebrew that the Babylonian system of punctuation, already existing in divergent forms, was superseded by the Tiberian, which attained undisputed supremacy.

The Tiberian System: This contains seven vowel-points, the segol being added to the Babylonian system. Its inventors, proceeding partly on the basis of a divergent pronunciation of the vowels, confined the different cases in which there had been applied in the Babylonian system the pataḥ, the ẓere, or the ḥireḳ to a single vowel, which was a shading of the pataḥ to "ä" or "ĕ," inventing for this the vowel-point ◌ֶ. This, like the others, excepting the ḥolem, was written under the letter, not above it. Ẓere and ḥireḳ had the same points (◌ֵ, ◌ִ) as in the supralinear punctuation, while the signs for ḳameẓ and pataḥ (◌ָ, ◌ַ) were apparently only abbreviations of the Babylonian signs. Ḥolem was written with a single point instead of with two as in the Babylonian system, while in case shureḳ was written plene with "waw," it was designated, as in the complicated Babylonian system, by a point within the "waw," or, if the "waw" was lacking, by a point between two others which were arranged obliquely (◌ֻ). To indicate the semi-vowel (vocal shewa), and at the same time to designate that a consonant was vowelless (silent shewa), two points one above the other were employed (◌ְ), with which the segol or shewa of the third system of supralinear punctuation (·̲) may be compared. To give the exact pronunciation of the shewa with gutturals, one of the three vowel-points for ḳameẓ, pataḥ, and segol was employed in combination, thus giving rise to the signs ◌ֳ, ◌ֲ, ◌ֱ. The Tiberian system adds to these vowel-points the signs for dagesh (בּ) and rafe (בֿ), which are of much importance in the rules for vocalization. This system, as has been noted above, although developed by the Masoretic school of Tiberias, is Babylonian in origin, and it may be assumed that it became localized at Tiberias by Babylonian Masorites who settled there (see Bacher, "Die Anfänge der Hebräischen Grammatik," pp. 15, 19; Steinschneider, "Vorlesungen über die Kunde Hebräischer Handschriften," p. 12).

Names of Vowels.

The names of the seven vowels or of their points as given in the Tiberian system are first found complete in Saadia (commentary on the "Sefer Yeẓirah," ed. Amsterdam, p. 42), and are as follows: "ḳameẓ," "pataḥ," "ḥolem," "segol," "ḥireḳ," "ẓere," and "shureḳ." With the exception of "segol," the Aramaic equivalent of the Hebrew "eshkol" (cluster of grapes, so called because of the shape of the vowel-point ◌ֶ), these words are properly to be read as substantives of the segolate class: "ḳemeẓ," "petaḥ" "ḥelem," "ḥereḳ," "ẓeri," and "shereḳ." With the older grammarians the names of the vowels still have their original form; but later the tendency to introduce the sound of each vowel into its name led to the linguistic monstrosities which are still current, and in which the first syllable of the name of the vowel is pronounced with the vowel sound it designates. The names of the vowels, again, with the exception of the segol, refer to the sounds themselves, and not to the signs, being older than the latter and traceable to the instruction which teachers gave their pupils at a very early period to impress upon them the correct pronunciation. Thus, to distinguish between the two "a" vowels, one shading into "o," and the other preserving the pure "a" sound, pupils were instructed to "round the mouth" (hence "ḳemeẓ"), and to "open the mouth" (hence "petaḥ"; or in Aramaic, according to a Masoretic note, "miftaḥ puma"; see further Bacher, *l.c.* pp. 15-17). At a very early period the ḥolem was called also the "fulness of the mouth" ("melo fum"), and the shureḳ the "rounding of the mouth" ("ḳibbuẓ fum," from which "ḳubbuẓ," the later name for "u," was derived). It was not until the fifteenth century that the term "melo fum" was introduced as a name for the shureḳ (see Nestle and Bacher in "Z. D. M. G." lviii.). The seven vowels of the Tiberian system were called "the seven kings" by Ben Asher (*l.c.* p. 34), as determining the forms of speech; and this designation was retained even by the grammarians, the shewa, which Ben Asher regarded as an eighth vowel, being added.

After Hebrew grammar had been placed on a scientific basis by Judah Ḥayyuj and his school, the theory of the vowels and their number was essentially modified. A knowledge of Latin grammar led Joseph Ḳimḥi (see his "Sefer Zikkaron," ed. Bacher, p. 17) to distinguish long and short vowels in Hebrew and thus to introduce the factor of quantity into the theory of the vowels. He thus postulated ten vowels, dividing ḳameẓ into two, a short (designated as the short vowel of ḥolem) and a long one (with pataḥ as its short vowel). He likewise divided the ḥireḳ into two vowels (ī, ĭ), and the shureḳ into two (ū, ŭ), while he regarded segol as a short vowel (ĕ) and ẓere as long (ē). This innovation, which its author's sons, Moses and David Ḳimḥi, introduced into their grammars, gradually attained supremacy in the presentation of the teaching of the Tiberian school. Since the punctuation was not altered, however, there was a continual discrepancy between the old system of "the seven kings," which regarded merely the quality of the vowels, and the new system of five long vowels and five short, this incongruity leading to confusion even in grammatical literature.

Masoretic Punctuation.

Punctuation, the most important product of the activity of the Masorites of the early geonic period, itself became an object of their studies; so that the determination of vocalization and its variations formed the basis of a controversy between Ben Asher and Ben Naphtali, who may be termed the last Masorites in the strict sense of the word. When the reading of the Biblical text with the help of points to indicate vowels and accents had once been fixed in writing, it became all-important to add these points accurately and correctly to the consonantal manuscripts of the Bible. Punctuation thus became a learned profession, even though the "punctuators" ("naḳdanim"), who flourished especially in Germany, France, and England, are not mentioned by this title before the twelfth century. In the establishment of their rules, on which some of them wrote special treatises, the best known being the "Sefer ha-Niḳḳud" of Moses ha-Naḳdan, the naḳdanim made frequent use of the writings of the grammarians (see Steinschneider, *l.c.* p. 15; Zunz, "Z. G." pp. 107 *et seq.*; and NAḲDANIM). Hebrew grammatical science is based upon the Masoretic punctuation and its rules. The "niḳḳud" (a term first found in Ben Asher; Bacher, *l.c.* p. 26) brought together the most important material for a knowledge of the Hebrew language; and it may even be said that in the Masoretic punctuation, and the phonology and morphology which it established, the whole of Hebrew grammar was implied. The first Hebrew grammarian known, Saadia, wrote a work on "niḳḳud," although this is known only from a citation (in Rashi on Ps. xlv. 10), and Judah Ḥayyuj also wrote a "Kitab al-Tanḳiṭ," or "Book of Punctuation," containing rules for vowels and accents, and devoting itself particularly to the segolate nouns. More closely related to the real teachings of the Masorites is the "Introduction for the Reader of the Bible," written by another grammarian of the Spanish golden age, Judah ibn Balaam. The theory of vowels and accents, however, is treated by the older Hebrew grammarians only in passing, or even receives no special notice at all, since they considered this subject as the special property of the Masorah; nor was it until centuries later that this portion of Hebrew grammar became an integral part of the science under the name of "niḳḳud."

Application.

Punctuation, originally confined to the text of the Bible, was used also for other works of Jewish literature in so far as they were written with Hebrew letters. It was therefore employed not only in Hebrew and Aramaic books, especially the liturgical and poetical works as well as copies of the Mishnah and the Targum, but also in compositions in other languages. Thus it is that the Judæo-German books of modern times are made more clear by pointing, although the vowels are usually designated by the vowel-letters. In like manner recent Judæo-Persian books, which are almost exclusively popular in character, are, nearly without exception, punctuated, and this is also true of a great portion of Judæo-Persian manuscripts. On the punctuation of Arabic texts among the Jews of Yemen see "Berliner-Festschrift," pp. 12–16.

The oldest statement regarding the supremacy of Tiberian punctuation over Babylonian is found in a manuscript of the Pentateuch (Codex De Rossi No. 12), which states that the Targum in this codex (or in its original) was copied from one brought from Babylonia, which was "punctuated above with the niḳḳud of the land of Asshur," this being changed by the copyist to the Tiberian system (Zunz, "Z. G." p. 110; Luzzatto, in "Halikot Ḳedem," 1847, p. 24), while a similar transcription forms the basis of the Sabbionetta edition of the Targum Onḳelos of 1557 (see Berliner, "Targum Onḳelos," ii. 137 *et seq.*). A noteworthy passage is found in the Maḥzor Vitry (introduction to Abot, ed. Hurwitz, p. 462): "The Tiberian punctuation is not like ours, and neither is it like that of the land of Israel." This statement is unintelligible, unless it be assumed that its author was a Babylonian scholar, who designated the Babylonian vowel-pointing as "ours" ("niḳḳud she-lanu"), while "punctuation of Palestine," which differed from that of Tiberias, may denote the third form of supralinear punctuation (see Friedländer in "Proc. Soc. Bibl. Arch." 1891, pp. 86–98; comp. Kahle, *l.c.* xxi. 275). These forgotten statements first became known to Jewish science in the fifth decade of the nineteenth century, and at the same time, after centuries of oblivion, specimens of this method of vowel-pointing were brought to light, being first published in the Hebrew journal "Ẓiyyon" (1841, i. 152). The first thorough account of this system of punctuation was given in 1869 in Pinsker's Hebrew "Introduction to the Babylonian-Hebrew Systems of Vowel-Pointing," where its complicated form is described on the basis of the codex of the Prophets dating from 916. Since the eighth decade of the nineteenth century a large number of manuscripts brought from southern Arabia to Europe have furnished abundant data regarding the simple variety of the supralinear punctuation. See Vocalization.

Bibliography: In addition to the works cited in the body of this article see the bibliography of Vocalization.

T. W. B.

PUNISHMENT: It has been shown in the articles Capital Punishment, Crime, Homicide, and Stripes that a court may inflict for the violation of one of the prohibitive laws a sentence of: (1) death in one of four different forms; (2) exile to one of the cities of refuge in the case of involuntary manslaughter; (3) stripes, not to exceed forty; in practise thirty-nine or less. In Jew. Encyc. iv. 358b, *s.v.* Crime, some rather irregular punishments have been referred to. The offenses against property, such as theft, the fraudulent conversion of a deposit, embezzlement, robbery (see Bailments; Embezzlement; Robbery; Theft), are punished only by the exaction of more than the value of the thing taken, the excess going to the injured party, and thus differing from a true fine or forfeiture to the community. The housebreaker is liable to be slain with impunity.

Fines.

A fine in the modern sense is unknown to Scripture, unless the guilt-offering discussed in Lev. v. can be considered in that light. The payment of one hundred shekels by a husband who has falsely accused his newly wedded wife, under the provision in Deuteronomy goes to the wife's father; the "bridal price" ("mohar") for seducing a virgin and the mulct of fifty shekels for ravishing one go to the girl's father.

So much for the repressive measures of the Mosaic law. But when the power to deal with crime in the regular way was slipping away from the Jewish courts, the sages contrived the lesser and the greater Excommunication, called by them "niddui" and "ḥerem," to maintain the control of the community over its backsliding or refractory members. They laid down also the dangerous doctrine that in an emergency steps may be taken to keep down excesses (פריצות, the German "Ausgelassenheit"), steps which are allowable only "for the hour" and can not be drawn into precedent. The doctrine was broached in a baraita by R. Eliezer ben Jacob (Sanh. 46a):

Cases of Emergency.

> "I have heard [*i.e.*, I have the tradition from my teachers] that a court may whip or otherwise punish where this can not be done according to the Torah, not indeed to transgress the words of the Torah, but in order to make a fence around it. So it was done to one who at the time of the Greeks [*i.e.*, during the war against Antiochus] was found riding on the Sabbath; they brought him before the court and [under its orders] stoned him to death—not because he was guilty of any capital offense, but because the hour made it necessary; and again there was a man who had cohabited with his wife under a fig-tree [*i.e.*, in public and in open day] and was whipped [received forty stripes] for it."

It may be remarked that as early as the Mishnah (see Naz. iv. 3) a "beating for disobedience" ("makkat mardut") was prescribed in a case in which no Biblical prohibition was actually violated, though there was an intent to commit such violation. The case is that of a woman who, not knowing that her husband has dissolved her Nazarite vow, but believing herself to be still bound by it, has drunk wine or touched the dead. The same phrase, "makkat mardut," is used in nearly the same sense and application in the Talmud (Ket. 45b *et al.*).

Reference is also made to the act of Simeon ben Sheṭaḥ, the head of the Pharisaic party, during the reign of Alexander Jannæus; he caused, by a sort of court martial, eighty women guilty of rioting at Ashkelon to be put to death in one day.

When the Jews came to live in exile, and, by the doctrine that only "ordained judges" can inflict Scriptural punishment, were prevented from enforcing, under regular legal forms, any discipline against lawbreakers even though the Gentile government might give them ample autonomy for the purpose, they had to resort to the principle that an emergency overrides and supplants the written law. This principle is expressed by Maimonides ("Yad," Sanhedrin, xxiv.), by Jacob ben Asher in his Arba' Ṭurim, and again in the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, § 2, substantially in the words of the foregoing baraita; and the codifiers add the important clause that if the defendant be "defiant and powerful" ("allim") they may work out his punishment through the power of the Gentile authorities. This procedure is justified under the Mishnah (Giṭ. ix. 8): "A bill of divorcement, written under compulsion of Israel [a Jewish court], is valid; under compulsion of Gentiles, it is invalid; but if Gentiles use force, saying [to the husband], 'Do what the Israelites demand,' it is valid." The codifiers seek to mitigate these dangerous rules by declaring: "All these things must be for God's greater glory ["le-shem shamayim"], and must be directed by the foremost men of the age, or at least by the best men in the community." Maimonides, in his zeal to stem a flood of heresy and apostasy, goes further than Joseph Caro: he names among the measures of repression imprisonment in a very harsh form.

Fines Instead of Stripes.

ReMA, in his gloss upon Ḥoshen Mishpaṭ, § 2, gives a practical hint: "It has become customary in many places that where a man has done a thing for which under the Mosaic law he ought to receive forty stripes, he is called upon to pay forty florins." Here is found at last a true fine and a penalty easy of enforcement. As there is no injured party to whom the forty florins ("zehubim") can be paid, they must needs go into the coffers of the community. See also Fines and Forfeiture.

E. C. L. N. D.

PUPILS AND TEACHERS. See Pedagogics.

PURCHASE AND SALE. See Sale.

PURCHASE UNDER MISTAKE. See Fraud and Mistake.

PURGATORY: An intermediate state through which souls are to pass in order to be purified from sin before they are admitted into the heavenly paradise. The belief in purgatory, fundamental with the Roman Catholic Church, is based by the Church authorities chiefly upon II Macc. xii. 44-45: "If he [Judas] had not hoped that they that were slain should have risen again it had been superfluous and vain to pray for the dead. . . . Whereupon he made an atonement that they might be delivered from sin"; for this indicates that souls after death pass through an intermediate state in which they may by some intercession be saved from doom. The same view, that an atonement should be made for the dead, is expressed in Sifre, Deut. 210. The idea of an intermediate state of the soul, release from which may be obtained by intercession of the saints, is clearly dwelt upon in the Testament of Abraham, Recension A, xiv., where the description is given of a soul which, because its good and its evil deeds are equal, has to undergo the process of purification while remaining in a middle state, and on whose behalf Abraham intercedes, the angels joining him in his prayer, whereupon the soul is admitted into paradise.

Rabbinic Views.

The view of purgatory is still more clearly expressed in rabbinical passages, as in the teaching of the Shammaites: "In the last judgment day there shall be three classes of souls: the righteous shall at once be written down for the life everlasting; the wicked, for Gehenna; but those whose virtues and sins counterbalance one another shall go down to Gehenna and float up and down until they rise purified; for of them it is said: 'I will bring the third part into the fire and refine them as silver is refined, and try them as gold is tried' [Zech. xiii. 9]; also, 'He [the Lord] bringeth down to Sheol and bringeth up again'" (I Sam. ii. 6). The Hillelites seem to have had no purgatory; for they said: "He who is 'plenteous in mercy' [Ex. xxxiv. 6] inclines the balance toward mercy, and consequently the intermediates do not descend into Gehenna" (Tosef., Sanh. xiii. 3; R. H. 16b; Bacher, "Ag. Tan." i. 18). Still they also speak of an intermediate state.

Regarding the time which purgatory lasts, the accepted opinion of R. Akiba is twelve months; according to R. Johanan b. Nuri, it is only forty-nine days. Both opinions are based upon Isa. lxvi. 23-24: "From one new moon to another and from one Sabbath to another shall all flesh come to worship before Me, and they shall go forth and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched"; the former interpreting the words "from one new moon to another" to signify all the months of a year; the latter interpreting the words "from one Sabbath to another," in accordance with Lev. xxiii. 15-16, to signify seven weeks. During the twelve months, declares the baraita (Tosef., Sanh. xiii. 4-5; R. H. 16b), the souls of the wicked are judged, and after these twelve months are over they are consumed and transformed into ashes under the feet of the righteous (according to Mal. iii. 21 [A. V. iv. 3]), whereas the great seducers and blasphemers are to undergo eternal tortures in Gehenna without cessation (according to Isa. lxvi. 24).

The righteous, however, and, according to some, also the sinners among the people of Israel for whom Abraham intercedes because they bear the Abrahamic sign of the covenant are not harmed by the fire of Gehenna even when they are required to pass through the intermediate state of purgatory ('Er. 19b; Ḥag. 27a).

History of Purgatory.

The idea of the purging fire through which the soul has to pass is found in the Zend-Avesta ("Bundahis," xxx. 20): "All men will pass into the melted metal and become pure; to the righteous it will seem as though he walks through warm milk" (comp. Enoch, lii. 6-7, lxvii. 6-7). The Church Fathers developed the idea of the "ignis purgatorius" into a dogma according to which all souls, including those of the righteous who remain unscathed, have to pass the purgatory (Origen on Ps. xxxvii., Homily 3; Lactantius, "Divinæ Institutiones," vii. 21, 4-7; Jerome on Ps. cxviii., Sermon 20; Commodianus, "Instructiones," ii. 2, 9); hence prayers and offerings for the souls in purgatory were instituted (Tertullian, "De Corona Militis," 3-4; "De Monogamia," 10; "Exhortatio Castitatis," 11; Augustine, "Enchiridion ad Lauram," 67-69, 109; Gregory I., "Dialogi," iv. 57). Hence also arose in the Church the mass for the dead corresponding in the Synagogue to the Ḳaddish (see ḲADDISH).

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K.

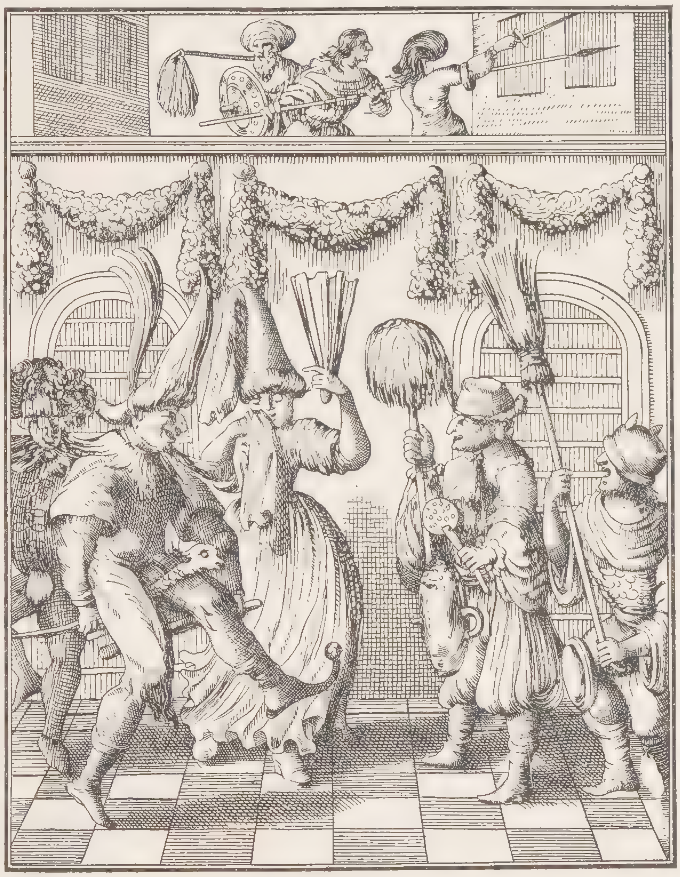
PURIFICATION. See ṬAHARAH.

PURIM: Jewish feast celebrated annually on the 14th, and in Shushan, Persia, also on the 15th, of Adar, in commemoration of the deliverance of the Persian Jews from the plot of Haman to exterminate them, as recorded in the Book of Esther. According to that book the feast was instituted as a national one by Mordecai and Esther. For a critical view of Purim see ESTHER. In the present article are treated only the various features of the feast as developed after its institution.

Non-Religious Character.

Aside from the much-mooted question whether Purim is of Jewish or of heathen origin, it is certain that, as it appears in the Book of Esther, the festival is altogether devoid of religious spirit—an anomaly in Jewish religious history. This is due to the worldly spirit of the Book of Esther. The only religious allusions therein are the mention of fasting in iv. 16 and ix. 31, and perhaps the expression of confidence in the deliverance of Israel in iv. 14. This secular character has on the whole been most prominent in this festival at all times. Like Ḥanukkah, it has never been universally considered a religious holy day, in spite of the fact that it is designated by the term "yom-ṭob" (Esth. ix. 19, 22). Accordingly business transactions and even manual labor are allowed on Purim, although in certain places restrictions have been imposed on work (Shulḥan 'Aruk, Oraḥ Ḥayyim, 696).

Nevertheless Purim has been held in high esteem at all times and in all countries, some even maintaining that when all the prophetical and hagiographical works shall be forgotten the Book of Esther will still be remembered, and, accordingly, the Feast of Purim will continue to be observed (Yer. Meg. i. 5a; Maimonides, "Yad," Megillah, iii. 18; comp. Schudt, "Jüdische Merkwürdigkeiten," ii. 311). It is also claimed that Purim is as great as the day on which the Torah was given on Sinai ("Mordekai" on B. M. ix., end; comp. Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* "Purim"). In Italy the Jews, it seems, have even used the word "Purim" as a family name, which also proves the high esteem that the festival enjoys among them (Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 420; but comp. Steinschneider in "Monatsschrift," 1903, p. 175).



Purim Players.
(From Leusden, "Philologus Hebræo-Mixtus," 1657.)

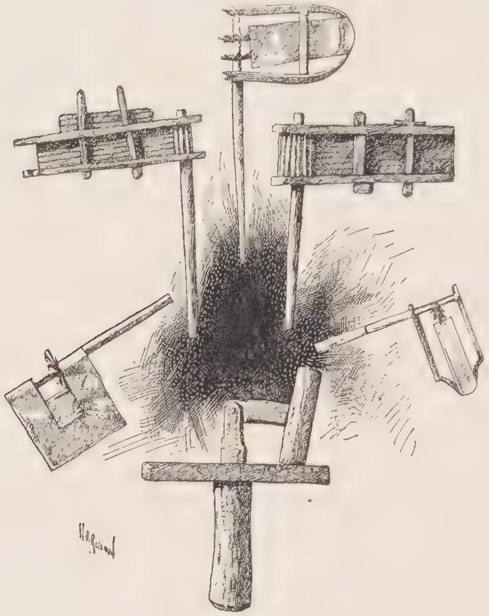
The Book of Esther does not prescribe any religious service for Purim; it enjoins only the annual celebration of the feast among the Jews on the 14th and 15th of Adar, commanding that they should "make them days of feasting and joy, and of sending portions one to another, and gifts to the poor." It seems, therefore, that the observance of Purim was at first merely of a convivial and social nature. Gradually it assumed religious features.

Reading of the Megillah.

The first religious ceremony ordained for the celebration of Purim is the reading of the Book of Esther in the synagogue, a regulation ascribed in the Talmud (Meg. 2a) to the "Men of the Great Synod," of which Mordecai is reported to have been a member. Originally this enactment was for the 14th of Adar only; later, however, R. Joshua b. Levi (3d cent.) prescribed that the Megillah should be read on the eve of Purim also. Further, he obliged women to attend the reading of the Megillah, inasmuch as it was a woman, Queen Esther, through whom the miraculous deliverance of the Jews was accomplished (Meg. 4a; see, however, Yer. Meg. ii. 5, where this law is reported in the name of Bar Ḳappara; comp. "R. E. J." xxxii. 42).

In the Mishnah there is a difference of opinion as to how much of the Megillah one must read in order to discharge one's duty. According to R. Judah, the portion from ii. 5 to the end suffices; others considered the portion from iii. 1, or even from vi. 1, to the end sufficient; while R. Meïr demanded the reading of the entire scroll, and his view was accepted in the Talmud (Meg. 19a). In some congregations it was customary to read the first portion of the Megillah, i.-vi., at the "outgoing of the first Sabbath" in Adar and the rest on the outgoing of the second Sabbath of that month. In other places the whole Megillah was read on the outgoing of the second Sabbath (Soferim xiv. 18). In some places it was read on the 15th of Adar also (*ib.* xxi. 8), for example, at Tyre (comp. Zunz, "Ritus," p. 56). According to the Mishnah, the "villagers" were permitted for the sake of convenience to read the Megillah on the Monday or Thursday of the Purim week, on which days they came to the towns for divine service.

In the Mishnah the recitation of a benediction either before or after the reading of the Megillah is not yet a universally recognized obligation. The Talmud, however, prescribed three benedictions before and one after the reading (comp. Meg. 21b; Yer. Meg. iv. 1; Masseket Soferim xiv. 5, 6, where the formulas for the closing benediction differ; comp. also Shulḥan 'Aruk, Oraḥ Ḥayyim, 692, 1). The Talmud added other provisions also in connection with the reading of the Megillah. For example, the reader was to pronounce the names of the ten sons of Haman (Esth. ix. 7–10) in one breath, to indicate their simultaneous death (Meg. 16b; Oraḥ Ḥayyim, 690, 15). The congregation was to recite aloud with the reader the verses ii. 5, viii. 15–16, and x. 3, which relate the origin of Mordecai and his triumph (Abudarham, ed. Amsterdam, 1726, p. 76; Oraḥ Ḥayyim, *l.c.*). This rule is of geonic origin (see Brück, "Pharisäische Volkssitten," p. 158). Saadia Gaon demanded that only the first two verses of the four mentioned above be read aloud; and this was the custom in Spain (Abudarham, *l.c.*).



"Haman Klopfers" Used on Purim Feast by Jewish Children of Russia.
(From "Globus.")

The Megillah—How Read.

The Megillah is read with a traditional chant differing from that used in the reading of the pericopes of the Pentateuch. In some places, however, it is not chanted, but is read like a letter, because of the name "iggeret" (epistle) which is applied (Esth. ix. 26, 29) to the Book of Esther (comp. Judah 'Ayyash, "Bet Yehudah," No. 23, Leghorn, 1747). For the same reason it has been also customary since the time of the Geonim to unroll the whole Megillah before reading it, in order to give it the appearance of an epistle (Oraḥ Ḥayyim, 690, 17; comp. Brück, *l.c.* p. 159).

Finally, it is to be mentioned that the Megillah may be read in any language intelligible to the audience. In Hebrew and also in Greek it may be read even when not understood (Meg. 18a; Oraḥ Ḥayyim, 690, 8–12; see, however, Soferim xxi. 8, where it is said that all Israel is in duty bound to read the Megillah in Hebrew). In Saragossa the Megillah was read in Spanish, a practise against which Isaac ben Sheshet (Responsa, Nos. 388–391) and Nissim Gerondi protested (see Grätz, "Gesch." viii. 35; Abrahams, "Jewish Life in the Middle Ages," pp. 345 *et seq.*; Steinschneider, in "Monatsschrift," 1903, p. 178). Talking during the public recitation was prohibited (Oraḥ Ḥayyim, 692, 2). According to the Mishnah (Meg. 30b), in addition to the Megillah Ex. xvii. 8–16, the story of the attack on the Jews by Amalek, the progenitor of Haman, is to be read.

Purim gave rise to many religious compositions, some of which were incorporated into the liturgy. For the large number of hymns intended for the public service as well as other writings (dramas, plays, etc.) intended for general edification, both in Hebrew and in other languages, see the exhaustive study by M. Steinschneider, "Purim und Parodie," in "Monatsschrift," xlvi.–xlviii., Index, especially xlvi. 279 *et seq.*, 372 *et seq.*; for Karaitic rites see *ib.* pp. 373 *et seq.*

Social Customs.

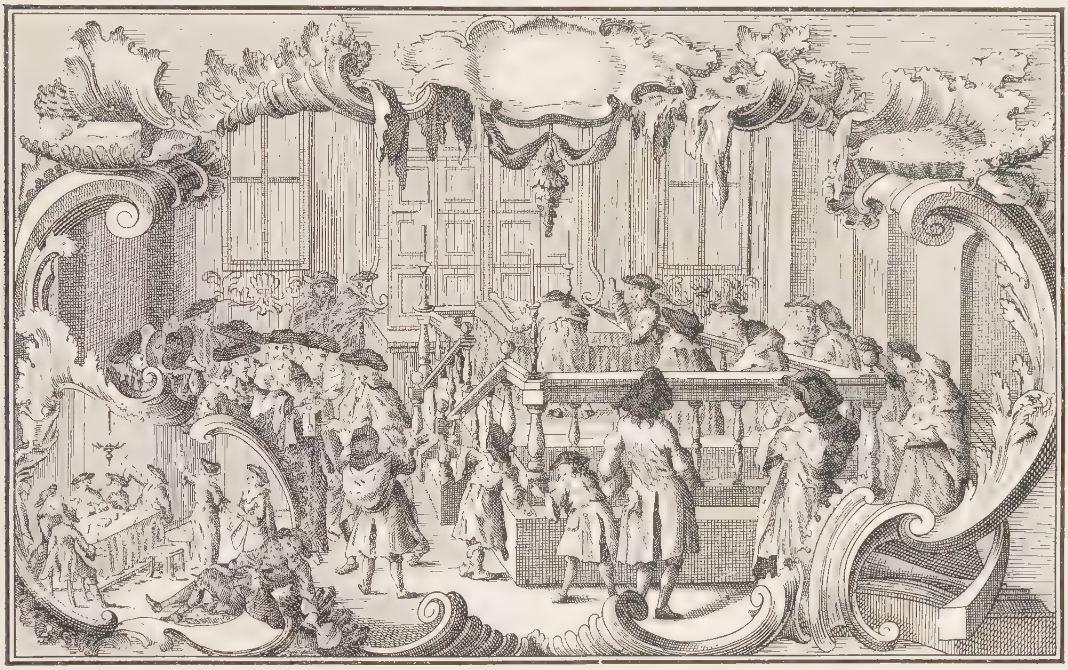
As pointed out above, the Book of Esther prescribed "the sending of portions one to another, and gifts to the poor." This became in the course of time one of the most prominent features of the celebration of Purim. Jews sent gifts of food, especially dainties, to one another; and the poor were made recipients of charity. In the synagogue, too, regular collections were made on the festival, and the money so procured was distributed among the needy. No distinction was to be made among the poor; any one who was willing to accept, even a non-Jew, was to be allowed to participate (Oraḥ Ḥayyim, 694). It was obligatory upon the poorest Jew, even on one who was himself dependent on charity, to give to other poor—at least to two (*ib.*). In some congregations it is customary to place a box ("ḳuppah") in the vestibule of the synagogue into which every one may put the half of the unit coin ("maḥaẓit ha-sheḳel") of the country, corresponding to the half-shekel which had been given to the Temple in Adar (*ib.*). The general provision is for every one to give three halves; but some give according to the number of persons in the family (comp. Jehiel Epstein, "Ḳiẓẓur Shene Luḥot ha-Berit," p. 105b, Amsterdam, 1701). The amount of money thus distributed on Purim by wealthy members of the community often reached very large sums (see Steinschneider, *l.c.* xlvi. 180 *et seq.*). Dedications of works appear among the various forms of Purim presents (*ib.* and xlvii. 174 *et seq.*, Nos. 5, 7, 19).

Purim Players at Prague, Early Eighteenth Century.
(From a contemporary drawing.)

The national rather than the religious character of the festival made it appear appropriate to cele-

Feasting.

brate the occasion by feasting. Hence it was the rule to have at least one festive meal, called "se'udat Purim," toward the evening of the 14th (Meg. 7b; Oraḥ Ḥayyim, 695, 1). In this connection it may be mentioned that for the celebration of Purim there developed among the Jews a special kind of baking. Cakes were shaped into certain forms and were given names having some symbolic bearing on the historical events of Purim. Thus the Jews of Germany eat "Hamantaschen" and "Hamanohren" (in Italy, "orrechi d'Aman"), "Kreppchen," "Kindchen," etc. (comp. Steinschneider, *l.c.* xlvii. 177, 360 *et seq.*). The jovial character of the feast was forcibly illustrated in the saying of the Talmud (Meg. 7b) that one should drink on Purim until he can no longer distinguish "Cursed be Haman" from "Blessed be Mordecai," a saying which was codified in the Shulḥan 'Aruk (*ib.*), but which was later ingeniously explained as referring to the letters occurring in the sentences ארור המן and ברוך מרדכי, in each of which the numerical value of the letters amounts to 502 (comp. Abudarham, *l.c.*; Lewin, "Gesch. der Juden in Lissa," p. 212, Pinne, 1904). While the Jews have always been noted for abstemiousness in the use of intoxicants, drunkenness was licensed, so to speak, on Purim, to comply with the command which seemed to lie in the Biblical term "mishteh" (drink) applied to Purim (Abudarham, *l.c.*). It is, therefore, not surprising that all kinds of merrymaking, often verging on frivolity, have been indulged in on Purim, so that among the masses it has become almost a general rule that "on Purim everything is allowed" (comp. Steinschneider, *l.c.* p. 186), even transgressions of a Biblical law, such as the appearance of men in women's attire and vice versa, which is strictly prohibited in Deut. xxii. 5. This went so far that if through exuberance of spirits a man inflicted damage on the property of another on Purim he was not compelled to repair it (Oraḥ Ḥayyim, *l.c.*, and the references there given).



Observance of Purim in a German Synagogue of the Eighteenth Century.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

Masquerading.

One of the strangest species of merrymaking was the custom of masquerading, which was first introduced among the Italian Jews about the close of the fifteenth century under the influence of the Roman carnival. From Italy this custom spread over all countries where Jews lived, except perhaps the Orient (Steinschneider, *l.c.* p. 181; xlvii. 469, No. 9). The first among Jewish authors to mention this custom is Judah Minz (d. 1508 at Venice) in his Responsa, No. 17, quoted by Isserles on Oraḥ Ḥayyim, 696, 8. He expresses the opinion that, since the purpose of the masquerade is only merrymaking, it should not be considered a transgression of the Biblical law regarding dress. Although some rigorous authorities issued prohibitions against this custom (comp. Isaiah Horowitz, "Shene Luḥot ha-Berit," 261b, Amsterdam, 1653), the people did not heed them, and the more lenient view prevailed (comp. Isserles, *l.c.*, and Lampronti, *l.c.*). The custom still obtains among the Orthodox Jews of the eastern parts of Europe. Boys and girls walk from house to house in grotesque masks and indulge in all kinds of jollity. As a rule, they sing some comic doggerel, *e.g.*, "heut' is Purim, morgen is aus, gebt mir a Kreuzer, und werft mich hinaus"; and they are often given a few coins (comp. Steinschneider, *l.c.* xlvi. 176, 182).

Songs.

Boisterousness in the Synagogue.

Purim songs have even been introduced into the synagogue. For the children's sake certain verses from the Book of Esther have been sung in chorus on Purim (Abrahams, *l.c.* p. 33). Indeed, Purim was an occasion on which much joyous license was permitted even within the walls of the synagogue itself. As such may be reckoned the boisterous hissing, stamping, and rattling, during the public service, at the mention of Haman or his sons, as well as the whistling at the mention of Mordecai by the reader of the Megillah. This practise traces its origin to French and German rabbis of the thirteenth century, who, in accordance with a passage in the Midrash, where the verse "Thou shalt blot out the remembrance of Amalek" (Deut. xxv. 19) is explained to mean "even from wood and stones," introduced the custom of writing the name of Haman, the offspring of Amalek, on two smooth stones and of knocking or rubbing them constantly until the name was blotted out. Ultimately, however, the stones fell into disuse, the knocking alone remaining (Abudarham, *l.c.*; Brück, *l.c.*; see, however, Löw, "Lebensalter," p. 297, also p. 291, No. 10). Some wrote the name of Haman on the soles of their shoes, and at the mention of the name stamped with their feet as a sign of contempt; others used for the same purpose a rattle—called "gregar" (= Polish, "grzégarz"), and producing much noise—a custom which is still observed by the Russo-Polish Jews. Some of the rabbis protested against these uproarious excesses, considering them a sinful disturbance of public worship (comp., for example, Isaiah Horowitz, *l.c.* pp. 260a, 261a, below), but often in vain (see Brück, *l.c.*, and Zunz, "Ritus," p. 69).

Burning of Haman's Effigy.

Outside the synagogue the pranks indulged in on Purim by both children and adults have been carried even to a greater extreme. Some of them date from the Talmudic period (see, *e.g.*, the tale in Meg. 7b; Sanh. 64b and Rashi *ad loc.*; comp. also "'Aruk," *s.v.* שוור, and Abudarham, *l.c.*). As early as the fifth century (see Schudt, *l.c.* ii. 309), and especially in the geonic period (9th and 10th cent.), it was a custom to burn Haman in effigy on Purim. This is described in the "'Aruk" (*l.c.*) as follows: "Four or five days before Purim the young men make an effigy of Haman and hang it on the roof. On Purim itself they make a bonfire into which they cast the effigy while they stand around joking and singing, at the same time holding a ring above the fire and waving it from side to side through the fire" (see Ginzberg in "J. Q. R." xvi. 650; Abudarham, *l.c.*; Brück, *l.c.*). In Italy the Jewish children used to range themselves in rows, and pelt one another with nuts; while the adults rode through the streets with fir-branches in their hands, shouted, or blew trumpets round a doll representing Haman and which was finally burned with due solemnity at the stake (Abrahams, *l.c.* p. 260; and especially Güdemann, "Gesch." p. 211, Vienna, 1884). In Frankfort-on-the-Main it was customary to make a house of wax wherein the figures of Haman and his executioner, also of wax, were placed side by side. The whole was then put on the almemar, where stood also the wax figures of Zeresh, the wife of Haman, and two guards—one to her right and the other to her left—all attired in a flimsy manner, and with pipes in their mouths. As soon as the reader began to read the Megillah the house with all its occupants was set on fire to the enjoyment of the spectators (comp. Schudt, *l.c.* ii. 309; S. Cassel, "Juden," in Ersch and Gruber, "Encyc." section ii., part 27, pp. 78 *et seq.*).

It must be mentioned here that these customs often aroused the wrath of Christians, who interpreted them as a disguised attempt to ridicule Jesus and the cross and issued prohibitions against them; *e.g.*, under the reign of Honorius (395–423) and of Theodosius II. (408–450; comp. Schudt, *l.c.* ii. 309, 317, and Cassel, *l.c.*). Moreover, the Rabbis themselves, to avoid danger, tried to abolish the obnoxious customs, often even calling the magistracy to their aid, as in London in 1783 (see MAHAMAD).

Fasting Before and After Purim.

Finally, it must be stated that the Fast of Esther, celebrated before Purim, on the 13th of Adar, is not an original part of the latter, nor was it later instituted "in commemoration of the fasting of Esther, Mordecai, and the people" (Hastings, "Dict. Bible," i. 854, col. 2), since this fasting fell, according to rabbinical tradition, in the month of Nisan and lasted three days. The first who mentions it is R. Aḥa of Shabḥa (8th cent.) in "She'eltot," iv.; and the reason there given for its institution is based on an arbitrary interpretation of Esth. ix. 18 and Meg. 2a, "The 13th was the time of gathering," which gathering is explained to have had also the purpose of public prayer and fasting (comp. Asheri on Meg. i., beginning; Abudarham, *l.c.* p. 94; Brück, *l.c.* pp. 56 *et seq.*; and Berliner, in "Kaufmann Gedenkbuch," p. 270, Breslau, 1900). Some, however, used to fast three days in commemoration of the fasting of Esther; but as fasting was prohibited during the month of Nisan (see Soferim xxi. 2) the first and second Mondays and the Thursday following Purim were chosen (*ib.* xvii. 4, xxi. 1; Oraḥ Ḥayyim, 686, 3). The fast on the 13th is still commonly observed; but when that date falls on a Sabbath the fast is put back to Thursday, Friday being needed to prepare for the Sabbath and the following Purim festival (Abudarham, *l.c.* p. 94b; Oraḥ Ḥayyim, 686).

Purim Ḳaṭan.

In leap-years Purim is celebrated in the second Adar, but by the Karaites in the first; the respective days of the first Adar being then called "Purim Ḳaṭan" (Little Purim), for which there have been set forth certain observances similar to those for Purim proper, with the exception of reading the Megillah, sending gifts to the poor, and fasting on the 13th of the month. The distinctions between the first and the second Purim in leap-years are mentioned in the Mishnah (Meg. i. 46b; comp. Oraḥ Ḥayyim, 697).

BIBLIOGRAPHY: Abrahams, *Jewish Life in the Middle Ages*, Index, s.v. *Purim*; Berliner, *Aus dem Leben der Deutschen Juden im Mittelalter*, p. 32, Berlin, 1900; M. Brück, *Pharisäische Volkssitten*, pp. 56, 156, Frankfort-on-the-Main;

Cheyne and Black, *Encyc. Bibl.* s.v. *Esther* and *Purim*; Grätz, *Gesch.* iii. 171, viii. 35; Epstein, in *Kaufmann Gedenkbuch*, pp. 313 *et seq.*; Güdemann, *Gesch.*, 1884, p. 211; Hastings, *Dict. Bible*, s.v. *Esther* and *Purim*; *J. Q. R.* xvi. 650 *et seq.*; Leopold Löw, *Die Lebensalter in der Jüdischen Literatur*, pp. 291, 295 *et seq.*, Szegedin, 1875; Perles, in *Grätz Jubelschrift*, p. 35, Breslau, 1887; Schudt, *Jüdische Merkwürdigkeiten*, part ii., pp. 307–317, Frankfort-on-the-Main, 1714; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 337 *et seq.*; Steinschneider, *Purim und Parodie*, in *Monatsschrift*, xlvi.–xlviii.; Zunz, *Ritus*, p. 56; and the articles ESTHER; FASTING AND FAST-DAYS; MAHAMAD.

K. H. M.

PURIM PLAYS: Jewish folk-comedies, written for performance in Jewish family circles or before a Jewish public during the month of Adar, especially on Purim. While in general a dramatic performance was considered frivolous, an exception was made with regard to Purim. Even in the Talmud mention is made of certain spectacular entertainments and buffooneries, which must have been very common on Purim (see Sanh. 64b; Meg. 7b).

In Geonic Times.

In geonic times the dramatization of the story of Esther was a well-established custom among the Jews of the Orient. The central figure of these plays was a dummy representing Haman, which was burned while the spectators were jesting and singing. Similar amusements are reported of the Jews of other countries during the Middle Ages, and they may be seen in some countries even today (see PURIM; comp. Güdemann, "Gesch." iii. 211 *et seq.*; Löw, "Lebensalter," p. 296). The real Purim play, however, the Judæo-German "Purimspiele," did not make its appearance until the first decade of the eighteenth century. There were, it is true, some dramatic productions on the subject of the Book of Esther and the Feast of Purim long before that time, as the drama "Esther," by Solomon Usque and Lazaro Gratiano (1567)—the first Spanish drama written by a Jew (comp. Kayserling, "Sephardim," p. 141; Berliner, "Yesod 'Olam," p. xiii.; Löw, *l.c.* p. 298)—and the "Comedia Famosa de Aman y Mordechay" (Leyden, 1699), by an anonymous author, probably the noted Spanish poet Antonio Enriquez Gomez (comp. Kayserling, *l.c.* pp. 228, 350; Steinschneider, in "Monatsschrift," xlvii. 170); but these dramas were probably intended for the general stage, since there is no record that they were ever performed by the Jews.

According to information drawn from a satirical poem written in Judæo-German in 1598, it appears that a Purim play entitled "Spil von Tab Jäklein mit Sein Weib," etc., was acted "every Purim" at Tannhausen in the sixteenth century. No trace of this play exists, and possibly it was never printed (see Steinschneider, *l.c.*). Therefore as the first Purim plays intended for and actually performed on the stage during the days of Purim must be considered the two Judæo-German dramas, if they really deserve this name, described by Schudt in his "Jüdische Merkwürdigkeiten" (ii. 314–317). One of these bears the title "Aḥashwerosh-Spiel," and was published anonymously at Frankfort-on-the-Main in 1708 (later reprinted in Schudt, *l.c.* ii. 202–226). A specimen in English translation will be found in Abrahams' "Jewish Life in the Middle Ages" (p. 265). This comedy does not reveal any literary value; its language is very often frivolous and was justly criticized by Schudt (*l.c.* ii. 316), and later by S. L. Rapoport in his Hebrew Purim drama "She'erit Yehudah" (Vienna, 1827). Indeed, the Jewish authorities at Frankfort-on-the-Main, where it was performed several times, have forbidden its performance and confiscated and burned all obtainable copies (Schudt, *l.c.*; Berliner, *l.c.* p. xv.).

The Frankfort Plays.

The other play, written by Baermann of Limburg, bears the title "Mekirat Yosef," its theme being the story of Joseph and his brethren. It was published at Frankfort by Löb Ginzburg before 1711 (not, as Steinschneider, following Wolf, says, *l.c.* xlvii. 88, in 1712). Schudt (*l.c.* ii. 314) reports that all the copies of this first edition were burned in the great conflagration of the Frankfort ghetto in 1711, and that another edition was prepared there in 1713. The matter is of some importance, as all the bibliographers differ on that point (comp. Berliner, *l.c.*). The play was published in a third edition by Schudt (*l.c.* iii. 226–327), with a German translation. It must have been performed at Frankfort and Metz several years before 1711 (Schudt, *l.c.* ii. 314). The actors in both places were Jewish students of Prague and Hamburg, with the above-mentioned Baermann of Limburg as their theatrical manager. The play excited great interest, and two soldiers were required to keep back the crowd; but when Christians also began to flock to the play, the performance was prohibited (Schudt, *l.c.*).

It should be said that this comedy, although on the whole of no literary or artistic value, is far superior to the "Aḥashwerosh-Spiel," both in moral tone and in diction. The only frivolous character in this play is the clown named Pickelhäring (comp. Schudt, *l.c.* iii. 305), who is not a Jewish invention, but is taken from the German drama (Abrahams, *l.c.* p. 264). This comedy became very popular among the Jews, and was performed in Minsk as late as 1858 (Steinschneider, *l.c.* xlvii. 88); probably it is still acted in eastern Europe.

The David and Goliath Play.

In this connection should be mentioned a Purim play which was performed at Frankfort, alternately with the "Mekirat Yosef," during the whole month of Adar, and whose subject was the story of David and Goliath. This comedy is probably identical with the one quoted by Steinschneider (*l.c.* xlvii. 87) under the title "Aktion von König David und Goliath" (n.d., n.p.). If this is so, its first publication should be placed between 1714 and 1719, as it had not yet been printed when Schudt, who published his "Jüdische Merkwürdigkeiten" in 1714, reported its performance (ii. 314). Another play which calls for special mention is one in Judæo-German, which was performed in 1720 at Prague, where it was published anonymously (in the same year) under the title "Akta Esther mit 'Achaschwerosch" (later edition, Amsterdam, 1774). This comedy differs very favorably from the plays described above, in both its dramatic composition and ethical tendency (comp. Berliner, *l.c.*). On the title-page of the play it is asserted that "it was acted at Prague in a regular theater, with trumpets and other musical instruments" (comp. Roest, "Cat. Rosenthal. Bibl." i. 67 [Hebr. part, ii., No. 171]). The actors were all pupils of R. David OPPEN-

HEIM of Prague, who gave his consent to the performance.

There is a considerable number of other Purim plays, including comedies and tragedies composed in Judæo-German and other languages (among them Hebrew and Arabic) and written during the last two centuries, of which a list is given by Steinschneider. Of special interest is "Haman, der Grosse Judenfresser," by Jacob Koref (Breslau, 1862), to which Lagarde ("Purim," pp. 56–57, Göttingen, 1887) has given undue prominence.

BIBLIOGRAPHY: Abrahams, *Jewish Life in the Middle Ages*, ch. xiv.; Berliner, *Aus dem Leben der Deutschen Juden*, pp. 32 *et seq.*, Berlin, 1900; idem, *Yesod 'Olam*, Introduction, Berlin, 1874; Franz Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 81; M. Grünbaum, *Jüdisch-Deutsche Literatur*, in Winter and Wünsche, *Die Jüdische Litteratur*, iii. 596; Kayserling, *Sephardim*, pp. 141, 228, Leipsic, 1859; Löw, *Lebensalter*, pp. 295 *et seq.*; Schudt, *Jüdische Merkwürdigkeiten*, ii. 312 *et seq.*, iii. 202–327, Frankfort-on-the-Main, 1714; Steinschneider, *Purim und Parodie*, in *Monatsschrift*, xlvii. 84–89, 169 *et seq.*

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PURIMS, SPECIAL: Certain fast- and feast-days specially observed in some Jewish communities, in imitation of the national Purim, to commemorate deliverance from some danger which threatened either a whole community or an individual family. At the celebration of these anniversaries a Hebrew megillah (scroll), giving a detailed account of the event commemorated, is read in the synagogue or in the family circle, certain special prayers are recited, and business is suspended for the day. Quite a number of such Purims are known, some of which are enumerated here in alphabetical order.

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Purim of Abraham Danzig (called also **Pulverpurim** = "Powder Purim"): Memorial day established for himself and his family by Abraham Danzig, to be annually observed by fasting on the 15th of Kislew and by feasting on the evening of the same day in commemoration of the explosion of a powder-magazine at Wilna in 1804. By this accident thirty-one lives were lost and many houses destroyed, among them the home of Abraham Danzig, whose family and Abraham himself were all severely wounded, but escaped death (see DANZIG, ABRAHAM BEN JEHIEL). Danzig decreed that on the evening following the 15th of Kislew a meal should be prepared by his family to which Talmudic scholars were to be invited, and alms should be given to the poor. During the feast certain psalms were to be read, and hymns were to be sung to the Almighty for the miraculous escape from death.

BIBLIOGRAPHY: Abraham Danzig, *Ḥayye Adam*, § 155; idem, *Binat Adam*, p. 64, Wilna, 1844; Steinschneider, *Purim und Parodie*, in *Monatsschrift*, xlvii. 473.

Purim of Ancona: Celebrated by the Jews of Ancona on the 21st of Ṭebet, and intended to preserve the remembrance of severe earthquakes which occurred in that city on the date in question (Dec. 29, 1690), threatening great disaster. The feast is preceded by a fast on the 20th of Ṭebet; and special prayers are ordained for both days. An account of the event is printed with the prayers in "'Or Boker" (p. 47, Venice, 1709; comp. Steinschneider, "Cat. Bodl." col. 2791; *idem*, in "Monatsschrift," xlvii. 285, No. 13; Zunz, "Ritus," p. 129).

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Purim of Angora: Celebrated on the 11th of Iyyar (see Ḥayyim Benveniste, "Keneset ha-Gedolah," § 682; David Amado, "'Ene ha-'Edah," p. 93d, Smyrna, 1866).

Purim Borghel: In 1793 a certain Borghel, a corsair, took possession of Tripoli with his galleys, and drove out the governor, Ali Pasha Karamanli, the Jews becoming the victims of many atrocities. At the end of two years Karamanli recaptured the city, on 29th of Ṭebet, 5553 (= 1793); and the anniversary of this date was celebrated as the Purim Borghel (Franco, "Histoire des Israélites Ottomans," p. 121).

Purim di Buda. See BUDA, PURIM OF.

Purim of Cairo: In the year 1524 Aḥmed Shaiṭan Pasha, governor of Egypt, imprisoned twelve of the leading Jews of Cairo in order to extort from them a considerable sum of money. Among them was the chief rabbi, David ibn Abi Zimra. This governor—a rebel against his suzerain, Sulaiman the Magnificent, because the latter wished to stamp coins with his own image—excited popular anger by his cruelty. One day he promised to massacre all the Jews in Cairo as soon as he had taken his bath. However, while in the bath he was stabbed by one of his subordinates; and the Jews thus escaped a general massacre. For this reason the Purim of Cairo is annually celebrated on the 28th of Adar (Franco, *l.c.* pp. 48–49).

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Purim of Candia: Observed by the Jews of Candia on the 18th of Tammuz. It is mentioned by Isaac Lampronti ("Paḥad Yiẓḥaḳ," letter ר, fol. 81a, col. 1), who refers to unpublished responsa of Elijah Capsali (1523) as his source, without stating the origin of this festival or the time when it was first instituted.

BIBLIOGRAPHY: Steinschneider, *Purim und Parodie*, in *Monatsschrift*, xlvii. 286, No. 21; Zunz, *Ritus*, p. 128.

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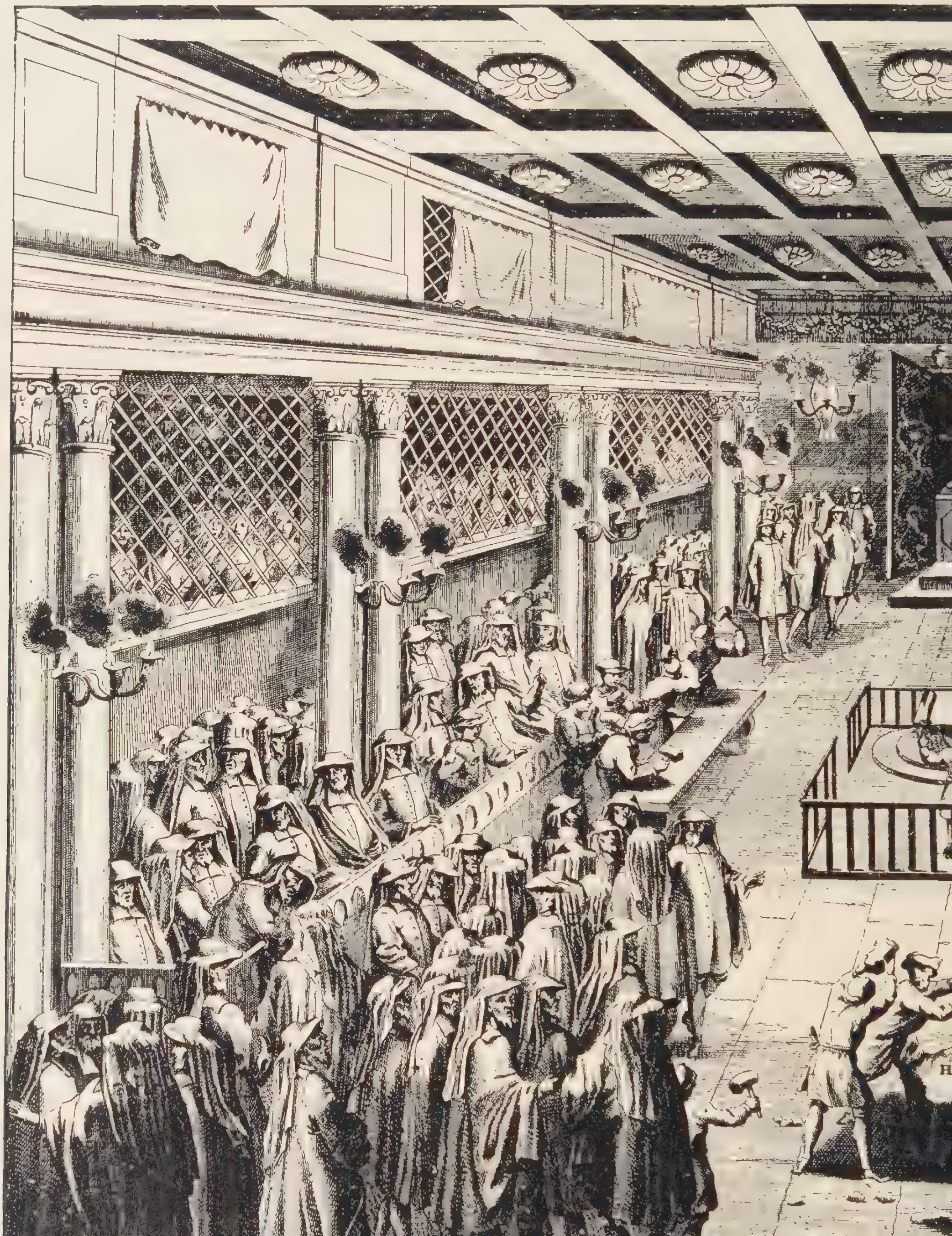
Purim of Chios (called also **Purim de la Señora** = "of the Good Lady"): Celebrated by the Jews of Chios in commemoration of an event which occurred, according to some, in 1595, according to others in 1820. The event of 1595 was the descent upon the island of 500 soldiers from a squadron of Ferdinand I., Duke of Tuscany, commanded by Virginio Orsino. The event of 1820 was the revolt of Chios against the Turks during the Greek war of independence. In either event a good Jewish housewife in putting her bread into the oven inadvertently rested the glowing end of her shovel near a cannon, the fuse of which took fire, causing it to be discharged. It should be explained that, as in other places in the Orient, the Jews on the island of Chios lived in a bastion of the fortress. At the sound of the cannon the Turkish soldiers exterminated the enemy. The lady obtained a "berat" granting her certain privileges and the Jews certain favors.

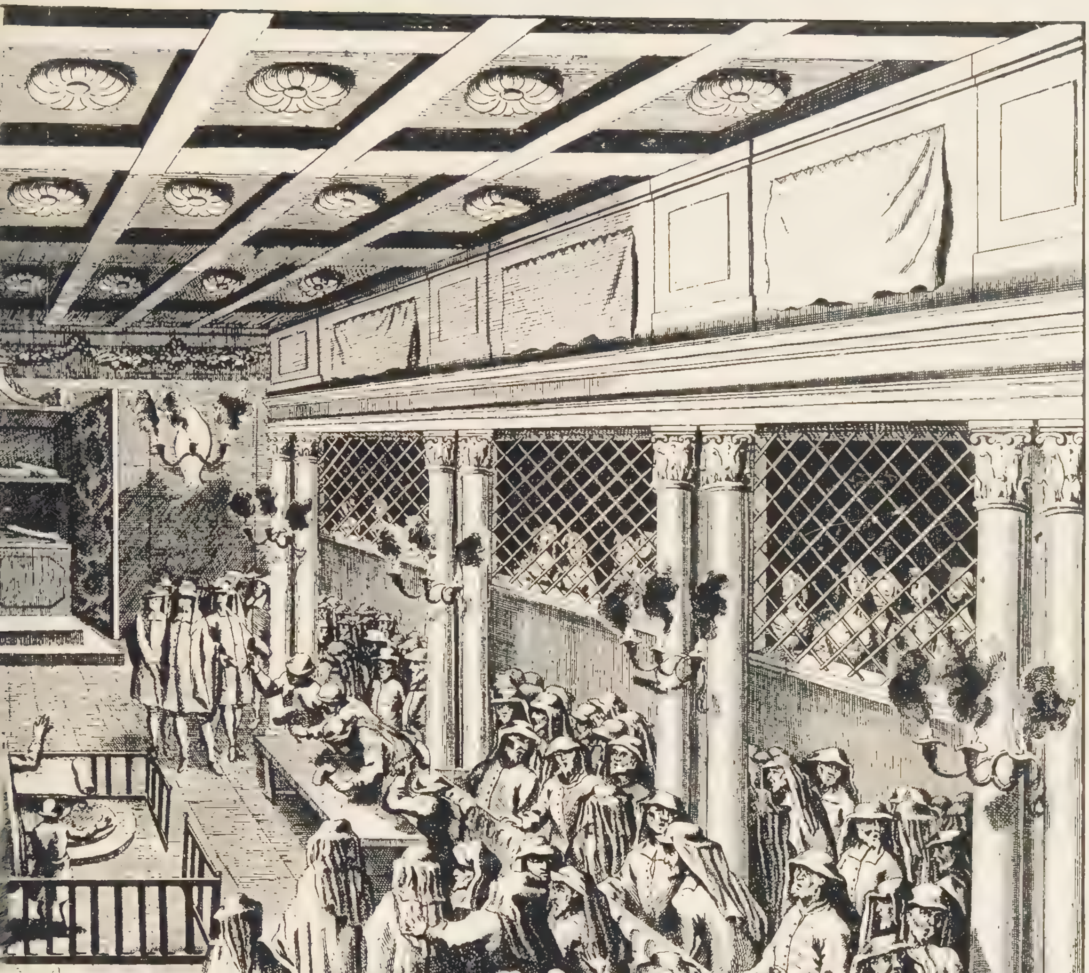
BIBLIOGRAPHY: Ḥayyim Benveniste, *Keneset ha-Gedolah*; *El Tempo*, Constantinople, March, 1903.

Purim de los Christianos (called also **Purim de las Bombas**): In 1578 Sebastian, King of Portugal, landed in Morocco and fought the battle



PURIM CEREMONIES IN

(From the Amsterda



NAGOGUE AT AMSTERDAM.

Calmet. Printed in 1731.)

of the "Three Kings," at Alcazar-kebir, with the view of reinstating the dethroned Mulai Ḥamad. The Jews had been in great danger, but they escaped; hence the institution of a Purim and the reading of a megillah on the 1st of Elul. At Tetuan this fête is called "Purim de los Christianos"; at Tangier, "Purim de las Bombas."

Bibliography: *Revue des Ecoles de l'Alliance Israélite Universelle*, p. 211; *Bulletin Mensuel de l'Alliance Israélite Universelle*, 1888, p. 113.

Purim Edom (called also **Purim al-Naṣāra**): In 1541 Charles V., aided by Admiral Andrea Doria, attempted to seize Algiers from Khair al-Din Barbarossa. The Spaniards landed; but their fleet was destroyed by a tempest, due, legend says, to the prayers of R. Solomon Duran, grandson of the celebrated Solomon ben Simon Duran. The Jews thus escaped the fanaticism of the Spaniards; and they instituted this Purim on the 4th of Ḥeshwan.

Bibliography: *Revue des Ecoles de l'Alliance Israélite Universelle*, p. 211.

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Purim of Florence: Celebrated by the Jews of Florence on the 27th of Siwan, on which day in 1790 they were saved from a mob by the efforts of the bishop. The festival is preceded by a fast on the 26th of Siwan. The details of the occurrence are related in full by Daniel Terni in a Hebrew pamphlet entitled "Ketab ha-DaṬ," Florence, 1791.

Bibliography: D. Simonsen, in *Monatsschrift*, xxxviii. 525; M. Steinschneider, *Purim und Parodie*, ib. xlvii. 286, No. 16; see also Florence.

Purim di Fuoco. See Purim of Padua, No. 1.

Purim Fürhang (Curtain Purim): Festival enjoined on his family by Ḥanok b. Moses Altschul of Prague, to be observed by it annually on the 22d of Ṭebet in remembrance of his deliverance from the hands of a tyrant. In 1623 damask curtains were stolen from the palace of the governor, Prince Lichtenstein, during his absence from Prague. In compliance with an order from the custodian of the palace an announcement was made in all the synagogues of Prague that any one having the stolen goods in his possession should turn them over to the sexton. Thereupon a Jew, Joseph b. Jekuthiel Thein, delivered the curtains to Altschul, at that time sexton of the Meisel Synagogue, Prague, stating that he had bought them from two soldiers. Vice-Governor Count Rudolph Waldstein, who was in charge of the affairs of the provincial government, demanded that the buyer be named and delivered to him for punishment; but as the congregational statutes forbade the naming of receivers of stolen goods who voluntarily had given them up, the sexton refused, and, in consequence, was thrown into prison, an order being issued to hang him on the following day.

To save his life Altschul, with the permission of the president of the congregation, revealed the name of the buyer, whereupon Altschul was set free and Joseph Thein was sentenced to the gallows in his stead. All the efforts of influential Jews to effect his release proved futile, but finally through the efforts of a prominent Christian and upon the intercession of the city councilors Count Waldstein released the prisoner on the condition that the congregation pay a fine of 10,000 florins. In order to humiliate the Jews he further ordered that this money, divided into ten equal parts, be paid in silver coin and carried in linen bags by ten prominent Jews escorted by soldiers through the streets of Prague to the city hall.

Altschul recorded the event in a scroll entitled "Megillat Pure ha-Ḳela'im" ("The Scroll of the Purim of the Curtains"), and made it obligatory upon all his descendants to read the scroll annually on the 22d of Ṭebet, on which day he was liberated, and to observe the day by "feasting and giving thanks to God for his salvation." The event was made the subject of a novel by Matthias Kisch.

Bibliography: Grätz, *Gesch.* x. 51, note 1; A. Kisch, in *Grätz Jubelschrift* (Hebrew part), pp. 48 *et seq.*, Breslau, 1887; M. Kisch, *Vorhangpurim, Historische Erzählung aus dem Prager Ghetto*, Vienna, 1888 (reprinted from the *Oesterreichische Wochenschrift*, 1888, where the title is *Damast-Vorhänge*), Vienna; D. Simonsen, in *Monatsschrift*, xxxviii. 526; Steinschneider, *Purim und Parodie*, xlvii. 284.

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Purim of Gumeldjina (popularly called **Purim de los Ladrones** = "Purim of Bandits"): In 1786 about 5,000 mountain brigands ("tokatchikli") in trying to pillage the town of Gumeldjina, near Adrianople, entered the bastion inhabited by the Jews and terrorized them. The governor succeeded in driving off the brigands, but the Jews were accused of having conspired with them. The Jews energetically protested and proved their innocence. In memory of this escape from a double misfortune the 22d of Elul was ordained by the rabbis as a local Purim.

Bibliography: *Yosif Da'at*, Adrianople, Dec. 20, 1888.

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Purim of Jonathan b. Jacob of Fulda: Instituted by Rabbi Jonathan b. Jacob of Fulda on the 17th of Tammuz to commemorate a calamity that was averted from his congregation. He himself called this festival "Purim Sheli" (= "My Purim").

Bibliography: Simonsen, in *Monatsschrift*, xxxviii. 526; Steinschneider, *Purim und Parodie*, xlvii. 284, note 3; idem, *Geschichtliche Literatur der Juden*, p. 87, § 94.

Purim of Lepanto: Celebrated by the Jews of Lepanto on the 11th of Ṭebet in commemoration of a miraculous escape of the Jews from danger. It is mentioned in the responsa of Moses b. Isaac Alashkar (Sabbionetta, 1554), No. 49 (comp. Simonsen in "Monatsschrift," xxxviii. 526).

Purim of Narbonne: Celebrated on the 21st of Adar by the Jews of Narbonne in commemoration of an event which took place there on that day in 1236. The facts, as recorded by R. Meïr b. Isaac of Narbonne, are as follows: In a quarrel between a Jew of Narbonne and a Christian fisherman the former dealt the latter a heavy blow from which he died. This aroused the wrath of the Christian populace, which attacked the whole Jewish community and started a riot in the Jewish quarter, pillaging first the house of the above-mentioned Rabbi Meïr and carrying away his entire library. Fortunately Don Aymeric, the governor of Narbonne, appeared on the scene with a force of soldiers for the protection of the Jews. The mob was soon dispersed, order was reestablished, and even the spoil which had been taken from R. Meïr was returned to him.

He then recorded the event; and the 21st of Adar was instituted as the "Purim of Narbonne."

BIBLIOGRAPHY: D. Kaufmann, in *R. E. J.* xxxii. 129 *et seq.*; Neubauer, in *M. J. C.* ii. 251; Steinschneider, in *Monatsschrift*, 1903, p. 283; S. A. Wertheimer, *Ginze Yerushalayim*, i. 9.

Purim of Padua: 1. (Purim di Fuoco.) A festival, still observed by the Jews of Padua on the 11th of Siwan, in commemoration of a great conflagration which occurred in that city in 1795 and which was extinguished through extraordinary efforts on the part of the vice-podesta; it is for this reason that it is called "Purim di Fuoco." The event is fully described by Jacob Raphael Finzi (d. 1812) in his work "Leshon 'Esh," Offenbach, 1798 (comp. Steinschneider, "Purim und Parodie," in "Monatsschrift," xlvii. 286, No. 18; "Il Vessillo Israelitico," 1880, p. 373). **2.** (Otherwise known as **Purim di Buda.**) See BUDA, PURIM OF.

Purim Povidl (Plum-Jam Purim): Instituted by David Brandeis of Jung-Bunzlau, Bohemia, in 1731, to be celebrated annually by all the members of his family on the 10th of Adar in commemoration of his deliverance from a calamity that was brought upon him by slanderers. Brandeis kept a grocery-store at Jung-Bunzlau. On the 4th of Shebaṭ a Christian girl, the daughter of a bookbinder, purchased from Brandeis some "povidl" (= "plum-jam"), after partaking of which the members of the bookbinder's family became ill, and the bookbinder himself died within a few days. The burgomaster of the city, being informed of the matter, ordered the store to be closed and David Brandeis, his wife, and son to be imprisoned on the charge of selling poisonous food to Christians. After a careful investigation by the municipal authorities and later by the court of appeal at Prague also, it was found that the bookbinder's death had been due to consumption, whereupon the prosecution was dropped. Brandeis recorded the event in a Hebrew scroll which he called "Shir ha-Ma'alot le-Dawid," making it obligatory upon all his descendants "to read this scroll every year on the 10th of Adar and to make that day a day of rejoicing and gladness." The festival was still observed by the descendants of David in the nineteenth century.

BIBLIOGRAPHY: M. Grünwald, *Povidl-Purim in Jung-Bunzlau*, in Berliner's *Magazin*, xv. 191-196; *Ozar Tob*, 1888, pp. 3-5; D. Simonsen, in *Monatsschrift*, xxxviii. 527; M. Steinschneider, *Purim und Parodie*, in *Monatsschrift*, xlvii. 285, No. 15.

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Purim of Rhodes: In 1840 the Greeks on the island of Rhodes, in revenge upon the Jews who were competing with them in the sponge trade, caused the disappearance of a child. The child, however, was later found alive on the island of Syra. In the meanwhile the Jews of Rhodes had been imprisoned and tortured. Sultan 'Abd al-Majid deposed the governor, and gave the Jews a firman declaring that the accusation of ritual murder was false. By a curious coincidence the imprisonment of the Jews and the granting of the firman took place on the day of the Purim of Esther (14th of Adar). Since then Purim is celebrated as a double festival at Rhodes, and special prayers and hymns are read.

BIBLIOGRAPHY: Franco, *Histoire des Israélites Ottomans*, p. 158.

Purim of Saragossa: In the year 1380 or 1420, under Peter IV. or under Alfonso V., King of Aragon, whom the Megillah written for this Purim designates "Saragossanos," a converted Jew called Marcus accused the Jews of Saragossa before the king of having attended the parade held in honor of the king with cases in their arms from which the scrolls of the Law, usually kept therein, had been purposely removed. This was true, the removal having been ordered by the rabbis of the city because of religious scruples. The king resolved, on the advice of Marcus, to have the cases opened in the street on the next similar occasion. But, the story continues, the prophet Elijah appeared in the night to the beadles of the twelve synagogues and told them to take proper measures. Accordingly, the next day, when the king passed by, the guards opened the cases and stated that no deception had been practised. The anger of the king fell upon Marcus, and he was hanged. In memory of this miracle the descendants of the Jews of Saragossa celebrate this Purim on the 17th or 18th of Shebaṭ in the synagogues founded by their ancestors at Constantinople, Magnesia, Melasso, Smyrna, Aidin, Jerusalem, and Salonica.

BIBLIOGRAPHY: *Revue des Ecoles de l'Alliance Israélite*, pp. 148-152, Paris, 1901-2.

Purim Sherif: In 1705 the governor of Tunis laid siege to Tripoli in Africa, devastated the environs, and threatened to destroy all the population if he should enter the town. Fortunately, the plague broke out suddenly among his followers, and the siege was raised. Hence the rabbis instituted the Purim Sherif on the 24th of Ṭebet. The populace call it "Purim Kidebuni" (= "the false") to distinguish it from the Purim of Esther (Franco, "Histoire des Israélites Ottomans," p. 121; comp. Steinschneider in "Monatsschrift," 1902, p. 375; and, especially, 1903, p. 285, No. 14).

Purim of Shiraz (called also **Purim of Mo'ed Ḳaṭan**): On the 2d of Ḥeshwan the Jews of Shiraz in Persia celebrate a festival called "Mo'ed Ḳaṭan" (Little Feast). On that day they do no work, exchange visits, and salute one another with the words, "Mo'ed Ḳaṭan" and "Abu al-Ḥasan." According to a tradition which is substantiated by an ancient Judæo-Persian manuscript of uncertain date (possibly written about 1400 or even as early as 1200), a Jew named Abu al-Ḥasan, who was both shoḥeṭ and butcher, was accused of having sold ṭerefah meat on the eve of the Feast of Rosh ha-Shanah. The anger of the Jews was aroused against the culprit, who immediately embraced Islam, and accused his former coreligionists of many crimes. The Mohammedans gave the Jews their choice between death and conversion to Islam; and all chose the latter alternative. One month afterward Abu al-Ḥasan died mysteriously, on the 2d of Ḥeshwan, and a statement was found in his pocket declaring that the Jews were innocent of the charges brought against them. They were then permitted to return to Judaism; and in memory of the event the Purim of Mo'ed Ḳaṭan was instituted.

BIBLIOGRAPHY: *Bulletin Mensuel de l'Alliance Israélite Universelle*, May 5, 1903.

Purim of Tammuz at Algiers: In 1774 Mohammed ibn Uman, the dey of Algiers, courageously defended the city against the Spanish general O'Reilly. The Jewish legend has it that flames which came out of the graves of the rabbis Isaac ben Sheshet and Solomon ben Simon Duran contributed to the Spanish defeat. Hence, in order to celebrate the miracle of having again escaped from the Spaniards, the Jews of Algiers instituted a Purim on the 11th of Tammuz.

Bibliography: *Revue des Ecoles de l'Alliance Israélite Universelle*, p. 214.

Purim of Tiberias: In 1743 Sulaiman Pasha, governor of Damascus, came in the capacity of a feudal lord to lay siege to Tiberias, where ruled the sheik Dair al-Amar. The Jews suffered much during the eighty-three days of the investment. The date of the raising of the siege (4th of Elul) and that of the news of Sulaiman Pasha's death (7th of Elul) became the days of the local Purims.

Bibliography: *Yosef Da'at*, Adrianople, 1888, p. 212.

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Purim of Tripoli: Festival mentioned in a fragment of an old "luaḥ" in the possession of D. Simonsen of Copenhagen. It was celebrated on the 15th of Shebaṭ. See also Purim Sherif.

Bibliography: D. Simonsen, in *Monatsschrift*, xxxviii. 527; Steinschneider, *Purim und Parodie*, ib. xlvii. 286, No. 22.

D. H. M.

Purim of Widdin: In 1807 Passvanoglu, the feudal lord of the region of Widdin, on the Danube, had in his service as physician ("ḥakim bashi") a person named Cohen. Passvanoglu having become mortally ill through contact with a poisoned sword, the Mohammedan population accused the Jewish physician of having made an attempt on the governor's life, and the Jewish community was threatened with a general massacre. Fortunately the dying man himself energetically defended his physician, and the threatened calamity was averted. Hence the 9th and 10th of Ḥeshwan, the dates of the events, were declared days of Purim.

Bibliography: *Annuarul Pentru Israelitzi*, Bucharest, 1888, vol. xi.

D. M. Fr.

Purim Winz (called also **Purim Frankfurt**): Instituted by the Jews of Frankfort-on-the-Main for the 20th of Adar because of their deliverance from the persecutions of Vincent Fettmilch and his followers in 1616. For the details of the events and for the mode of celebration, see Fettmilch, Vincent, and Steinschneider, in "Monatsschrift," 1903, p. 284, No. 9.

Purim of Yom-Ṭob Lipmann Heller: Festival established by Rabbi Yom-Ṭob Lipmann Heller in 1644 to be celebrated annually by his family on the 1st of Adar (*i.e.*, the second day of Rosh Ḥodesh Adar; see his "Megillat Ebah," end). In 1630 Heller had enjoined on his family the observance of the 5th of Tammuz, the day on which his troubles began, as a perpetual fast-day; but he hesitated to direct it to be followed by a Purim, as at that time, although freed from prison, "he was still in trouble and had no reason to rejoice" (*ib.* ed. Munkacs, 1897, fol. 6b). But when, fourteen years later, he was elected to the rabbinate of Cracow he established also the Purim on the 1st of Adar.

Bibliography: *Megillat Ebah*; Simonsen, in *Monatsschrift*, xxxviii. 525, 527; Steinschneider, *Purim und Parodie*, ib. xlvii. 285, note 11, and p. 473.

For local Purims in general, compare Heinrich Zirndorf, "Imitative Purim," in "Deborah" (Cincinnati), 1892, Nos. 35–51; 1893, Nos. 1–3. For family Purims not mentioned in this article, see Steinschneider, "Purim und Parodie," in "Monatsschrift," xlvii. 472 *et seq.*

D. H. M.

PURITY OF RACE: The question whether the Jews of to-day are in the main descended from the Jews of Bible times, and from them alone, is still undecided. No one denies that the Jews of Bible times were to a certain extent of mixed parentage, and the attempts made by Ezra to prevent the intermixture shows its wide extent. Intermarriage seems to have been mainly with Ammonites, Moabites, and Idumeans, all recognized to have been of the same origin. In Babylon, during the later exile, certain districts were regarded as prohibitory with regard to intermarriage (Ḳid. 71b). For a discussion on "'issah" (= "paste"), as intermixture was called by the Talmudists, see "Monatsschrift," 1879, pp. 481–508; 1881, pp. 38–48, 113–123, 207–217, but such discussions refer mainly to the purity of marriages of Kohanim, or descendants of the priests, upon which marriages there are special restrictions, including some with regard to the descendants of proselytes (see Cohen).

Proselytes.

The number of these latter appears to have been great in Biblical times. Wherever Paul lectured he found them—in the congregations at Antioch, Thessalonica, Athens (Acts xvii. 4, 16–17, 26). They are referred to even in the post-exilic Isaiah (lvi. 6) and in Esther (viii. 17, ix. 27); and three of the later psalms (cxvii., cxviii., cxxxv.) divided the Jews into three classes—"the House of Israel," "the House of Aaron," and "those who fear the Lord" (that is, proselytes). Josephus frequently refers to proselytes ("B. J." vii. 3, § 3; vi. 9, § 3). On the other hand, Tacitus says that Jews and aliens never intermarried ("Historiæ," v. 5). The proselytes, however, were not allowed to share the Passover meal (Josephus, *l.c.*), and Christianity particularly addressed itself to them. As soon as the Church became predominant, intermarriage between Christians and Jews was declared to be on the same footing with adultery (Codex Theodosianus, lv. 2), and punishable with death. Thus, while of the two hundred tannaim seven are of Gentile extraction (comp. Brüll, "Mishnalehrer von Heidnischer Abkunft," in his "Jahrb." ii.), only three of the fifteen hundred amoraim belong to that class—Mari bar Rahel, Judah of India, and Samuel bar Shilat—showing a marked decrease in the number of mixed marriages. In the classical inscriptions only two proselytes are mentioned, and in the twenty thousand or so inscriptions of medieval and modern times the number mentioned is likewise only two proselytes, these being of Amsterdam.

Wolf gives a list of proselytes in the Middle Ages numbering only forty-four names, to which perhaps five could be added from the memor-books. During the years from 1830 to 1877, in an average population of twenty-five thousand Jews there were only thirty mixed marriages in Algeria (Ricoux, "La Démographie de l'Algérie," 1880, p. 71). Altogether, there is very little historic evidence for any intermixture. The chief instances are afforded by the Chazars (from whom in all probability most of the Karaites of the Crimea are descended), the Falashas, and the Daggatuns (the case of the Beni-Israel is doubtful): none of these intermarry with Jews. In the majority of cases where intermarriage can be traced, as in Spain before the expulsion, almost all the descendants disappear from Judaism. It has, besides, been shown that the fertility of intermarriages is much below that of pure Jewish marriages, and consequently the proportion of persons of mixed descent would decrease in geometrical proportion (see BIRTHS).

Anthropological Evidence.

Against this general historical evidence of the purity of race, anthropologists bring forward the varieties of type shown by measurements of modern Jews and Jewesses. They are predominantly brachycephalic, or broad-headed, while the Semites of Arabic origin are invariably dolichocephalic, or long-headed. Against this it may be urged that modern Semites have largely recruited the race from slaves brought mainly from Africa, while some anthropologists are inclined to associate the racial origin of the Jews, not with the Semites, whose language they adopted, but with the Armenians and Hittites of Mesopotamia, whose broad skulls and curved noses they appear to have inherited. The small variability of the crania of the Jews (see CRANIOMETRY) might be adduced as further proof of purity of race. The more recent investigations of Fishberg, however, have shown that eastern Europe as a whole shows the same narrow range of variability of the skull-index, so that even if intermixture had occurred, the frequency-curve would not betray it.

The comparatively large number of blonds among Jews (see EYE; HAIR) would, however, seem to indicate admixture to the extent indicated by the proportion, which reaches on an average 25 per cent. But Virchow has pointed out that Jews are blondest where the general population is least blond, and vice versa, so that it would be difficult to explain the blondness by any modern intermixture. This argument, however, could be met by reference to the wandering nature of the Jewish population, which was driven about in mid-Europe for nearly three centuries. Almost equal variation is found in the shape and appearance of the nose, which is far from uniform among Jews.

On the other hand the remarkable unity of resemblance among Jews, even in different climes, seems to imply a common descent. Photographs of Jews taken in Bokhara resemble almost to identity those of Jews in Berlin or New York. Such similarity may be due to the existence of a type which has caused social, and thus sexual, selection, but the fact that it remains constant would seem to prove the existence of a separate variety. Countenance and expression can be selected from one generation to another, but do not necessarily imply similarity in head-form or other anthropological marks. Wherever such a type had been socially or racially selected, the law of inheritance discovered by G. Mendel would imply that any hybrids tend to revert to it, and a certain amount of evidence has been given for the prepotency of the Jewish side in mixed marriages. One branch of Jews, the Kohanim, are prevented by Jewish law from marrying even proselytes, and yet the Cohens do not appear to differ anthropologically from the rest of Jews. This might be used to prove either the purity of the race or the general impurity of the Cohens. Altogether, the question is a very complex one, on which no decisive answer can at present be returned. All history points to the purity of the race; some anthropological facts are against it.

BIBLIOGRAPHY: E. Renan, *Le Judaïsme Comme Race et Comme Religion*, Paris, 1883; A. Neubauer, in *Jour. Anthropological Institute*, 1885; Andree, *Zur Volkskunde der Juden*, 1881; W. Z. Ripley, *The Races of Europe*, New York, 1899; Judt, *Die Juden als Rasse*, Berlin, 1903; A. Ruppin, *Die Juden der Gegenwart*, pp. 271–273, Berlin, 1904; J. Jacobs, *Studies in Jewish Statistics*, pp. xvii.-xxx.

J.

PURPLE: Mention is made in the Old Testament of two kinds of purple, or purple dye: (1) "argaman" (Aramaic, "argevan"; Greek, *πόρφυρα*), probably the bright-red purple, which was costliest when it had the color of coagulated blood, and appeared black when viewed directly, but lustrous red when viewed obliquely; (2) "tekelet" (Greek, *ὑάκινθος*), which, according to Philo and Josephus, resembled the color of the sea, the air, or the clear sky, and was, therefore, termed also blue. In instances it was black or dark-colored.

It is now possible to ascertain from what source the ancients obtained their purple dye. There are remains of the old workshops for making purple at Tarentum, in the Morea, and especially at Tyre. These consist of concrete hill-shaped masses of spiral-like shells. An examination of these heaps has up to the present revealed only two kinds of murex, found on the Mediterranean coast, *Murex brandaris* and *Murex trunculus*; the former at Tarentum and in the Morea, and the latter at Tyre. Without doubt, of the two kinds of murex described by Pliny, the one which he calls "purpura" or "pelagia" is not the species now so called, but *Murex brandaris*, as he mentions not only the spines on the whorl of the shell, but also the duct which is a prolongation of the aperture. This duct he thought contained the tongue, though, as a matter of fact, it holds the respiratory organ of the mollusk. Probably he included *Murex trunculus* under the same name.

Besides these two, another species of the present genus *Purpura* is found in the Mediterranean, *Purpura hæmastoma*, the purple juice of which is even now occasionally used by the inhabitants of the coast for marking linen. Although shells of these mollusks have not yet been found among the remains of ancient purple dye-works, it is likely that the ancients knew and used them, as they answer better than *Murex trunculus* to Pliny's description of the second species mentioned by him, *Murex buccinum*.

The pigment is secreted by a gland in the lining of the stomach. The juice is at first whitish, but changes on exposure to the atmosphere, and becomes successively yellowish and greenish, and at last either reddish (in the species *Murex brandaris* and *Purpura hæmastoma*) or violet (in *Murex trunculus*). The mollusks were found on the Phenician coast, on the Palestinian shores, farther south (as at Dor), on the coast of Caria in Asia Minor, on the Laconian coast of Greece, on the shores of the strait of Euripus, and on the North-African coast. It is remarkable that in the Old Testament mention is made of purple imported into Tyre, but not of that made in Phenicia itself, although the Phenicians were regarded by the ancients as the discoverers of purple-dyeing, and the manufacture of purple was known to them in very early times.

Purple fabrics were very costly. Both kinds of purple were used for the carpets and curtains of the tabernacle, and for the high priest's gala dress, as also for the curtain of the Holy of Holies in the Temple. Bluish purple was used more extensively for sacred purposes than reddish. Blue material was used for the entire outer garment of the high priest as well as for the covers put over the sacred chattels in transportation. Red was used only in the cloth of the altar of burnt offerings. The loops holding the curtains of byssus in the tabernacle (Ex. xxxvi. 11), the "lace" fastening the high priest's breastplate and miter (*ib.* xxviii. 28, 31, 37, 39), and the threads of the tassels on every Israelite's outer garment had to be made of bluish purple.

No mention is made of purple garments of Israelitish kings, with the exception of the reddish-purple seat (covering?) of Solomon's chariot (Cant. iii. 10), whereas references occur to the reddish-purple raiment of the kings of Media (Judges viii. 26), and the blue raiment of Assyrian "captains and rulers" (Ezek. xiii. 6). At the Babylonian court the bestowal of reddish-purple raiment was a mark of the highest favor (Dan. v. 7, 16, 29; comp. I Macc. x. 20, 62, 64; xi. 58; xiv. 43 *et seq.*; II Macc. iv. 38).

E. G. H. W. N.

PYGARG (**דישן**): Clean animal mentioned in Deut. xiv. 5, following the Septuagint. The identity of the animal has not been established.

BIBLIOGRAPHY: Tristram, *Natural History of the Bible*, p. 126.

E. G. H. I. M. C.

PYKE, LIONEL EDWARD: English barrister; born at Chatham April 21, 1854; died in Brighton March 26, 1899. He was the second son of Joseph Pyke, warden of the Central Synagogue, London, and was educated at Rochester Cathedral Grammar School and at London University, taking the degrees of LL.B. and B.A. He entered as a student of the Inner Temple Nov. 3, 1874, and was called to the bar June 13, 1877. In 1880 he became a member of the council of the Anglo-Jewish Association, and served on the executive committee from 1882 until his death. He took a great interest in yachting. His most extensive practise was in the Admiralty Court; he became queen's counsel in Feb., 1892, and immediately attained a leading position in the Admiralty Court; he became the leader of that branch of the bar designated as the Probate, Divorce, and Admiralty division on the elevation of Sir W. Phillimore to the bench. In 1895 Pyke unsuccessfully contested the Wilton division, Wiltshire, in the Liberal interest.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, March 31, 1899.

J. G. L.

Q

QUADRATUS, UMMIDIUS CAIUS: Roman governor of Syria from 50 to 60 C.E. The procurator Cumanus had showed partiality to the Samaritans, who were at variance with the Galileans, and both parties appealed to Quadratus. The governor went to Samaria in 52 and suppressed the disturbance. The Samaritan and Galilean insurgents were crucified; five (eighteen according to Josephus, "B. J." ii. 12, § 6) Galileans whom the Samaritans pointed out as instigators of the movement were executed in Lydda; the high priest Ananias and Anan, the governor of the Temple, were sent in chains to Rome; and the leaders of the Samaritans, the procurator Cumanus, and the military tribune Celer were also sent to plead their cause before the emperor. In fear of further disturbances, Quadratus hurried to Jerusalem; finding the city peacefully celebrating the Feast of Passover, he returned to Antioch (Josephus, "Ant." xx. 6, §§ 1–2; "B. J." ii. 12, §§ 3–6; Zonaras, vi. 15). Cumanus was deposed and was succeeded by Felix, appointed at the request of the high priest, Jonathan, whom also Quadratus had sent to Rome.

The version of Tacitus ("Annals," xii. 45, 54) can not be reconciled with that of Josephus, since, according to the former, Felix and Cumanus were procurators at the same time, the one in Samaria and the other in Galilee. According to Tacitus, also, Quadratus himself sat in judgment upon Cumanus, and he expressly states that Quadratus was superior to the procurator in authority. Quadratus died during his tenure of office (Tacitus, "Annals," xiv. 26). Several coins struck by him have been found.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 725-728; Schürer, *Gesch.* 3d ed., i. 335, 570; *Prosopographia Imperii Romani*, iii. 468, No. 600.

S. S. Kr.

QUAIL (**שלו**): Mentioned in Ex. xvi. 11–13 and Num. xi. 31 (comp. Ps. lxxviii. 27, cv. 40) in connection with the miraculous feeding of the children of Israel in the wilderness. Quails pass over the Sinaitic Peninsula in vast numbers, migrating northward in spring and returning south in the autumn. They fly very low, are soon fatigued, and fall an easy prey. Yoma 75b enumerates four kinds of quail, including, besides the quail proper, the fieldfare, the partridge, and the thrush. The fatness of the quail likewise is alluded to.

BIBLIOGRAPHY: Tristram, *Natural History of the Bible*, p. 229; Lewysohn, *Zoologie des Talmuds*, p. 210.

E. G. H. I. M. C.

QUEBEC: Capital of the province of Quebec; situated on the left bank of the River St. Lawrence. The first Jew known to have resided in Quebec was Abraham Jacob Franks, who settled there in 1767. His son David Salesby (or Salisbury) FRANKS, who afterward became head of the Montreal Jewish community and an officer in the American Revolutionary army, also lived in Quebec prior to 1774. Abraham JOSEPH, who was long a prominent figure in public affairs in Quebec, took up his residence there shortly after his father's death in 1832. Quebec's Jewish population for many years remained very small, and early efforts at organization were fitful and short-lived. A cemetery was acquired in 1853, and a place of worship was opened in a hall in the same year, in which services were held intermittently; but it was not until 1892 that the Jewish population of Quebec had sufficiently augmented to permit of the permanent establishment of the present synagogue, Beth Israel. The congregation was granted the right of keeping a register in 1897. Other communal institutions are the Quebec Hebrew Sick Benefit Association, the Quebec Hebrew Relief Association for Immigrants, and the Quebec Zionist Society. The present (1905) Jewish population is about 350, in a total population of 68,834. See CANADA.

Synagogue at Brisbane, Queensland.
(From a photograph.)

BIBLIOGRAPHY: *Mercantile Recorder*, 1828; Jacques J. Lyons and Abraham de Sola, *Jewish Calendar with Introductory Essay*, Montreal, 1854; *Le Bas Canada*, Quebec, 1857; *People of Lower Canada*, 1860; *The Star* (Montreal), Dec. 30, 1893.

J. C. I. DE S.

QUEENSLAND: British Australasian colony. When Queensland separated from the mother colony of New South Wales (1859) a few Jewish families from Sydney settled permanently in Brisbane. The names most prominent among these were those of Coleman, Davis, W. E. Jewell, M. Mendoza, Samuel Davis, John Goldsmid, Benjamin Benjamin, A. E. Alexander, and others, who formed a congregation about 1864 and invited the Rev. Joseph E. Myers of Sydney to act as its minister; he served up to Oct., 1865, when he returned to England. Shortly after this a commercial crisis occurred in Queensland, and public services were discontinued. This state of things, however, lasted but for six months, when the colony regained its status; a new era of progress was entered upon, and many of the old colonists returned, among whom was Jonas M. Myers (b. 1824), who acquired a small building and reassembled the congregation under the name of K. K. Sheaari Amoon, which it still bears.

Jonas M. Myers, after serving the congregation for over thirteen years, was compelled for personal reasons to relinquish his office, and the Rev. A. P. Phillips, who had been the second minister of the Melbourne synagogue, was called to the rabbinate. By this time the community had greatly increased, and more accommodations were required. A large room was rented, therefore, in the Masonic Hall, which served its purpose until the present edifice was erected in Margaret street (1886). The Rev. A. P. Phillips resigning, Jonas M. Myers was again invited for a period of three years, on the expiration of which he was presented with an illuminated address and a purse of a hundred guineas. The Rev. Chodowski, from New Zealand, then officiated for about three years. Jonas M. Myers then resumed his ministry, which he still (1905) maintains. During an interval of twelve months (1901–2) Myers was relieved by the Rev. B. N. Michelson, who resigned in consequence of ill health.

A congregation, of which the Rev. A. P. Phillips is minister, exists at **Toowoomba.**

J. J. M. M.

QUEMADERO (QUEMADERO DE TABLADA): Place of execution built by the first inquisitors at Seville in 1481; it was decorated with four large statues representing prophets. The architect, as a follower of Judaism, was one of the first to fall a victim to the Inquisition. The Quemadero was not destroyed until 1809, when the material was used for fortifications during the French invasion of Andalusia.

Bibliography: Ad. de Castro, *Hist. de los Judios en España*, p. 116.

S. M. K.

QUERIDO, JACOB (called also **Jacob Ẓebi**): Successor of Shabbethai Ẓebi; born at Salonica; died at Alexandria in 1690. He was a son of Joseph "the Philosopher" and a brother-in-law of Shabbethai Ẓebi. His sister, Shabbethai's widow, is said to have alleged, in order that Jacob might succeed to the leadership of the sect, that he was her son by Shabbethai. Assisted by Solomon Florentin, a learned Talmudist who had joined them, he gained a large following, and embraced Mohammedanism about 1687. He then made a pilgrimage to Mecca with many of his disciples, and died on his return to Alexandria. He was succeeded by his son Berechiah. Querido was regarded as the real founder of the apostate sect of Salonica which formally renounced Judaism and took the name of Dönmeh (Dölmeh).

Another **Jacob Querido,** a contemporary of the preceding, was ḥakam at Middelburg, Holland, where he died at an early age. A third **Jacob Querido,** also living at this time, was rabbi at Smyrna and a son-in-law of Joseph b. Elijah Ḥazzan, who in his "'En Yosef" mentions Querido's commentary on the Bible.

Bibliography: Grätz, *Gesch.* x. 337 *et seq.*, lxvi.; De Barrios, *Arbol de las Vidas*, p. 88; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 168.

D. M. K.

QUETSCH, SOLOMON: Austrian rabbi and Talmudist; born at Nikolsburg, Moravia, Oct. 13, 1798; died there Jan. 30, 1856. He was educated at the yeshibah of his native city under Mordecai Benet, whose favorite disciple he was. He officiated as rabbi successively at Piesling, Leipnik, and Nikolsburg. In the last-named city, where he succeeded Samson Raphael Hirsch, he officiated only a few months. He was a rabbi of the old school, but was distinguished by a tolerant and kindly disposition. Of his literary works only some Talmudic novellæ are known, edited under the title "Ḥokmat Shelomoh," in the collection "Har ha-Mor," by Moses Löb Kohn (Vienna, 1862).

Bibliography: Friedländer, *Ḳore ha-Dorot*, p. 62, Brünn, 1876; *Kaufmann Gedenkbuch*, p. 338; *Die Deborah*, 1902, p. 38; Schnitzer, *Jüdische Kulturbilder aus Meinem Leben*, pp. 38–56, Vienna, 1904; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 21; S. Klein, in preface to *Liḳḳuṭe Shelomoh*, Páks, 1893.

S. D.

QUIETUS, LUSIUS: Roman general and governor of Judea in 117 C.E. Originally a Moorish prince, his military ability won him the favor of Trajan, who even designated him as his successor. During the emperor's Parthian campaign the numerous Jewish inhabitants of Babylonia revolted, and were relentlessly suppressed by Quietus, who was rewarded by being appointed governor of Judea (Eusebius, "Hist. Eccl." iv. 2; *idem*, "Chronicon"; Orosius, vii. 12; Dio Cassius, lxviii. 32). The restlessness in Palestine caused Trajan to send his favorite, as a legate of consular rank, to Judea, where he continued his sanguinary course. Rabbinical tradition (Soṭah ix. 14, and Seder 'Olam Rabbah, near end, the correct reading in both places being קיטס instead of טיטס = "Titus") mentions the war of Quietus, referring to the Palestinian campaign, as Grätz correctly states, rather than to that in Mesopotamia, as Schürer supposes, since it is mentioned together with the wars of Vespasian and Bar Kokba.

The contention of Volkmar and Grätz, however, that the campaign of Quietus is described in the Book of Judith, can not be proved. In consequence of this war the Rabbis forbade the garlanding of brides on their wedding-day and the study of Greek literature (the latter prohibition probably being intended to cause a rupture with the Jews of the Diaspora in Cyprus, Cyrene, and Egypt, with whom the rebellion had really originated). The confused Talmudic accounts imply that a cruel persecution took place under Quietus which exposed Jewish virgins to dishonor (Krauss, in "R. E. J." xxix. 38), while the "Hegemon" with whom R. Gamaliel came into official relations was the governor of Judea himself (*ib.* p. 40). Talmudic tradition relates further that the Roman general who caused the Jews such misery at this time was suddenly executed. The sources, indeed, appear to indicate Marcius Turbo as this general, but they more probably refer to Quietus, and the tradition contains a reminiscence of the fact that Lusius Quietus was recalled by Hadrian and executed shortly afterward as a possible rival (Spartianus, "Vita Hadriani," §§ 5, 7; Dio Cassius, lxix. 2). An inscription found in Palestine ("C. I. G." No. 4616) seems originally to have contained the name Quietus, which was perhaps later erased at the command of Hadrian.

Bibliography: Borghesi, *Œuvres*, i. 500; Grätz, *Gesch.* 3d ed., iv. 116 *et seq.*, 407 *et seq.*; Schürer, *Gesch.* 3d ed., i. 647, 666–670; *Prosopographia Imperii Romani*, ii. 308, No. 325; Schlatter, *Die Tage Trajans und Hadrians*, p. 90, Gütersloh, 1897.

S. S. Kr.

QUIRINIUS, P. SULPICIUS: Roman governor of Syria about 6 C.E., with whose name are associated events and problems of great importance. After the banishment of Archelaus in the year 6, a date confirmed by Dio Cassius (lv. 27), Judea came under the direct administration of the Romans, and was incorporated with the province of Syria. It thus becomes clear why the emperor Augustus should have ordered the ex-consul Quirinius (Greek, *Κυρήνιος*) to Syria to levy an assessment (Josephus, "Ant." xvii. 13, § 5). At the same time Coponius was sent as procurator of Judea; but Quirinius went thither also, since the levying of the tax on the entire province was his special duty (*ib.* xviii. 1, § 1).

The assessment caused great dissatisfaction among the Jews (*ib.*), and open revolt was prevented only by the efforts of the high priest Joazar (*ib.* 2, § 1). The levying of this assessment resulted, moreover, in the revolt of Judas the Galilean and in the formation of the party of the Zealots (Josephus, "B. J." vii. 8, § 1; Lucas, in Acts v. 37). Josephus mentions the assessment in another passage also ("Ant." xx. 5, § 2).

Bibliography: The literature is given in Schürer, *Gesch.* 3d ed., i. 508–543, the following works being especially important: T. Mommsen, *Res Gestæ Divi Augusti*, 1st ed., p. 121 (2d ed., pp. 175 *et seq.*); Keim, *Gesch. Jesu*, 3d ed., pp. 101 *et seq.*, Zurich, 1873; Strauss, *Das Leben Jesu*, 11th ed., i. 57, ii. 24, Bonn, 1895; Edersheim, *Life of Jesus the Messiah*, i. 182, London, 1883; Haverfield, in *The Classical Review*, 1900.

S. S. Kr.

QUORUM. See Minyan.

R

RAAB (Hungarian, **Győr**): Chief town of the county of the same name, possessing one of the oldest Jewish communities in Hungary. As early as 1490 a Jew named Simon, living in Raab, brought a suit against the municipality. In the sixteenth century the number of Jews in the place had largely increased, as is evidenced by the fact that the official records mention a "Jew street, facing the mountain." In the second half of the seventeenth century General Montecuccoli expelled the Jews from the town, admitting them to the fairs only. According to a census taken in the middle of the eighteenth century, about forty Jews were then residing in Raab.

The synagogue built in 1798 is still used. The corner-stone of the new synagogue was laid Oct. 15, 1869, and the building was opened Sept. 15, 1870. Among the institutions supported by the Jewish community are a grammar-school for both boys and girls, a Talmud Torah, a ḥebra ḳaddisha, a women's charitable society, and a society for the aid of the sick.

The list of rabbis who have officiated since 1803 is as follows: Abraham Schick, Eleazar Strasser, J. Salomon Freyer, Salomon Rauschburg, Gyula Fischer, and Moritz Schwarz, the present incumbent.

D. M. Sz.

RAAMSES. See RAMESES.

RAB ASHI. See ASHI.

RABA (properly, **R. Aba**) **B. 'ULLA:** Babylonian amora of the third generation. The exact time at which he lived is uncertain, although he was a friend of 'Ulla, the pupil of R. Johanan (Yeb. 77a; Ḥag. 25b). His comments are mentioned before those of Raba b. Joseph b. Ḥama ('Er. 21b; see the variants in the edition of Rabbinowitz) and R. Papa (Ḥul. 91a). Raba was also a haggadist, and some of his maxims have been preserved (Shab. 31b, 62b), one of which is as follows: "When the Bible says, 'Be not over much wicked' [Eccl. vii. 17], it does not imply that one may sin a little; but it is rather an exhortation to him who has once committed evil not to repeat his iniquity, but to repent" (Shab. 31b, according to the correct reading in Yalḳ., Eccl.; see the variants in Rabbinowitz's "Variæ Lectiones" *ad loc.*).

This Raba b. 'Ulla must not be confounded with the later Rabbah b. 'Ulla, who was a pupil of Bibe b. Abaye ('Er. 8a), although confusion frequently occurs in the writing of their names.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 337, Warsaw, 1882; Bacher, *Ag. Bab. Amor.* pp. 139–140.

W. B. J. Z. L.

RABA (B. JOSEPH B. ḤAMA): Babylonian amora of the fourth generation; born about 280 C.E. at Maḥoza (where his father was a wealthy and distinguished scholar); died there in 352 (Sherira, in Neubauer, "M. J. C." i. 32). In his youth Raba went to Sura, where he attended the lectures of R. Ḥisda and associated with Rami b. Ḥama. About ten years after the latter's death Raba married his widow, the daughter of R. Ḥisda (Yeb. 34b).

The teachers of Raba were R. Joseph, Rabbah, and, chiefly, R. Naḥman b. Jacob (who lived in Maḥoza). The chief companion of his studies was Abaye, who was about the same age, and both of them developed the dialectic method which R. Judah and their teacher Rabbah had established in their discussions of tradition; their debates became known as the "Hawayot de Abaye we-Raba" (Suk. 28a). Raba surpassed Abaye in dialectics; his conclusions and deductions were as logical as they were keen, whereas those of Abaye, although very ingenious, were not always sound.

Founds a School at Maḥoza.

When, after the death of R. Joseph, Abaye was chosen head of the Academy of Pumbedita (Hor. 14a), Raba founded a school of his own in Maḥoza, and many pupils, preferring his lectures to those of Abaye, followed him thither (B. B. 22a). After Abaye's death Raba was elected head of the school, and the academy was transferred from Pumbedita to Maḥoza, which, during the lifetime of Raba, was the only seat of Jewish learning in Babylonia.

Raba occupied a prominent position among the transmitters of the Halakah, and established many new decisions and rulings, especially in ceremonial law (*e.g.*, Ḥul. 42b, 43b, 46b, 47a, b; Pes. 30a). He strove to spread the knowledge of the Halakah by discoursing upon it in lectures, to which the public were admitted, and many of his halakic decisions expressly state that they were taken from such discourses ('Er. 104a; Shab. 143a; Pes. 42a; B. B. 127a). He was a master of halakic exegesis, not infrequently resorting to it to demonstrate the Biblical authority underlying legal regulations. He adopted certain hermeneutic principles which were in part modifications of older rules and in part his own (comp. Bacher, "Ag. Bab. Amor." pp. 131–132). He was regarded as a greater authority than Abaye, and in cases where there was a difference of opinion between them Raba was generally followed; there are only six instances in which Abaye's decision was preferred (Ḳid. 52a).

As Haggadist.

Raba was as preeminent in Haggadah as in Halakah. In addition to the lectures to his pupils, he used to hold public discourses, most of them haggadic in character, and many of his interpretations of the Haggadah are expressly said to have been delivered in public (*e.g.*, Sanh. 107a, 108b, 109a; Ḥag. 3a, 15b; 'Er. 21b; *et al.*). Even more numerous are the interpretations which, although not expressly stated to have been delivered in public, seem to have been presented before a general audience, since they do not differ from the others in form. The greater part of these expositions, which frequently contain popular maxims and proverbs (comp. Bacher, *l.c.* pp. 124 *et seq.*), refer to the first books of the Hagiographa—Psalms, Proverbs, Job, Song of Songs, and Ecclesiastes.

Bacher justly infers from this that the haggadic lectures of Raba were delivered in connection with the Sabbath afternoon service, at which, according to a custom observed in Nehardea and later, probably, in Maḥoza also, parashiyyot were read from the Hagiographa (Shab. 116b; Rapoport, "'Erek Millin," pp. 170 *et seq.*). Raba therefore appended his haggadic discourse to the section which had been read.

The study of the Law is a frequent topic of Raba's Haggadah. In the reckoning in the future world each one will be obliged to state whether he devoted certain times to study, and whether he diligently pursued the knowledge of the Law, striving to deduce the meaning of one passage from another (Shab. 31a). The Torah, in his view, is a medicine, life-giving to those who devote themselves to it with right intent, but a deadly poison for those who do not properly avail themselves of it (Yoma 72b). "A true disciple of wisdom must be upright; and his interior must harmonize with his exterior" (*ib.*). Raba frequently emphasizes the respect due to teachers of the Law (*e.g.*, Sanh. 99b; Shab. 23b), the proper methods of study ('Ab. Zarah 19a); and the rules applicable to the instruction of the young (B. B. 21a). In his Haggadah, furthermore, he repeatedly discusses the characters of Biblical history (Sanh. 108b; B. B. 123a; Soṭah 34b; etc.).

Mystical Tendency.

Raba was secretly initiated, probably by his teacher R. Joseph, into haggadic esoterism (Bacher, *l.c.* p. 130); he is the author of a number of aphorisms which are tinged with mysticism (see especially Sanh. 65b). On one occasion he wished to lecture in the academy upon the Tetragrammaton, but an old man prevented him, reminding him that such knowledge must be kept secret (Pes. 50a). Raba enjoyed the special protection of the mother of Shapur II., the reigning King of Persia (Ta'an. 24b), and for this reason, and in consideration of large sums which he secretly contributed to the court (Ḥag. 5b), he succeeded in making less severe Shapur's oppressions of the Jews in Babylonia.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 323-327; Grätz, *Gesch.* iv. 331-337; A. I. Jaffe, in Berliner's *Magazin*, 1885, pp. 217-224; Bacher, *Ag. Bab. Amor.* pp. 108 *et seq.*, 414-433; Weiss, *Dor*, iii. 200-209; Halevy, *Dorot ha-Rishonim*, ii. 473-480.

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RABA B. ADA: Babylonian amora of the third generation; pupil of R. Judah b. Ezekiel at Pumbedita (Beẓah 33b). He quoted sayings by Rab which he had heard from his (Raba's) father or from R. Judah (Men. 39a; Yoma 53b; comp. Ta'an. 24b), and aphorisms by R. Isaac (Tem. 29a; Mak. 18b), but none of his own sayings has been preserved.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 337.

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RABAD. See Abraham ben David of Posquières.

RABAI OF ROB: Youngest sabora of the first generation; succeeded R. Simona as head of the Academy of Pumbedita; died in 550. Sherira says of him, "It is said that he was a gaon." This, however, does not mean that he was the first gaon. Sherira uses the term "gaon" as equivalent to "head of a school," for he says of R. Jose also, the last of the Amoraim, that he was a gaon, though in his case it can mean only "head of a school."

Bibliography: Sherira, in Neubauer, *M. J. C.* i. 34-35; Grätz, *Gesch.* v. 7, note 2; Halevy, *Dorot ha-Rishonim*, iii. 27-30.

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RABBAH (RABBATH): Capital of the Ammonites, where, according to Deut. iii. 11, the bed of the giant Og was shown. David besieged and took the city (II Sam. xi. 1), but under Solomon, or soon after the division of the kingdom, when Ammon regained its independence, Rabbah again became a great and flourishing place with magnificent palaces, and the Prophets more than once announced the destruction of it as of a hated enemy (Amos i. 14; Jer. xlix. 4; Ezek. xxv. 5). In the post-exilic period nothing is known of the city until the Diaspora, when it was rebuilt on a magnificent scale by Ptolemy Philadelphus and named Philadelphia. It then became one of the most important Hellenistic cities of the east-Jordan country; it belonged to the Decapolis. The city was taken by Antiochus Epiphanes in 218 B.C., and continued to flourish in the Roman time, as is shown by its ruins, which lie in a well-watered valley, on both sides of the Nahr Amman. The date of its destruction, which was due in great part to earthquakes, is unknown. The Arabic historian and geographer Abu al-Fida states that it was in ruins when the Mohammedans conquered Syria.

The ancient name has been preserved in the present 'Amman, which replaced the Greco-Roman name; this has happened frequently in Palestine. The fortress was situated on the hill on the northern side, and the "city of waters," on the lower part of the stream, is distinguished from the city proper (*i.e.*, the upper part, with the fortress on the hill) as early as the account of David's campaigns (II Sam. xii. 27 *et seq.*). A colony of Circassians is now settled in the ruins.

Bibliography: *Survey of Eastern Palestine, Memoirs*, i. 19 *et seq.*; G. A. Smith, *Historical Geography*, pp. 595-608; Baedeker, *Palestine*, 6th ed., pp. 129 *et seq.*

E. G. H. I. Be.

RABBAH B. ABUHA: Babylonian amora of the second generation; teacher and father-in-law of R. Naḥman b. Jacob. He was related to the house of the exilarchs (Letter of Sherira Gaon, in Neubauer, "M. J. C." i. 23; Halevy, "Dorot ha-Rishonim," ii. 412), and is even said to have been an exilarch himself (Weiss, "Dor," iii. 176; Bacher, "Ag. Bab. Amor." p. 46). He lived at Nehardea; and after the destruction of that city in 259 he went with his son-in-law to Maḥoza, where they both settled (Letter of Sherira, *l.c.* p. 29). There are allusions to a number of decisions and rulings made by him while at the latter city (Yeb. 115b; Shab. 59b; 'Er. 26a). He was a pupil of Rab (Abba Arika), whom he frequently cited as an authority (Sanh. 63a; Shab. 129b, 130b; 'Er. 75b, 85a, 86a; Giṭ. 62b; and many other passages).

Rabbah was not a prominent teacher; and he himself admitted that he was not thoroughly versed even in the four orders of the Mishnah, which were generally studied in the schools (B. M. 114b). Some of his interpretations of various mishnaic passages have been preserved (*e.g.*, Ber. 53b; Shab. 57a; Sheb. 49b), as well as confirmations of earlier halakot (*e.g.*, B. Ḳ. 46b; Shab. 149a), and halakic decisions of his own (*e.g.*, Ber. 21b; Shab. 76b; B. M. 91b). The following haggadic maxim by him may be cited here: "The commandment to love one's neighbor [Lev. xix. 18] must be observed even in the execution of a criminal, since he should be granted as easy a death as possible" (Ket. 37b). According to a legend, Rabbah was a friend of the prophet Elijah (Meg. 15b; B. M. 114a, b), who gave him leaves from paradise, so that he became rich (B. M. *l.c.*).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 335–336, Warsaw, 1882; Weiss, *Dor*, iii. 176–177; Bacher, *Ag. Bab. Amor.* pp. 46, 81; Halevy, *Dorot ha-Rishonim*, ii. 206a–207b.

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RABBAH GAON (MAR RABA): Gaon at Pumbedita from 640 to 650 (Halevy, "Dorot ha-Rishonim," iii. 177; comp. "Sefer ha-'Iṭṭur," i. 59b); or, according to Grätz, from 670 to 680. He was a contemporary of Huna, gaon of Sura. These two school leaders were the authors of a very important regulation regarding divorce. According to Talmudic law, a wife may seek a divorce only in very rare cases, as when her husband is afflicted with a loathsome disease or is engaged in an offensive business. Their decision, however, made it possible for a woman to secure a divorce on grounds of incompatability, and that without the necessity of waiting a year from the date of application and without suffering any loss of property, which had been the previous practise (Sherira, in "Sha'are Ẓedeḳ," No. 15, ed. Cassel). This decision introduced legal equality between man and wife.

BIBLIOGRAPHY: Sherira, in Neubauer, *M. J. C.* i. 35; Grätz, *Gesch.* v. 117, 349; Halevy, *Dorot ha-Rishonim*, iii. 173–177.

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RABBAH B. ḤANA (R. ABBA B. ḤANA OF KAFRI): Babylonian amora of the first generation; nephew of R. Ḥiyya and cousin of Abba Arika (Rab; Sanh. 5a). Like Rab, he went to Palestine, where he was one of the prominent pupils of Judah ha-Nasi I. When he was about to return to Babylonia he was empowered by the latter, at the instance of R. Ḥiyya, to decide all forms of religious questions and to officiate as dayyan (*ib.*). After his return Rabbah was frequently associated with his cousin Rab (Ḳid. 59a; B. B. 52a). He transmitted a saying of his uncle R. Ḥiyya (Yer. B. Ḳ. x. 7b); and some of his own halakic sayings have been preserved (Ḥul. 100a, where "Rabbah b. Ḥana" should be read instead of "Rabbah bar bar Ḥana"; Yer. Beẓah iv. 62d; Yer. Shab. iv. 7a; Yer. Giṭ. i. 43b, quoted by Ze'era).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 331; Frankel, *Mebo*, p. 57a, b; Grätz, *Gesch.* iv. 197, 257.

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RABBAH BAR BAR ḤANA: Babylonian amora of the second generation; grandson of Ḥana, the brother of Ḥiyya. He went to Palestine and became a pupil of R. Johanan, whose sayings he transmitted. Rabbah bar bar Ḥana (Rabbah bar Rabbah bar Ḥana) does not seem to have enjoyed high regard in his adopted country, for it was taken as a matter of course that R. Simeon b. Laḳish should not do him the honor of addressing him in public (Yoma 9b). After a somewhat prolonged sojourn in Palestine he returned to Babylonia, residing both at Pumbedita and at Sura. In the former city he at first refused to attend the lectures of R. Judah b. Ezekiel (Shab. 148a), but he soon became his friend, and was consulted by him in difficult cases (M. Ḳ. 17a). Judah and his pupil Rabbah b. Naḥmani once visited Rabbah, who was ill, and submitted a halakic question to him. While they were there a Zoroastrian priest ("geber") suddenly appeared and extinguished the lamp, the day being a festival of Ormuzd, on which Jews were forbidden to have fire in their houses (Grätz, "Gesch." 2d ed., iv. 292). Rabbah thereupon sorrowfully exclaimed: "O God, let us live either under Thy protection, or at least under the protection of the children of Esau" (the Romans; Giṭ. 16b–17a).

The persecutions of the Babylonian Jews by the Sassanids caused Rabbah to resolve to return to Palestine (Pes. 51a), although it is nowhere said that he carried out that intention. During his residence at Sura he wished to introduce the recitation of the Decalogue into the daily prayer, but was dissuaded by R. Ḥisda (Ber. 12a). Later he visited Maḥoza, and he tells of the wonderful feats he saw performed there by a juggler (B. B. 73a, b; comp. Bacher, "Ag. Bab. Amor." p. 88, note 7, with Neubauer, "G. T." p. 398).

Haggadic Aphorisms.

Some haggadic sayings by Rabbah bar bar Ḥana have been preserved. He compares the Law to fire (Jer. xxiii. 29), in that as fire does not start of itself neither does the Law endure in solitary study (Ta'an. 7a). His interpretations of Prov. ix. 3, 14 and Isa. xxviii. 26 (see Sanh. 38a, 105a) also are noteworthy; his saying that "the soul of one pious man is worth the whole world" (Sanh. 103b) is especially memorable.

Rabbah bar bar Ḥana's stories of his marvelous experiences during his voyages and his journeys through the desert have become famous. These accounts may be divided into two classes. In the first he records his observations, generally beginning with the words "I have seen." Among these are his remarks regarding the identity of the most fertile part of Palestine—"the land flowing with milk and honey" (Ket. 111b–112a); the distance between Jericho and Jerusalem (Yoma 39b); the area of the district in the plains of Moab mentioned in Num. xxxiii. 49 as the camp of the children of Israel (Yoma 75b); the castor-oil plant cultivated in Palestine, or the gourd of Jonah (Shab. 21a). Here also belong his accounts of his relations with the Arabs, one of whom once used a term which explained to him the word יהבך in Ps. lv. 23 (Ket. 72b, 75a; Yeb. 120b; R. H. 26b).

Fantastic Adventures.

The other group of the narratives of Rabbah bar bar Ḥana includes his fantastic adventures on the sea and in the desert. In these stories one of the most conspicuous figures is the Arab who was the guide of Rabbah and his companions on their journey through the desert. This Arab knew the route so well that he could tell from the odor of the sand when a spring was near (B. B. 73b). The travelers passed through the desert in which the children of Israel wandered for forty years, and the Arab showed Mount Sinai to Rabbah, who heard the voice of God speaking from the mountain and regretting Israel's exile. The Arab likewise pointed out the place where Korah and his followers had been swallowed by the earth, and from the smoking abyss Rabbah heard the words, "Moses is truth and his teachings are truth, but we are liars" (B. B. 74a). He was shown the gigantic bodies of the Israelites who had died in the desert, lying face upward, and the place where heaven and earth almost touched, so that he could watch the rotation of the heavenly spheres around the earth in twenty-four hours (*ib.*).

Rabbah's stories of his adventures on the sea resemble tales of other navigators concerning the immense size of various marine animals. As an example the following one may be cited: "Once, while on a ship, we came to a gigantic fish at rest, which we supposed to be an island, since there was sand on its back, in which grass was growing. We therefore landed, made a fire, and cooked our meal. But when the fish felt the heat he rolled over, and we would have drowned had not the ship been near" (B. B. 73b). Here the resemblance to the later voyage of Sindbad is obvious. Rabbah himself tells how his tales were received. In regard to two of them his colleagues remarked, "All Rabbahs are asses and all Bar bar Hanas fools" (B. B. 74a). Rabbah's stories have called forth an entire literature; in addition to the numerous commentaries on the haggadic portions of the Talmud which dwell by preference on these accounts, more than twenty essays interpreting and annotating them have appeared in various periodicals.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 331; Bacher, *Ag. Bab. Amor.* pp. 87-93.

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RABBAH B. ḤANAN: Babylonian amora of the fourth generation; pupil of Rabbah bar Naḥmani and a colleague of Abaye, who was of the same age and had been his fellow student (Ber. 48a, according to the correct reading; comp. Rabbinowitz, "Variæ Lectiones"). Rabbah bar Naḥmani declared that both his pupils would eulogize their teacher after his death (Shab. 153a). Rabbah ben Ḥanan frequently conversed with Abaye, addressing questions to him ('Er. 14b, 38b, 45a, 68a, 75b; Shab. 148b; Men. 14b; Bek. 54a), and he once called Abaye "tarda" (heedless one; Ker. 18b). He associated much with Raba also, expounding problems for him (Zeb. 55a) or addressing questions to him (Men. 40a; Beẓah 12b). He resided at Artebana, a small town near Pumbedita, which he could easily reach on the Sabbath ('Er. 51b), and he was evidently wealthy (*ib.*; comp. Rashi *ad loc.*).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, p. 335, Warsaw, 1882.

W. B. J. Z. L.

RABBAH B. ḤIYYA OF CTESIPHON: Babylonian amora of the second generation. He is said to have performed the ceremony of ḥaliẓah in a manner which was considered allowable only by one tanna, the majority disapproving. For this he was censured by R. Samuel (Yeb. 704a).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, p. 337.

W. B. J. Z. L.

RABBAH B. HUNA: Babylonian amora of the third generation; died in 322; son of R. Huna, the head of the Academy of Sura (Heilprin, "Seder ha-Dorot," ii. 167b). He was a man of true piety (Shab. 31a, b) and genuine modesty (M. Ḳ. 28a; comp. Giṭ. 43a), and was urged by his father to attend R. Ḥisda's lectures diligently and to profit by his acumen. At first, however, Rabbah held aloof because matters were discussed which did not appeal to his earnest nature (Shab. 82a); but later he became closely associated with R. Ḥisda, and was appointed judge under him (*ib.* 10a); subsequently the two treated of haggadic subjects together (Pes. 110a, 117a; Soṭah 39a). After the death of R. Ḥisda, Rabbah became the head of the Academy of Sura, though he apparently held this position without the approval of the exilarch. His general relations with the exilarchate were by no means friendly, and he declared himself independent of its authority (Sanh. 5a).

A number of halakic and a few haggadic sentences of Rabbah b. Huna have been preserved: "He who is insolent must be considered a transgressor" (Ta'an. 7b). "When one falls into a rage he loses the respect of God" (Ned. 22b). "He who possesses learning [in the Torah], but is without the fear of God, is like unto a steward to whom have been given the keys of the inner storehouses but not the outer keys; he can not gain access to the storehouses" (Shab. 31a, b).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, pp. 167b, 168a, Warsaw, 1882; Weiss, *Dor*, iii. 195; Bacher, *Ag. Bab. Amor.* pp. 62-63.

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RABBAH B. LIWAI: Babylonian amora of the fourth generation; contemporary of Raba b. Joseph b. Ḥama, two of whose decisions he proved to be wrong, thus compelling their annulment (Pes. 40b; 'Ab. Zarah 65b). A saying of his has been preserved (Nid. 46b). Raba was extremely vexed with him, and once, when a misfortune befell Rabbah, Raba said that it was a punishment for having confuted him during a public discourse (Pes. 110a).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 335, Warsaw, 1882.

W. B. J. Z. L.

RABBAH B. MARI: Babylonian amora of the fourth generation, who resided for a time in Palestine and then returned to his home (Yoma 78a), where he transmitted aphorisms of R. Johanan (B. Ḳ. 92a) and especially of R. Joshua b. Levi (Ber. 42b, 44a). He also delivered haggadic lectures ('Er 86), of which some passages were known even in Palestine (Yoma 86b; B. B. 16b), although his name is mentioned neither in the Palestinian Talmud nor in midrashic literature.

He was a frequent visitor at the house of Raba (Ber. 42b), on whose haggadah he exercised great influence. Raba asked for the Biblical bases of the ideas expressed in many aphorisms current among scholars (B. Ḳ. 92a; Yeb. 62b), and the answers given satisfied him. Raba also showed Rabbah thirteen popular proverbs, for which the latter gave references to the Bible (B. Ḳ. *l.c.*); and it is noteworthy in this connection that Rabbah cited a passage from Ben Sira (Ecclus. [Sirach] xiii. 15) and that he regarded the latter as one of the hagiographic "ketubim." In reply to Raba's inquiries, Rabbah b. Mari also interpreted the passages in Jer. xxxiv. 5 and II Kings xxii. 20 as being in entire harmony with Jer. xxxix. 7 and II Chron. xxxv. 23 (M. Ḳ. 28b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 169a, Warsaw, 1882; Bacher, *Ag. Bab. Amor.* pp. 124–127.

W. B. J. Z. L.

RABBAH B. MATNA: Babylonian amora of the fourth generation; contemporary and colleague of R. Zera II. Rabbah was slow and careful in his methods, and his conclusions were generally correct and were accepted as authoritative in practical matters (Hor. 14a). Rabbah is mentioned in two other passages in the Talmud; one being Shab. 21a, where he transmits a baraita, and the other Pes. 34a, where he comments on a difficult mishnaic passage.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 338, Warsaw, 1882; Halevy, *Dorot ha-Rishonim*, ii. 460–461.

W. B. J. Z. L.

RABBAH B. NAḤMAN B. JACOB: Babylonian amora of the third generation; contemporary of Rabbah b. Huna, with whom he was closely associated. The latter visited him at his home (Shab. 119a), and once sent him a question, addressing him with the words, "May our teacher teach us" (Yeb. 25a). These friendly relations, however, were subsequently disturbed, for Rabbah b. Naḥman once had some of Rabbah b. Huna's trees cut down because they stood on the banks of a river and interfered with the river traffic. When Rabbah b. Huna heard of this he cursed Rabbah b. Naḥman: "May the offspring of him who caused these trees to be cut down be uprooted." It is related that Rabbah b. Naḥman's children died in consequence of this malediction (B. M. 108a).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 336, Warsaw, 1882.

W. B. J. Z. L.

RABBAH B. NAḤMANI: Babylonian amora of the third generation; born about 270; died about 330; a descendant of a priestly family of Judea which traced its lineage to the prophet Eli (R. H. 18a). He was a pupil of R. Huna at Sura and of R. Judah b. Ezekiel at Pumbedita, and so distinguished himself as a student that R. Huna seldom decided a question of importance without consulting him (comp. Giṭ. 27a; B. M. 18b; B. B. 172b; Yeb. 61b). His brethren in Palestine were little pleased with his residence in Babylonia, and wrote to him to come to the Holy Land, where he would find a teacher in R. Johanan, since it would be far better for him, wise though he was, to have a guide than to rely on himself in his studies (Ket. 111a). Rabbah, however, seems not to have answered this urgent request, and apparently never left Babylonia, all supposed evidence to the contrary being refuted by Bacher ("Ag. Bab. Amor." pp. 97 *et seq.*). In Shebu. 10b and Ned. 57a, where Rabbah is asked by R. Ḥisda, "Who will listen to thee and thy teacher R. Johanan?" the latter is only figuratively called Rabbah's teacher. There is no foundation for the theory which attributes to Rabbah the authorship of the haggadic compilation Bereshit Rabbah and of the other midrashic works bearing the designation of "Rabbah" (Abraham ibn Daud, "Sefer ha-Ḳabbalah," in Neubauer, "M. J. C." p. 58).

Halakist.

Rabbah was not a prolific haggadist and was, therefore, scarcely fitted to project such a collection of haggadot. While most of his halakic aphorisms have been preserved, only about ten of his haggadic sayings are known (Sanh. 21b, 26b; Shab. 64a; Pes. 68b; Meg. 15b; Ḥag. 5b; 'Ar. 8b; 'Er. 22a; Giṭ. 31b); evidently he had little interest in haggadic exegesis. His main attention was devoted to the Halakah, which he endeavored to elucidate by interpreting the mishnaic decisions and the baraitot, and by determining the fundamental reasons for the various Pentateuchal and rabbinical laws and explaining the apparent contradictions contained in them. He often asks: "Why did the Torah command this?" "Why did the sages forbid this?" His keen dialectics won him the name of "'Oḳer Harim" (uprooter of mountains; Ber. 64a), since he deduced new conclusions by separating individual passages from their normal context. He did not confine his interest to the practical ordinances of the Mishnah, however, like his teacher R. Judah, but studied the entire six mishnaic orders (Ta'an. 24a, b), and even in the remoter subject of the Levitical regulations on cleanness and uncleanness he was the leading authority (B. M. 86a).

At Pumbedita.

On the death of R. Judah, Rabbah was elected "resh metibta" of the Academy of Pumbedita, which office he held until his death, twenty-two years later (Ber. 64a; Letter of Sherira Gaon, in Neubauer, "M. J. C." pp. 30–31). He greatly increased the prestige of the academy and attracted a host of auditors, so that during the "kallah" months his audience is said to have numbered twelve thousand (B. M. 86a). He was wont to begin his lectures with witty aphorisms and interesting anecdotes which put his audience in a cheerful mood and made it receptive of serious thoughts (Shab. 30b).

Rabbah frequently tested the judgment of his audience, and quickened its attention by captious questions and paradoxical halakot (Ber. 33b). With all his critical ability, however, he was unable to free himself from certain views on demonology which he shared with his colleagues (Ḥul. 105; comp. Bacher, *l.c.* p. 101, note). Rabbah was highly esteemed by scholars, but was hated by the people of Pumbedita because of his severe and frequent denunciation of their fraudulent proclivities (Shab. 153a; Rashi *ad loc.*).

Rabbah and his family lived in great poverty, and seem to have suffered various calamities; even his death was a wretched one. The charge was brought against him that during the kallah months his twelve thousand auditors took advantage of his lectures to escape their poll-tax. Bailiffs were sent to seize him; but, being warned, he fled, and wandered about in the vicinity of Pumbedita. His body, which had been concealed by the birds (B. M. 86a), was found in a thicket where he had hidden from his pursuers. Many legends exist concerning his death (*ib.*).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 332–334, Warsaw, 1882; Weiss, *Dor*, iii. 190–191; Halevy, *Dorot ha-Rishonim*, ii. 218a–220a; Grätz, *Gesch.* iv. 322–327; Bacher, *Ag. Bab. Amor.* pp. 97–101.

W. B. J. Z. L.

RABBAH OF PARZIKI: Babylonian amora of the sixth generation; contemporary of R. Ashi, with whom he often had discussions (Soṭah 26b; Pes. 76b; B. Ḳ. 36a). His learned son Huna also was a pupil of R. Ashi.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 338.

W. B. J. Z. L.

RABBAH B. SAMUEL (called also **Abba b. Samuel**): Babylonian amora of the second half of the third century; son of Mar Samuel of Nehardea. He was an associate of R. Ḥiyya bar Abba, to whom he addressed a question (Zeb. 105a, where he is called Abba), of R. Ḥisda (B. Ḳ. 98b), and of R. Sheshet (ʻEr. 11b, 39b; Sheb. 45b). To the two last named he communicated a number of baraitot previously unknown to them. Rabbah b. Samuel was evidently well versed in these traditions, since he appears in Ḥag. 17b and R. H. 20a as expounding them. In Ber. 29a he raises an objection to a tradition of his father as cited by R. Naḥman, and in Ber. 40a he transmits others of R. Ḥiyya. A number of his own apothegms, both halakic (Shab. 12b; Yer. Sanh. 21c) and haggadic (Yeb. 63b; B. B. 15b; Meg. 14a, b), have been preserved.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 336, Warsaw, 1882; Bacher, *Ag. Pal. Amor.* iii. 532–533.

W. B. J. Z. L.

RABBAH B. SHELA: Babylonian amora of the fourth generation; contemporary of Raba, and a judge (Ket. 104b), probably at Pumbedita. His strict honesty is shown by a judicial maxim of his which states that a judge may not borrow anything from those who are under his jurisdiction, unless he is in a position to lend something in return, since otherwise he may be bribed by the kindness which has been done to him in the making of the loan in question (Ket. 105b). Rabbah was probably a pupil of R. Ḥisda, to whom he once addressed a halakic question (Shab. 81a, b); he also quotes some of Ḥisda's halakic and haggadic passages (Shab. 7a, 33a). He likewise transmitted maxims in the name of R. Naḥman (B. B. 155b) and of R. Matna (Ḥag. 23a). Several of his interpretations of Biblical passages have been preserved, some being his independent opinions (Yoma 54a, b; Men. 87a; Ned. 41a), while others were derived from his predecessors (Taʻan. 2a; Soṭah 35b; B. B. 123b).

According to a legend, Rabbah had a conversation with Elijah in which he asked what was the occupation of God, receiving the answer that He was promulgating halakic maxims in the name of the sages, although there were no citations from R. Meïr, because he had studied under Aḥer (Elisha b. Abuyah). Rabbah replied: "Why is this? R. Meïr has studied only the Torah under Aḥer, and has disregarded his other teachings, like one who finds a pomegranate and eats the fruit, but throws away the rind." Thereupon Elijah said: "Because of thine argument God has just quoted an aphorism by R. Meïr" (Ḥag. 15b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 336–337, Warsaw, 1882; Bacher, *Ag. Bab. Amor.* ii. 140–141.

W. B. J. Z. L.

RABBAH TUSFA'AH (TOSEFA'AH): Babylonian amora of the seventh generation. He was a pupil of Rabina I. (Suk. 32a; comp. Halevy, "Dorot ha-Rishonim," iii. 96) and a contemporary of Rabina II., with whom, sometimes, he is mentioned in the Talmud (Shab. 95a; M. Ḳ. 4a). A few independent decisions of Rabbah have been preserved (Ber. 50a; Yeb. 80b). One of them (Yeb. 80b) assumes that the pregnancy of a woman may extend from nine to twelve months. The chief work of Rabbah was to complete, by additions and amplifications, the compilation of the Talmud begun by R. Ashi. These additions consisted for the most part of short, explanatory remarks, indispensable for an understanding of Talmudic themes or for deciding between the conflicting opinions of older authorities (Halevy, *l.c.* p. 20). From these additions and amplifications (tosafot) to the Talmud he is said to have derived his name of Tosefa'ah (= "the completer"; Halevy, *l.c.* iii. 19; Brüll's "Jahrb." ii. 19). It is more probable, however, that he was so named after his birthplace—Tusfah = Thospia (Brüll, *l.c.*). Rabbah Tosefa'ah is seldom mentioned by name in the Talmud—only in nine places. However, all sayings in the Babylonian Talmud introduced by "Yesh omerim" (some say) are ascribed to him (Heilprin, "Seder ha-Dorot," iii. 337; Brüll, *l.c.* ii. 13). Rabbah Tosefa'ah succeeded Mar b. R. Ashi (Tabyomi) as head of the Academy of Sura, which position he held for six years. He died in 494 (Sherira, in Neubauer, "M. J. C." i. 34; Abraham ibn Daud, "Sefer ha-Ḳabbalah," *ib.* i. 59).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 337; Weiss, *Dor*, iii. 314–315; Brüll, *Jahrb.* ii. 12–13, Frankfort-on-the-Main, 1876; Grätz, *Gesch.* iv. 374; Halevy, *Dorot ha-Rishonim*, iii. 95–98.

W. B. J. Z. L.

RABBAH B. UFRAN: Babylonian amora of the third century. He transmitted a haggadic aphorism of R. Eleazar b. Pedat (Meg. 15b); and an independent haggadic interpretation of Jer. xlix. 38 by him has also been preserved (Meg. 10b). Nothing further is known concerning him.

W. B. J. Z. L.

RABBAN (lit. "our teacher," "our master"): Title given only to patriarchs, the presidents of the Sanhedrin. The first person to be called by this title was the patriarch Gamaliel I., ha-Zaḳen. The title was handed down from him to all succeeding patriarchs. According to Frankel ("Hodegetica in Mischnam," p. 58), Gamaliel I. received this title because he presided over the Sanhedrin alone without an ab bet din beside him, thus becoming the sole master. This derivation, however, is disproved by the fact that Gamaliel's father, Simon b. Hillel, was not called by that title, although he was the sole president of the Sanhedrin and had no ab bet din beside him. Another, still more improbable, explanation of the title is given by Brüll ("Einleitung in die Mischnah," i. 51). It is more likely that there was no special reason for the title, beyond the fact that the people loved and honored R. Gamaliel, and endeavored in this way to express their feeling (Weiss, "Dor," i. 179).

E. C. J. Z. L.

RABBAN, JOSEPH. See Cochin.

RABBENU HA-ḲADOSH. See Judah I.

RABBI (רבי = "my master").—**The Title:** Hebrew term used as a title for those who are distinguished for learning, who are the authoritative teachers of the Law, and who are the appointed spiritual heads of the community. It is derived from the noun רב, which in Biblical Hebrew means "great" or "distinguished," and in post-Biblical Hebrew, "master" in opposition to "slave" (Suk. ii. 9; Giṭ. iv. 4) or "pupil" (Ab. i. 3). In the Palestinian schools the sages were addressed as "Rabbi" (my master). This term of respectful address gradually came to be used as a title, the pronominal suffix "i" (my) losing its significance with the frequent use of the term. Nathan ben Jehiel, in the "'Aruk" (*s.v.* אביי), quotes the following passage from the letter addressed by Sherira Gaon to Jacob ben Nissim with regard to the origin and signification of the various titles derived from רב: "The title 'Rab' is Babylonian, and that of 'Rabbi' is Palestinian. This is evident from the fact that some of the tannaim and amoraim are called simply by their names without any title, *e.g.*, Simon the Just, Antigonus of Soko, Jose ben Johanan; some bear the title 'Rabbi,' *e.g.*, Rabbi Akiba, Rabbi Jose, etc.; others have the title 'Mar,' *e.g.*, Mar 'Uḳba, Mar Yanuḳa, etc.; others again bear the title 'Rab,' *e.g.*, Rab Huna, Rab Judah, etc.; while still others have the title 'Rabban,' *e.g.*, Rabban Gamaliel and Rabban Johanan ben Zakkai. The title 'Rabbi' is borne by the sages of Palestine, who were ordained there by the Sanhedrin in accordance with the custom handed down by the elders, and were denominated 'Rabbi,' and received authority to judge penal cases; while 'Rab' is the title of the Babylonian sages, who received their ordination in their colleges. The more ancient generations, however, which were far superior, had no such titles as 'Rabban,' 'Rabbi,' or 'Rab,' for either the Babylonian or Palestinian sages. This is evident from the fact that Hillel I., who came from Babylon, had not the title 'Rabban' prefixed to his name. Of the Prophets, also, who were very eminent, it is simply said, 'Haggai the prophet,' etc., 'Ezra did not come up from Babylon,' etc., the title 'Rabban' not being used. Indeed, this title is not met with earlier than the time of the patriarchate. It was first used of Rabban Gamaliel the elder, Rabban Simeon his son, and Rabban Johanan ben Zakkai, all of whom were patriarchs or presidents of the Sanhedrin. The title 'Rabbi,' too, came into vogue among those who received the laying on of hands at this period, as, for instance, Rabbi Zadok, Rabbi Eliezer ben Jacob, and others, and dates from the time of the disciples of Rabban Johanan ben Zakkai downward. Now the order of these titles is as follows: 'Rabbi' is greater than 'Rab'; 'Rabban,' again, is greater than 'Rabbi'; while the simple name is greater than 'Rabban.' Besides the presidents of the Sanhedrin no one is called 'Rabban.'"

"Rabban," "Rabbi," and "Rab."

"Rabbi" in the Gospels.

Sherira's statement shows clearly that at the time of Jesus there were no titles; and Grätz ("Gesch." iv. 431), therefore, regards as anachronisms the title "Rabbi" as given in the gospels to John the Baptist and Jesus, Jesus' disapprobation of the ambition of the Jewish doctors who love to be called by this title, and his admonition to his disciples not to suffer themselves to be so styled (Matt. xxiii. 7, 8).

A different account of the origin and the signification of the titles is given in the Tosefta to 'Eduyot (end): "He who has disciples and whose disciples again have disciples is called 'Rabbi'; when his disciples are forgotten [*i.e.*, if he is so old that even his immediate disciples belong to the past age] he is called 'Rabban'; and when the disciples of his disciples are also forgotten he is called simply by his own name."

In modern times the term "Rabbi" (in Judæo-German, "Rab") is used as a word of courtesy simulating the English "Mister."

Bibliography: Lightfoot and Wetstein on *Matt.* xxiii. 7; Buxtorf, *De Abbreviaturis Hebraicis*, pp. 127-177; Carpzov, *Apparatus Historico-Criticus Antiquitatum et Codicis Sacri et Gentis Hebrææ*, p. 139; Winer, *B. R.* ii. 296; Pressel, in Herzog, *Real-Encyc.* 1st ed., xii. 471; Grätz, *Gesch.* iv. 431; Ewald, *Gesch.* v. 25, 305; Schürer, *Gesch.* ii. 315.

S. I. Br.

——**In Ancient Times:** The rabbi in the Talmudic period was unlike the modern official minister, who is elected by the congregation and who is paid a stipulated salary. The function of the rabbi of the Talmud was to teach the members of the community the Scriptures and the oral and traditional laws. There were three positions open to him: (1) the presidency of the community with the title "Nasi," (2) the head of the judiciary ("ab bet din"), and (3) the ordinary master of civil and ritual laws and exemplar in charitable work and moral conduct. For the first position the rabbi was elected by the leaders of the community; for the second, by the members of the judiciary; while the third position was a matter of duty imposed upon the rabbi by the very Law he was teaching. All these were honorary positions, without emolument, save the bare living expenses of the rabbi when he gave up his occupation for the public welfare (Shab. 114a). The rabbi as a justice could claim only compensation for loss of time (see Fee). Rabban Gamaliel III. said the study of the Law without employment brings transgression (Ab. ii. 2).

Vocations of Rabbis.

The Rabbis invariably had their private occupations. The elder Hillel earned a "ṭarpe'iḳ" (*τροπαικός* = a half-denarius) a day as a wood-chopper, spending one-half of his earnings to gain entrance to a bet ha-midrash; Shammai was a builder (Shab. 31a); R. Joshua, who was elected nasi, a blacksmith (Ber. 28a); R. Jose, father of R. Ishmael, a tanner (Shab. 49b); Abba Hoshaiah of Ṭurya, a laundryman (Yer. B. Ḳ. x. 10); R. Ḥanina and R. Oshaya, shoemakers (Pes. 113b); Ḳarna, a wine-taster; R. Huna, a water-carrier (Ket. 105a); Abba b. Zemina, a tailor (Yer. Sanh. iii. 6); and

CHOOL OF

Ḥisda and R. Pappa were brewers of mead (Pes. 113a). Other rabbis whose names indicate their callings are: Isaac Nappaḥa = "the smith"; R. Johanan ha-Sandalar = "the sandal-maker"; and R. Abin Naggara = "the carpenter." Rabbis were also found as merchants, but principally as agriculturists (see Artisans).

The Rabbis were indirectly assisted by the preference given to them in their trades and business enterprises. Thus when R. Dimi of Nehardea imported a vessel-load of dried figs, the president of the community ("resh galuta") gave orders to "hold the market" for R. Dimi (*i.e.*, to allow him to dispose of his goods first; B. B. 22a). The rabbi had also the privilege of exemption from taxes, following the instruction of Artaxerxes, "It shall not be lawful to impose toll, tribute, or custom upon them" (Ezra vii. 24). Scholars were exempt from providing substitutes as laborers on public works; but they were required to lend their services in digging street wells (B. B. 8a).

The rabbi worked at his trade one-third of the day and studied during the remainder. Some, especially farmers, worked in summer and studied in winter (Eccl. R. vii.). R. Judah b. 'Ilai complained that times had changed; that the rabbis of former generations spent most of their time in study and less time in labor, yet succeeded in both, while those of later generations made study subservient to labor and failed in both (Ber. 35b).

The Rabbi's Wife.

Outside her household duties the wife of the rabbi was not connected with the business nor even with the charitable concerns of her husband. Like all Oriental wives, she did not mix in society beyond her own family circle. All marketing was done by the husband. Regarding the question of matrimony, R. Johanan thought one could not study the Law with "a millstone round his neck." The consensus of opinion was that the home student should not be fettered by matrimony, but that the traveling student might be married before he started for the yeshibah in a foreign country, the family in this case being provided for beforehand, and there being no fear of his being disturbed while studying (Ḳid. 29b; Rashi *ad loc.*). Raba said to his pupils: "I pray ye, do not come to see me in the days of Nisan [harvest-time] nor in the days of Tishri [viticulture-time], that ye may provide for your maintenance for the whole year" (Ber. 35b).

Converted Brigand as Rabbi.

The title "Rabbi" was obtained through merit of learning. Any one might become qualified as a rabbi, irrespective of his antecedents. The celebrated Resh Laḳish was a gladiator before he became a rabbi. The circumstances under which he was induced to give up his former life are related as follows: "R. Johanan, seeing Resh Laḳish diving in the Jordan after him, remarked, 'Thy strength should be preserved for the Law.' Resh Laḳish rejoined, 'And thy beauty for women.' Said Johanan, 'If thou wouldst be converted I will give thee my sister, who is more beautiful than I.' Resh Laḳish consented; and Johanan taught him the Scriptures and the oral law and made of him a great rabbi. One day the scholars at the bet ha-midrash discussed the question, 'The sword, knife, dagger, and spear, in what state of finish are they liable to contamination?' Johanan referred the question to Resh Laḳish as a competent judge. Resh Laḳish took offense and ironically asked, 'How didst thou benefit me? They called me "Rabbi" [chief of the gladiators] then; and they call me "Rabbi" now.' Said Johanan, 'I did benefit thee by bringing thee under the wings of the Shekinah'" (B. M. 84a; see Bacher, "Ag. Pal. Amor." i. 344).

R. Judah ha-Nasi ordained the son of R. Eleazar as rabbi for the purpose of inspiring him with ambition to mend his ways and study the Law. The same Judah converted the licentious grandson of R. Ṭarfon and induced him to become a rabbi by promising him his daughter in marriage (*ib.*).

The personal appearance of the rabbi should command respect. R. Johanan said, "The rabbi should appear as clean and pure as an angel." He quoted, "They shall seek the law at his mouth, for he is the angel of the Lord Sebaoth" (Mal. ii. 6, Hebr.; Mak. 17a). The Rabbis generally dressed in long, flowing white robes, and sometimes wore gold-trimmed official cloaks (Giṭ. 73a).

Honor Paid to the Rabbis.

The honor paid to the Rabbis exceeded even that due to parents. The "elder in knowledge" was revered even more than the "elder in years" (Ḳid. 32b). "When the nasi enters the assembly the people rise, standing till he bids them sit down; when the ab bet din enters, they form a row on each side of him, standing till he takes his seat; when a ḥakam enters, each one rises as the wise man passes him" (Hor. 13b; comp. Ḳid. 33b).

The rabbi or ḥakam lectured before the Talmud students at the bet ha-midrash or yeshibah. He seldom spoke in public except on the days of Kallah, *i.e.*, during the months of Elul and Adar (Ber. 8b), and on the Sabbaths immediately preceding the holy days, when he informed the people of the laws and customs governing the approaching festivals. The rabbi who was a haggadist or maggid preached before a multitude of men, women, and children (Ḥag. 3a). A short sermon was delivered by him every Sabbath after the reading of the Pentateuchal portion (Soṭah 41a; Beẓah 38b). With regard to preaching on fast-days, funerals, and special occasions see Kallah; Maggid; Yeshibah.

Bibliography: Schürer, *Hist. of the Jewish People*, p. 317, Edinburgh, 1890; *Monatsschrift*, 1862, p. 66; 1864, p. 393.

J. J. D. E.

Influence of Moses Mendelssohn.

——**In Modern Times:** In the last quarter of the eighteenth and the first half of the nineteenth century a great change took place in regard to the position and requirements of the rabbi and to the services expected of him, a change which finally amounted to a complete revolution of former ideas. This change originated in Germany, which country from that time became the center for the development of Reform Judaism and for the scientific treatment of Jewish history and Jewish religion. The impulse to this movement was given by Moses Mendelssohn. Through his translation of the Bible into pure German, Mendelssohn taught his people to speak the language of Germany, to read her classical authors, and to feel that they were integral parts of the nation in whose midst they lived; that the country of their birth was their fatherland. In this way he breathed new life into the sluggish masses and educated the German Jews to take an active part in the national literary and social life.

Meanwhile some rabbis of even large congregations remained out of touch with the educated Jews. They came into contact with their constituents chiefly in the decision of ritual and ceremonial questions, and in the performance of certain legal acts, especially in connection with the laws of marriage and inheritance. Their literary activity was confined to casuistry, their opinions being rendered only in Hebrew. Some led lives so retired from the world that their influence upon the members of their congregations was scarcely perceptible. Many of them, though very learned in Talmudical lore, had not even the most elementary knowledge of the things essential to a common education. They could hardly make themselves understood in the language of their country. Some, again, addressed their congregations only twice every year, and then on subjects uninteresting to the great majority of their hearers.

By the abolition of the specific Jewish jurisdiction, the rabbis' acquaintance with the civil law of the Jewish code, to which in former times the greatest attention had been paid, became unnecessary for most practical purposes, and the imperative necessity for a general education became obvious.

After the foundation for a scientific treatment of Jewish history and religion had been laid by Leopold Zunz and his colaborers, a number of enthusiastic young rabbis, struggling against the most violent opposition, strove to bring about a reconciliation of rabbinism with the modern scientific spirit. Foremost among these was Abraham Geiger, who devoted his whole life to the battle for religious enlightenment and to the work of placing Judaism in its proper light before the world. He and his associates succeeded in arousing the German Jews to the consciousness of their duties. By fearlessly uncovering existing evils they cast light upon the proper sphere of rabbinical activity and showed how the moral and religious influence of the rabbinical office could be enhanced.

It was one of the results of their labors that some congregations awoke to the fact that rabbis ought to be more than merely Jewish scholars, that they should be equipped with a thorough secular education. This tendency was furthered by the circumstance that first in Austria (under Joseph II.), next in France, and thereafter in many other European (especially German) states, the government began to demand evidence of a certain degree of general education from rabbinical aspirants.

Rabbinical Schools.

The yeshibot, and uncontrolled instruction by individual rabbis, were found to be increasingly unsatisfactory. The necessity of preaching in the vernacular and of explaining and defending the Jewish religion in a scientific manner involved systematic education and training. Abraham Geiger recommended and enthusiastically worked for the establishment of a faculty of Jewish theology at one of the German universities, parallel to those existing for Christian theology. This would have been the ideal solution of the question of the education of Jewish rabbis; but its application was prevented by the inveterate prejudice of the ruling authorities.

The next best thing was the foundation of seminaries and special institutions of learning for Jewish theology. These sprang up in rapid succession. The oldest were that in Metz, founded in 1824 and transferred to Paris in 1859, and that in Padua, Italy, founded in 1827, where Samuel David Luzzatto was the ruling spirit. Then followed the Jewish Theological Seminary at Breslau in 1854; the Lehranstalt für die Wissenschaft des Judenthums in 1872 and the Rabbiner Seminar in 1873, at Berlin; the Hebrew Union College in Cincinnati, founded by Isaac M. Wise in 1874; the Landesrabbinerschule at Budapest in 1877; the Jewish Theological Seminary of America, New York, in 1886 (reorganized in 1901); and the Israelitisch-Theologische Lehrenstalt, Vienna, in 1893.

While these institutions have equipped many rabbis with a thorough knowledge of Jewish religion and literature, based upon general education previously acquired at colleges and universities, they have by no means abandoned the principle that there is in Judaism no distinction between the clergy and the laity except that given by superior learning and character.

Frankel thus expresses this principle: "In Judaism there is no power endowed with the right to bind and to loose; there are no clergymen who by higher inspiration stand above the laymen; but only teachers, who expound the Law and give information thereof" ("Jahresbericht des Breslauer Seminars," 1860, p. xviii.). Geiger observes: "The practical theologian [rabbi, minister, or priest] holds among the Jews the position of moral influence appropriate to him. Neither as priest, by his ordination, nor as officer, by the material power of the state, is he entitled to interfere in the direction of religious affairs; but only through his knowledge, through the call he receives from the congregation, and through being imbued with the spirit, is he so entitled and is he furthermore the custodian of the eternal contents, of the transient history, and of the further development, of Judaism; as such he is entitled to a more authoritative voice than others. As little as he is a master, so little he is a mere servant" (Geiger, "Nachgelassene Schriften," ii.27).

In the Jewish religion the rabbi is no priest, no apostle; he has no hierarchical power. He is a teacher, one who unfolds and explains religion, teaches the young in the school and the old from the pulpit, and both by his writings.

Bibliography: Geiger, *Wiss. Zeit. Jüd. Theol.* ii. 18 *et seq.*; idem, *Jüd. Zeit.* 1862, pp. 165 *et seq.*; idem, *Nachgelassene Schriften*, ii. 27-31; Güdemann, in *Monatsschrift*, 1864, pp. 69 *et seq.*, 97 *et seq.*, 384 *et seq.*, 421 *et seq.*; idem, *Gesch.* i. 23, 246; iii. 31 *et seq.*; Hamburger, *R. B. T.* Supplement iv., pp. 82–88; Holdheim, *Gottesdienstliche Vorträge*, pp. xiv. *et seq.*, Frankfort-on-the-Main, 1839; Landau, in Frankel's *Zeitschrift für die Religiösen Interessen des Judenthums*, 1845, pp. 139 *et seq.*, 182 *et seq.*, 214 *et seq.*; Löw, *Nachgelassene Schriften*, iv. 166-210, v. 75 *et seq.*; Zunz, *G.V.* i., ch. xxiv.; idem, *Z. G.* pp. 185 *et seq.*

K. M. Lan.

The Old and the Modern Rabbi.

The chief distinction between the old and the modern rabbi consists in the functions they severally discharge. The former, if living in Eastern countries under medieval conditions, was expected principally to decide questions of law, ritualistic or judicial, for people who adhere scrupulously to the rabbinical code. He supervised the religious institutions of the community, such as the Miḳweh and the Sheḥitah, and, as head of the council of rabbis of the town, formed a bet din for the giving of a geṭ or a ḥaliẓah; some of the other rabbinical functions, such as preaching, were regarded of secondary importance. It was his example rather than his precept that led the community in the fear of God and in a life of purity and sanctity.

The modern rabbi, on the other hand, though trained to some extent in the halakic literature, is as a rule no longer expected, except in extraordinary cases and in matters concerning marriage or divorce, to decide ritualistic questions; but greater stress is laid upon his work as preacher and expounder of the tenets of Judaism, as supervisor and promoter of the educational and spiritual life of the congregation. In matters concerning ancient traditions and beliefs and the views and aims of modern culture he is looked to to reconcile the present with the past. As the spiritual head of the congregation he is on all public occasions regarded as its representative, and accordingly he is treated as the equal of the dignitaries of other ecclesiastical bodies. In countries in which state supervisors guard or support the interests of religion, the function of the rabbi or chief rabbi is defined and prescribed by the government, and accordingly the necessary equipment and fitness are demanded of him (see Jost, "Neuere Gesch. der Israeliten," i. 98, 131, 214, 260, 365, 372–377; ii. 100, 169).

As a matter of course, the example of the minister in the Church, especially in Protestant countries, exerted a great influence upon the function and position of the rabbi in the Synagogue; even upon his outward appearance, since the vestments of the Christian clergy, or their abandonment, have sometimes been copied by the modern rabbi, much to the chagrin of the followers of the tradition which prohibited the imitation of non-Jewish rites as "ḥuḳḳat ha-goy" (see "Die Amtstracht der Rabbinen" in L. Löw's "Gesammelte Werke," iv. 216–234).

Another function of the modern rabbi which follows the pastoral practise of the Christian minister is the offering of consolation and sympathy to persons or families in bereavement and distress, in forms perhaps more cheering and elevating than those formerly in use. Here, as well as in his pulpit and educational work, the modern rabbi has the opportunity of bringing the blessings of religion home to every individual in need of spiritual uplifting. He claims to have infused a new spirit and ardor into the divine service and other religious rites by his active participation therein; and in the communal work of charity and philanthropy he takes a conspicuous share. Modern life with its greater complexity and deeper problems has produced the new type of rabbi, possibly less ascetic and not so well versed in Hebrew lore, but more broad-minded, and more efficient in the direction of manifold activities in a larger field of usefulness.

K.

RABBI. See Games and Sports.

RABBI MOR. See Landesrabbiner.

RABBINER, MORDECAI BEN ABRAHAM: Russian rabbi; born at Sloboda, a suburb of Bauske, Courland, 1758; died at Bauske 1830; a descendant on his mother's side of Mordecai Jaffe, author of the "Lebushim." He was rabbi at Bauske from 1800 to 1830, and wrote: "Gedullat Mordekai," responsa, and "Parashat Mordekai," sermons, published by his grandson Rabbi Bär Rabbiner together with his own responsa and those of his father, **Benjamin Salkind Rabbiner** (b. at Bauske 1852), for many years president of the yeshibah at Dünaburg (Dvinsk) and since 1891 a rabbi in New York, U. S. A. **Ẓemaḥ Rabbiner** (b. at Bauske 1862), a brother of Benjamin Salkind, studied at Dorpat and Berlin, from which latter place he graduated with the degree of doctor of philosophy. He published "Beiträge zur Hebräischen Synonymik im Talmud und Midrashim," Berlin, 1899.

H. R.

RABBINER SEMINAR FÜR DAS ORTHODOXE JUDENTHUM: This institution was founded at Berlin by Dr. Israel Hildesheimer for the training of Orthodox rabbis. In accepting the call as rabbi of the Berlin Orthodox party in 1869 he stipulated that he be allowed to continue his activities as rabbinical teacher just as he had done at his former rabbinical office in Eisenstadt, Hungary. After delivering lectures which attracted a great many pupils, he addressed ten prominent persons in different parts of Germany in 1872, and explained to them the necessity of organizing an Orthodox rabbinical seminary at Berlin. These men at once took up the subject, and a central committee was formed, which included Oberrath J. Altmann of Carlsruhe, Rabbi Dr. Auerbach of Halberstadt, Chief Rabbi Dr. Solomon Cohn of Schwerin, A. H. Heymann (a banker) of Berlin, Gustav Hirsch of Berlin, Sally Lewisohn of Hamburg, and Emanuel Schwarzschild of Frankfort-on-the-Main. The seminary was dedicated on Oct. 22, 1873. At the opening of the institution the faculty included the rector, Dr. Israel Hildesheimer, and two lecturers, Dr. David Hoffmann (for the Talmud, ritual codices, and Pentateuch exegesis) and Dr. A. Berliner (for post-Talmudic history, history of literature, and auxiliary sciences). In 1874 Dr. Jacob Barth, subsequently son-in-law of Hildesheimer, was added to the faculty as lecturer in Hebrew, exegesis of the Bible with the exception of the Pentateuch, and religious philosophy. Dr. Hirsch Hildesheimer, son of the founder and a graduate of the seminary, was appointed in 1882 lecturer in Jewish history and the geography of Palestine. When Dr. Solomon Cohn removed to Berlin from Schwerin in 1876 he took charge of the courses in theoretic and practical homiletics, continuing them until he went to Breslau in 1894. By this time the attendance had greatly increased, and owing to the large number of pupils at the institution it became necessary to employ a new teacher; accordingly in 1895 Dr. J. Wohlgemuth, a former pupil, was appointed. After the death of the founder, Dr. Hildesheimer, June 12, 1899, Dr. D. Hoffmann, the lecturer, was elected rector of the institution.

The seminary is divided into an upper and a lower division. Pupils in the lower division follow a two years' course, being promoted to the upper division on passing an examination; but pupils who have qualified in the principal branches are immediately admitted to the upper division. The course in this division is one of four years. The conditions for admission to the seminary include, besides a blameless religious life, the following: (1) the candidate must prove by examination that he is able to understand a moderately difficult Talmudic text, Rashi, and the Tosafot; (2) as regards the secular sciences he must either have a certificate of graduation from a classical gymnasium or be able to show that he is fitted for the graduating class of such a gymnasium. At the end of the course, pupils who leave the institution as qualified rabbis must pass special examinations showing that aside from their attainments in the various branches of Jewish science they are sufficiently familiar with the ritual codices to decide correctly ritual and religio-legal questions.

In the thirty-two years of its existence the seminary has graduated about two hundred pupils, most of whom have become rabbis, although many have accepted positions as teachers in higher institutions of learning, or as librarians in large libraries. Among them are Dr. Eduard Baneth, lecturer at the Lehranstalt für die Wissenschaft des Judentums at Berlin; Dr. Alexander Marx and Dr. Israel Friedländer, professors at the Jewish Theological Seminary of America at New York; Dr. Hartwig Hirschfeld, reader at the Jews' College, London; Dr. David Herzog, lecturer at the University of Prague; and Dr. Jacob Horowitz, lecturer at the University of Berlin.

The seminary is supported partly by the yearly contributions of the members of an association established for its support, partly by voluntary contributions and by the interest derived from the fund. The library is a very large and valuable one, and is open to any one studying Jewish literature.

BIBLIOGRAPHY: *Annual Report of the Seminary for 1873-1874*; *Das Rabbiner-Seminar zu Berlin: Bericht über die Ersten Fünf und Zwanzig Jahre Seines Bestehens*, Berlin, 1899.

S. J. Z. L.

RABBINOWICZ, ISRAËL MICHEL: Russo-French author and translator; born at Horodetz, near Kobrin, government of Grodno, June 6, 1818; died in London May 27, 1893. His father, R. Asher Ẓebi, like his grandfather R. Israel, was rabbi of Horodetz; and Rabbinowicz received the usual rabbinical education. In 1828 the elder Rabbinowicz became rabbi of the neighboring city of Antopol; and there the son grew up and became noted as a clever Talmudist. He pursued his rabbinical studies in Grodno and Brest, and afterward studied Greek and Latin at Breslau, subsequently entering the university of that city, where he studied philology and medicine. In 1854 he went to Paris to finish his medical studies, and for several years acted as "interne des hôpitaux" in that city. He received his degree of M.D. in 1865, but never took up the practise of medicine seriously, being too much absorbed in theoretical studies and in the preparation of his works.

Rabbinowicz's fame rests on his translations of parts of the Talmud. His "Législation Civile du Talmud," a translation of entire tractates and parts of tractates of the Babylonian Talmud, with introductions, critical commentaries, etc., comprises five large volumes (Paris, 1873–80). His "Législation Criminelle du Talmud" (*ib.* 1876), critical translations of the tractates Sanhedrin, Makkot, and part of 'Eduyot, was published by the French government. He wrote also "La Médecine du Talmud" and "Principe Talmudique de Schehitah et de Terepha au Point de Vue Médicinal" (*ib.* 1877; German edition Frankfort-on-the-Main, 1886). His introduction to the Talmud was translated into German by Sigmund Mayer ("Einleitung in die Gesetzgebung des Talmuds," Treves, 1881); his "Mebo ha-Talmud" appeared after his death (Wilna, 1894).

Rabbinowicz was besides the author of Hebrew, Polish, French, and Latin grammars. Of his other works and essays, the most noteworthy are: "Traité des Poisons de Maimonide," Paris, 1865; "Le Rôle de Jésus et des Apôtres," *ib.* 1866; "La Religion Nationale des Anciens Hébreux," *ib.* 1873; "Essai sur le Judaïsme," *ib.* 1877; and "Histoire Sainte: Ancien Testament."

BIBLIOGRAPHY: *Oẓar ha-Sifrut*, iii. 117–123; Bischoff, *Kritische Gesch. der Talmud-Uebersetzungen*, p. 64, Frankfort-on-the-Main, 1899; *Ha-Asif*, 1894; *Aḥiasaf*, 1894.

H. R. P. WI.

RABBINOVICZ, RAPHAEL NATHAN: Talmudical scholar and antiquarian; born at Novo-Zhagory, government of Kovno, Russia, in 1835; died at Kiev Nov. 28, 1888. At the age of twenty-eight he left Russia, and, having spent some time in Lemberg, Presburg, and Eisenstadt, went to Munich, where he finally settled. There he found buried in the royal library the famous "Codex Hebraicus." This manuscript of the Babylonian Talmud was written in 1342 and had the good fortune to escape the hands of the censors. One hundred and fifty years before Rabbinovicz first saw this manuscript its significance had already been pointed out by R. Nathan Weil, the author of the "Ḳorban Netan'el," but nobody had yet ventured to undertake the immense task of editing it. Rabbinovicz determined to make a critical examination of it. His task was greatly facilitated by the munificence of Abraham Merzbacher, a wealthy antiquarian of Munich, who appropriated a large sum of money for the maintenance of Rabbinovicz while engaged in

Raphael Rabbinovicz.

his work of research, and who put his magnificent library at his disposal.

Rabbinovicz spent six years in study and travel. During this period he visited many libraries in France, Italy, England, and Russia. Everywhere he gathered material for his magnum opus, the "Diḳduḳe Soferim." In 1868 the first volume, comprising Berakot and Zera'im, was published. It was followed in quick succession by others; fifteen volumes were published by 1888; the sixteenth volume was being prepared for publication when death closed his career.

The "Diḳduḳe Soferim, Variæ Lectiones in Mischnam et in Talmud Babylonicum," a work that is indispensable to the student of the Talmud and its antiquities, gave to Rabbinovicz a world-wide reputation. Scholars in every part of Europe, Jewish and non-Jewish, turned to him whenever a disputed point in Talmud needed to be elucidated. Among other works written or edited by Rabbinovicz are the following: "Ḳonṭres 'Iḳḳere ha-'Abodah," a collection of rules and regulations for the offering of sacrifices at the Temple (Presburg, 1863); "Ga'on Ya'aḳob," a treatise on 'Erubin by Rabbi Jacob of Vienna; "Moreh ha-Moreh," a reply to the attacks of Zomber in his "Moreh Derek" (Munich, 1871); "Yiḥuse Tana'im we-Amoraim," a genealogy of the great Talmudical rabbis, based on an old Oxford manuscript (edited, with notes; Lyck, 1874); "He'erot we-Tiḳḳunim," annotations to the "'Ir ha-Ẓedeḳ" of J. M. Zunz (*ib.* 1875); "Ma'amar al-Hadefasat ha-Talmud," a critical review of the different editions of the Babylonian Talmud since 1484 (Munich, 1877); "Ohel Abraham," a catalogue of Merzbacher's library (*ib.* 1888).

BIBLIOGRAPHY: *Münchener Allgemeine Zeitung*, Nov., 1888; *Ha-Meliẓ*, Nov., 1888; Zeitlin, *Bibl. Post-Mendels.* p. 281.

H. R. J. Go.

RABBINOWITZ, SAUL PHINEHAS (שפ"ר): Russian Neo-Hebrew publicist and historian; born in Taurogen, government of Kovno, April 8, 1845. At the age of five he was taken to Wilna, where his father, Samuel Mordecai Rashkes, became rabbi of the old suburb of Shnipishock. Saul received his Hebrew and Talmudic education from his father and his maternal grandfather, Simon Zarḥi, rabbi of Taurogen. At the age of fourteen he entered the yeshibah of R. Jacob Barit; at eighteen he was ordained rabbi. A Protestant minister of Poniemuni, near Kovno, taught him the rudiments of German, to which Rabbinowitz added a knowledge of several other languages. In 1871 he began to contribute to "Ha-Maggid"; in 1874 he settled in Warsaw, where he still (1905) resides. From 1877 to 1882 he was one of the chief collaborators of "Ha-Ẓefirah" (to which he contributed a biography of CRÉMIEUX), and he was afterward employed in a literary and secretarial capacity by the CHOVEVEI ZION. From 1886 to 1887 he edited volumes 1 to 3 of the year-book "Keneset Yisrael" (Warsaw), and he edited also the succeeding two volumes of that annual published by Isidor Hurwitz. In 1888 he began the work on which his reputation rests: the translation of Grätz's "Geschichte der Juden" into Hebrew.

The first volume of the Hebrew translation (Warsaw, 1890), which bears the title "Dibre ha-Yamim li-Bene Yisrael," has a short Hebrew preface by Grätz himself, who was much pleased with this translation of his life-work. The volume contains nearly the entire first volume of the "Volksthümliche Geschichte der Juden," with amplifications from the larger work, but does not cover the whole period to the destruction of the Second Temple, as does the original work. The translator explains that the events leading up to the final downfall of Judea are of too great importance to be treated briefly at the end of a volume. The third volume (*ib.* 1893) contains volume five of the original, and concludes with a collection of important notes by A. Harkavy. The next four volumes (4–7) contain volumes six to nine of the original; but in volume eight, after following the original (vol. 10), the translator divides the eleventh or last chapter into two and inserts an original chapter, by himself, on the history of the Jews in Poland, Lithuania, White Russia, and Red Russia from the middle of the seventeenth to the latter half of the eighteenth century. At the end of this volume, which is the last, Rabbinowitz gives his reason for not translating the closing volume of Grätz. It is, briefly, that Grätz has denied space and attention to the history of the Jews in Russia and Poland in later times, and failed to appreciate the influence on Judaism exercised by the lives and teachings of such men as Israel Baal-Shem or ELIJAH BEN SOLOMON of Wilna. The translator promises to cover that period himself, from the standpoint of the Russian Jews, and to include the results of the latest researches into their history.

The translation is valuable for its many amplifications and for the short discourses which refer to the comments of competent authorities upon the original work; for the rearrangements which bring the history of Russia and Poland into greater prominence; and for the explanations of terms, events, periods, and personalities in general history which Grätz assumed to be well known to the German-reading public, but which were generally unfamiliar to readers of Hebrew. On the other hand, appropriate changes are made in recognition of the closer familiarity of the Hebrew reader with Biblical and Talmudical subjects.

In 1895 Rabbinowitz published (at Warsaw) his "Moẓa'e Golah," a history of the exiled Spanish Jews and of their literature, considered to be one of the most accurate works on that subject. He has written also an exhaustive biography of Zunz ("R. Yom-Ṭob Lipman Zunz," Warsaw, 1896), a monograph on Zacharias Frankel (*ib.* 1898), and several minor works.

BIBLIOGRAPHY: *Sefer Zikkaron*, pp. 103–104, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.* pp. 282–283; Lippe, *Bibliographisches Lexicon*, ii. 223–225, v. 298–300; *Ha-Ẓefirah*, 1880, Nos. 8–17.

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RABE, JOHANN JACOB: German translator of the Mishnah and the Talmud; born 1710 in Lindflur, Unterfranken; died Feb. 12, 1798. He was city chaplain in Ansbach (Onolzbach). "This man is a strong Talmudist," wrote Moses Mendelssohn to Herder under date of Dec. 3, 1771, "and I wonder at his patience. He has translated into German the first three parts of the Babylonian and the Jerusalem Talmud, as he informs me, and has them ready for the printer, but can find no publisher for them."

Rabe's works include the following: "Mischnah oder Text des Talmuds; aus dem Ebräischen Uebersetzt, Umschreiben und mit Anmerkungen Erläutert," Ansbach, 1760 *et seq.* (reviewed by M. Mendelssohn; see his "Gesammelte Schriften," iv. 2, 134 *et seq.*); "Der Prediger Salomo, mit einer Kurzen und Zureichenden Erklärung nach dem Wortverstande zum Nutzen der Studirenden von dem Verfasser des 'Phädon'; aus dem Hebräischen Uebersetzt von dem Uebersetzer der Mischnah," *ib.* 1771; "Der Talmudische Traktat Berachoth von den Lobsprüchen, als das Erste Buch im Ersten Theil nach der Hierosolymitischen und Babylonischen Gemara; aus dem Ebräischen Uebersetzt und mit Anmerkungen Erläutert," Halle, 1777; "Der Talmudische Traktat Peah von dem Ackerwinkel, Uebersetzt und Erläutert, Nebst einer Abhandlung von Versorgung der Armen," Ansbach, 1781.

Bibliography: Nicolai, *Reisen*, i. 193; Fürst, *Bibl. Jud.* iii. 127; Kayserling, *Moses Mendelssohn, Sein Leben und Seine Werke*, 1st ed., p. 515; Zunz, *Monatstage*, p. 8.

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RABENER, MATTITHIAH SIMḤAH B. JUDAH LÖB: Austrian Hebraist and educator; born in Lemberg Jan. 23, 1826. After receiving the usual rabbinical education, he took up, at the age of fifteen, the study of Neo-Hebrew and modern languages. In 1860 he became head teacher of a Jewish school in Czernowitz, Bukowina, and in 1867 a teacher of Jewish religion in the gymnasium and the general schools of Suchaw, Moravia. In 1867 he became director of a Jewish school in Foltichani, Rumania, where he occasionally officiated as preacher. In 1869 he was called to Jassy to the positions of preacher in the Reform synagogue and director of the Jewish orphan asylum. He retired from these offices in 1885. He had one daughter, Sabina, and two sons, Leo (army physician) and Emil (merchant and musical composer).

Rabener is the author of "'Et ha-Zamir," a Hebrew translation of a number of poems by Schiller (Czernowitz, 1862; Jassy, 1868); "Neginot 'Eber," a translation of Byron's "Hebrew Melodies" (Czernowitz, 1864); "Ha-Shulamit," a German dramatization of the Song of Songs (Jassy, 1888). He has written also a number of songs, mostly elegiac, and articles, published in various periodicals, and was the editor of a Hebrew quarterly magazine entitled "Mi-Zimrat ha-Areẓ," two numbers of which appeared in Jassy in 1872.

Bibliography: *Ozar ha-Sifrut*, ii. 294-296; Zeitlin, *Bibl. Post-Mendels.* p. 280.

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RABIN B. ADDA: Babylonian amora of the third generation; brother of Rabbah b. Adda and pupil of Judah b. Ezekiel of Pumbedita (Beẓah 33b). He transmitted traditions by R. Isaac (Ber. 6a; Pes. 8b, where he is called **Abin**) and a decision of Rabbi's, but none of his own has been preserved.

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RABINA I.: Babylonian amora of the fifth generation; died about 420. He was a pupil of Raba b. Joseph b. Ḥama, and his extreme youthfulness at that time is shown by the fact that his teacher designated him and Ḥama b. Bisa as "dardeḳi" (children; B. B. 16b). He frequently addressed questions to Raba (Mak. 8a; Men. 67a), whose sayings he cites (Shab. 136a, b). At an early age Rabina was recognized as a teacher, leaving the academy at Maḥoza while Raba was still living ('Er. 63a; Halevy, "Dorot ha-Rishonim," ii. 543-544). Wherever he lived he was recognized as a teacher and judge, and was called upon to render independent decisions ('Er. 40a; Giṭ. 73a). Rabina was on friendly terms with Naḥman b. Isaac (Giṭ. 32b; Hor. 9a), and was a colleague of R. Aḥa (b. Raba), with whom he had many disputations on legal questions, Rabina being inclined to liberal interpretations while R. Aḥa upheld those more rigorous. Rabina's decisions always prevailed, with the exception of three cases in which, contrary to his custom, he advocated stern measures (Ḥul. 93b). When R. Ashi became director of the Academy of Sura (or Matah Meḥasya), Rabina became a student there, although he was at least as old as Ashi—perhaps even a few years older; however, he was rather the associate of Ashi ("talmid ḥaber") than his pupil ('Er. 63a). Next to Ashi, Rabina had the greatest share in the redaction of the Talmud undertaken by Ashi and his colleagues. Rabina died seven years before Ashi.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 339; Halevy, *Dorot ha-Rishonim*, ii. 536-550, iii. 74-85.

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RABINA II. (B. HUNA): Babylonian amora of the seventh generation. He did not remember his father, R. Huna, who died while Rabina was still a child, but the Talmud states several times that his mother communicated to him the opinions held by his father (Ber. 39b; Men. 68b). After his father's death, his maternal uncle, Rabina I., became his guardian (Ket. 100b). Rabina II. officiated as judge at Sura shortly after Ashi's death (Ket. 69a), and was a colleague of Mar b. Ashi (Men. 37b; Ber. 36a), although he was not so prominent. After Rabbah Tosefa'a's death Rabina became, for a year (474), director of the Academy of Sura (Abraham ibn Daud, "Sefer ha-Ḳabbalah," in Neubauer, "M. J. C." i. 61). According to Sherira Gaon (Neubauer, *l.c.* i. 34), Rabina, "the last of the Hora'ah" (B. M. 86a), died in 500. His death marks the close of the amoraic period and of the completion of the Talmud redaction (see Talmud).

Bibliography: Grätz, *Gesch.* iv. 377; Halevy, *Dorot ha-Rishonim*, iii. 5-14.

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RABINA III. OF UMZA: Sabora of the first generation; died Adar, 508. Nothing further about him is known (Sherira Gaon, in Neubauer, "M. J. C." i. 34; Grätz, "Gesch." iv. 377).

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RABINOVICH, LEON: Russian physicist and journalist; born at Brestovitz, government of Grodno, Jan. 2, 1862. He is descended on his father's side from Yom-Ṭob Lipmann Heller, and on his mother's side from Meïr Eisenstadt, being a grandson of Abraham Hirsch Eisenstadt. He received his early education in the ḥeder and from his mother, who taught him German. At the age of fourteen years he went to the yeshibah of Mir and thence to that of Volozhin. In 1881 he went to Königsberg, where he pursued the study of medicine for two years. In 1884 his predilection for physics took him to Paris, where he entered the Sorbonne. He won a gold medal at the Paris Exhibition of 1890 for various inventions in machinery. His inventions, which are numerous, include an oil-raiser, a rotating thermometer, a portable fountain, an automatic siphon, and a distributor for liquids.

Rabinovich contributed a series of scientific articles to "Ha-Meliẓ" in 1887, and later wrote for other Hebrew periodicals, as well as for "La Nature." In 1890 he undertook the editorship of "Ha-Meliẓ" and of "Die Blätter" (Yiddish); in 1904 he began to publish "Der Tag," a Yiddish daily. Rabinovich's articles in "Ha-Meliẓ" were collected under the title "Ha-Yerushah weha-Ḥinnuk."

Bibliography: *Oẓar ha-Sifrut*, iii. 63-67.

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RABINOVICH (RABBINOWITZ), OSIP AARONOVICH: Russian Jewish author and journalist; born Jan. 14, 1817, at Kobelyaki, government of Poltava; died at Meran, Tyrol, Oct. 16, 1869. His father, Aaron Rabinovich, one of the officials of the government liquor monopoly, spoke Russian fluently, though the Jewish masses, even in the southwestern part of Russia, had only a slight knowledge of that language. Aaron gave his son a very careful education in both Hebrew (under Meïr Emden, who had traveled in America for about fifteen years) and European languages. The South-Russian Jews of that time were inclined to see the first step toward apostasy in such a liberal education, and it required much firmness and influence to avert religious ostracism. When Rabinovich reached the age of eighteen a marriage was arranged for him by his parents. Family life, however, did not interfere with his former occupations; he continued to study assiduously, especially jurisprudence and western-European legislations. In 1840 Rabinovich went to Kharkov, passed the required examinations, and entered the medical school of the university. He would have chosen a legal career had not his religion closed that profession to him according to the laws of the time. Before he had completed his course, however, his father lost his fortune, and Rabinovich was compelled to leave the university and engage in business. Later he accepted a position as inspector in connection with the government liquor monopoly; but, that occupation proving distasteful to him, he surrendered it and removed to Odessa (1845). At Odessa he engaged himself as a clerk to a prominent law firm, and within a year he was attached as attorney to the court of commerce. He soon acquired a large practise, and in 1848 became a notary public.

Osip Rabinovich.

His Russian Productions.

Rabinovich's translation of Eichenbaum's Hebrew poem "Ha-Ḳerab" appeared in 1847. This masterly translation awoke admiring comment in Russian periodicals—"Biblioteka dlya Chteniya," "Odesski Vyestnik," etc. It seemed hardly credible to the Russians that a Jew could possess such mastery of their language. In the same year, in the "Odesski Vyestnik," he published "Novaya Yevreiskaya Sinagoga v Odessye." It raised a storm of indignation among the Orthodox Jews because it exposed some of their religious prejudices and advocated religious reform. These first productions were followed by an article entitled "Po Sluchayu Dobravo Slova," inspired, as the title indicates, by the friendly attitude of the Russian writer Balitzki toward the Jews. This article placated even the Orthodox part of the Jewish community, which now learned to appreciate the motives that prompted Rabinovich's revelation of the dark side of their lives.

His Stories.

At that time there was formed in Odessa a literary circle which issued a periodical entitled "Literaturnyye Vechera"; Rabinovich's "Istoriya Torgovavo Doma Firlich i Co." (a story; 1849) and his "Moritz Sefardi" (1850) appeared respectively in its first and second volumes. The year 1850 introduced one of the most reactionary periods in Russian history and one of the most calamitous for the Russian Jews; the autocratic hand of Nicholas I. ruled over Russia with a rod of iron. Rabinovich naturally felt the general oppression, and did not write anything until the end of the Crimean war. The reign of Alexander II. inaugurated an era of general awakening whose influence was felt even among the Jews, while the Russian press discussed their status and expressed sentiments of tolerance hitherto unheard. At this time Rabinovich published an essay entitled "O Moshkakh i Yoskakh" (in "Odesski Vyestnik," 1858, No. 10), in which he rebuked his coreligionists for the habit of distorting their names, thus manifesting a lack of self-respect that exposed them to the derision of their adversaries. In 1859 he published, in the "Novorossiski Literaturny Sbornik," an essay on the same subject —"O Sobstvennykh Imenakh Yevreyev." This essay suggested the adoption of names shown to be correct philologically. Previous to that he had published (in the "Russki Invalid," 1858, No. 83) an essay entitled "Ustaryelye Vzglyady," a vehement protest against the calumnies and malicious attacks upon the Jews on the part of the anti-Jewish press. Afterward Rabinovich began the publication of a series of tales under the general title "Kartiny Proshlavo" (Pictures of the Past). The most noteworthy of them are "Shtrafnoi" (in the "Russki Vyestnik," 1859) and "Nasyledstvenny Podsvyechnik" (in "Razsvyet," 1860). These stories deeply impressed the public by their vivid portrayal of the terrible sufferings of the Jews under Nicholas I. and by their striking descriptions of actual Jewish life. It is worthy of note here that "Shtrafnoi" was translated by the historian Jost into German immediately after its appearance (in "Jahrbuch für die Gesch. der Juden und des Judenthums," Leipsic, 1860), the whole edition of 4,800 copies selling within two weeks. Konelsky's Hebrew translation of "Shtrafnoi," under the title "Ben 'Onesh," appeared at Odessa in 1865.

The "Razsvyet."

While these works won for Rabinovich great popularity, his services to the Russian Jews were more important as founder and editor of the first Jewish journal published in Russian—the "Razsvyet." Many enlightened Russian Jews had realized the importance of such a paper years before, but the moment propitious for its establishment was long in coming. Even in an epoch of great reforms, marked by almost complete changes in the principles governing Russian social and public life, the obstacles seemed insurmountable, and it was due only to the perseverance and energy of Rabinovich that permission to establish such a paper was at last granted by the minister of the interior (Jan., 1860). The first number of the "Razsvyet" was issued May 27, 1860, and as editor of the paper Rabinovich fully demonstrated his talent as a publicist and novelist. The "Razsvyet" existed about a year, only forty-five numbers appearing. The reason for its discontinuance was the unfavorable attitude of the Russian authorities, especially of the new Russian governor-general, Count Stroganov; Rabinovich decided to discontinue the paper rather than submit to the official restrictions. With the "Razsvyet" his literary activity practically ended. A humorous sketch, "Chaim Shulim Feighis," published by him in Odessa in 1865, has little literary merit. Notwithstanding its short existence the "Razsvyet" had great influence among the Jews of Russia and inspired many of the younger generation to seek education and Western culture.

During his closing years Rabinovich was active in commercial undertakings. In 1859 he was invited to share the labors of the committee in Odessa appointed to draw up a new communal statute. He became a member of the city council of Odessa. Poor health drove him to seek relief at Meran, Tyrol, where he died. A complete edition of his writings, with a biography, was published in three volumes, St. Petersburg and Odessa, 1880–1888.

Bibliography: Sochineniya, *O. A. Rabinovicha*, vol. iii., Odessa, 1888; *Den*, 1869, Nos. 24, 28; *Razsvyet*, 1880, Nos. 36, 37; *Hessen Gallereya Yevreiskikh Dyeyatelei*, part i., St. Petersburg, 1898.

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RABINOVITZ, JOSHUA BEN ELIJAH: Russian rabbi; born at Shat, near Kaidan, in 1818; died at Nesvizh, government of Minsk, March 18, 1887. Rabinovitz was instructed in Talmud and rabbinics by his father, who was known as Elijah Ragoler. At the age of eighteen he married the daughter of a wealthy resident of Kletzk, where he afterward became head of the yeshibah and, in 1847, rabbi. Twenty years later he was invited to the rabbinate of Nesvizh, where he officiated until his death. Rabinovitz's fame was such that even Christians accepted him as an arbitrator in their disputes, and he was held in great esteem by Prince Radziwill, the proprietor of Nesvizh (comp. Leon Gordon in "Ha-Asif," 1889).

Bibliography: *Toledot Eliyahu Frumkin*, p. 27, Wilna, 1900; *Keneset Yisrael*, 1888, p. 260; Steinschneider, *'Ir Wilna*, p. 278; *Naḥalat Abot*, p. 24, Wilna, 1894.

S. B. Ei.

RABINOVITZ, SAMUEL JACOB: Russian rabbi and author; born in Chelm, government of Kovno, 1857. He became rabbi at Jevije in 1887, and was called in the same year to Alexoty. He contributed a number of articles to "Ha-Meliẓ," which later were published under the title "Ha-Dat weha-Le'umit" (Warsaw, 1900). He was a delegate to the Zionist Congress at Basel in 1897. In 1900 he became rabbi of Sopotkin. He published his "Oraḥ Yashar," a catechism of the Talmud, at Wilna in 1904.

H. R. B. Ei.

RABINOVITZ, SHALOM (pseudonym, **Shalom Alekem**): Russian journalist and novelist; born in Pereyaslav, government of Poltava, 1859. At the age of twenty-one he became government rabbi of a small town in the neighborhood. Later he settled in Kiev, where he still (1905) resides. Rabinovitz is a constant contributor to Hebrew periodicals. He has written the following Hebrew novels: "Shimele," in "Ha-Asif" (1889); "Shoshannah," in "Ha-Ẓefirah" (1889); "Don Kishot mi-Mazepewka," in "Pardes" (1892); and "Gemar Ḥatima," in "Bet 'Eḳed" (1892). His silhouettes, which first appeared as feuilletons in "Ha-Meliẓ" (1889–90), afterward separately under the title "Temunot u-Ẓelalim" (St. Petersburg, 1889–90), rank with the highest of their kind in Neo-Hebrew literature.

Rabinovitz has written also a Russian novel of Jewish life called the "Mechtatel," which appeared in "Yevreiskoe Obozrenie" for 1886. But he is chiefly known by his contributions to Judæo-German literature. His two best-known novels are "Stempenyu," in which an untutored musical genius is the hero, and "Yosele Solovei," in which the adventures and tragic life of a phenomenal young "ḥazzan" are described. Both stories were published in the year-book "Volksbibliothek" (1889). Rabinovitz has written many other novels and criticisms, the best known among the latter being: "Kinderspiel," St. Petersburg, 1887; "Reb Sender Blank," *ib.* 1888; and the sensational review of the works of N. M. Shaikevitch (Shomer) which he published under the title "Shomer's Mishpaṭ" (Berdychev, 1888). The first volume of his collected works was published by the "Volksbildung" society, Warsaw, 1903.

Bibliography: Wiener, *History of Yiddish Literature in the Nineteenth Century*, pp. 106, 110, 194-202; *Sefer Zikkaron*, Warsaw, 1890, p. 105; Zeitlin, *Bibl. Post-Mendels.* p. 285.

H. R. P. Wi.

RABINOWITSCH-KEMPNER, LYDIA: Physician; born at Kovno, Russia, Aug. 22, 1871; educated at the girls' gymnasium of her native city, and privately in Latin and Greek, subsequently studying natural sciences at the universities of Zurich and Bern (M.D.). After graduation she went to Berlin, where Professor Koch permitted her to pursue her bacteriological studies at the Institute for Infectious Diseases. In 1895 she went to Philadelphia, where she was appointed lecturer and, subsequently, professor at the Medical School for Women. There she founded a bacteriological institute, though still continuing her studies every summer under Professor Koch. In 1896 she delivered before the International Congress of Women at Berlin a lecture on the study of medicine by women in various countries. In 1898 she married Dr. Walter Kempner of Berlin. At the congress of scientists held at Breslau in 1904 she presided over the section for hygiene and bacteriology.

Bibliography: Anna Plothow, in *Der Weltspiegel*, Oct. 27, 1904; *Deutsche Hausfrauenzeitung*, July, 1897.

S. R. N.

RABINOWITZ, ELIJAH DAVID BEN BENJAMIN: Russian rabbi; born at Pikeln, government of Kovno, June 11, 1845. He studied Talmud and rabbinics under his father (who was rabbi successively at Shilel, Rogova, and Vilkomir), and at the age of fifteen had acquired a substantial knowledge of Talmudic and rabbinical literature. In 1873 he was invited to the rabbinate of Poneviezh, in the government of Kovno. After twenty years in that rabbinate he was appointed rabbi of Mir, government of Minsk. In 1901 he was made assistant to Samuel Salant (chief rabbi of the Ashkenazic communities at Jerusalem), whose age precluded his continuing to discharge unassisted the full duties of the rabbinate. Rabinowitz wrote novellæ on Maimonides' "Yad" (Wilna, 1900), and published also novellæ and glosses on all branches of Talmudic literature in "Ha-Tebunah," "Kebod ha-Lebanon," "Ha-Ẓofeh," "Ha-Maggid," "Keneset Ḥakme Yisrael," "'Iṭṭur Soferim," and "Keneset ha-Gedolah." Many of his novellæ and notes are printed in works to which he gave his approbation. He died Feb. 8, 1905.

J. B. Ei.

RABINOWITZ, HIRSCH (ẒEBI HA-KOHEN): Russian scientist and publicist; born at Linkovo, near Poneviezh, government of Kovno, Feb. 23, 1832; died in St. Petersburg Jan. 16, 1889. His chief instructor in Talmud and kindred subjects was his father, who was the local rabbi. Hirsch very early evinced an inclination to scientific studies, and was happy when his father permitted one of his old friends to instruct him in the rudiments of mathematics. At the age of twenty he was well acquainted with natural science and in 1852 commenced to write scientific works in Hebrew. About that time he married and removed to Dünaburg (Dvinsk), where he founded a technical school for Jewish boys. He was a thorough master of the Russian language and wrote in the "Yevreiskaya Biblioteka" of 1873 a memorable reply to the attack on the Jews contained in the "Kniga Kahala" of Jacob Brafmann, a converted Jew.

Hirsch Rabinowitz.

Settling in St. Petersburg, Rabinowitz became an active member of the Society for the Promotion of Culture Among the Jews of Russia. In 1879 he and L. Behrmann established in that city the Russian weekly "Russki Yevrei," and in 1885 the monthly "Yevreiskoe Obozrenie," both of which in 1886 ceased to appear. In the latter year he was raised by the government to honorary citizenship in recognition of his services to literature and the advancement of knowledge.

Rabinowitz's works include: "Yesode Ḥokmat ha-Ṭeba'": book i., "Ha-Menuḥah weha-Tenu'ah" (Wilna, 1867), containing the principles of mechanism and of acoustics; "Hosafah Madda'it," a scientific supplement to "Ha-Meliẓ" (St. Petersburg, 1871; three months); "Mishpeṭe ha-Magbilim" (*ib.* 1871), of which the second half is a translation of a work by the mathematician S. Pineto; and "Oẓar ha-Ḥokmah weha-Madda'" (German title, "Bibliothek der Gesammten Naturwissenschaften"): vol. i., "Toledot ha-Esh weha-Mayim," on heat and steam; vol. ii., "Eben ha-Sho'ebet," on magnetism, which contains his own theory of original matter and of motion; vol. iii., "Ha-Harkabah weha-Hafradah," on chemistry, the last three works being published in Wilna in 1876.

In his publicistic writings in the Russian language Rabinowitz always insisted that the Jews are hated not for their faults, but for their excellent qualities. He continually pointed out that only those nations which stand low in the scale of civilization or are retrograding persecute the Jews, while those which are really civilized or progressing are the most friendly toward them. He was not in favor of religious reforms; and, unlike other progressists of his kind, he never wrote a harsh word against the strictly Orthodox Jews, among whom he had been brought up.

Bibliography: Zagorodsky, in *Ha-Asif*, iii. 440–447 (with portrait); *ib.* v. 101–102; *Sefer Zikkaron*, pp. 103–104, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.* pp. 284–285; *Ha-Shiloaḥ*, i. 161–162; Sokolow, *Sefer ha-Shanah*, 1900, pp. 241–242; Deinard, *Massa' be-Europa*, pp. 87, 108, 131, 188.

H. R. P. Wi.

RABINOWITZ, ISAAC (ISH KOVNO): Russian poet; born in Kovno Oct. 13, 1846; died in New York (U. S. A.) March 9, 1900. He began to compose Hebrew songs at an early age. When fourteen he took instruction in Hebrew grammar from Abraham Mapu. At eighteen he entered the rabbinical school at Wilna. In 1867 he married and settled in Telshi, where he enjoyed the friendship of Mordecai Nathansohn (his wife's grandfather) and of Leon Gordon, who was a teacher in that city. Rabinowitz lived there for twenty-two years, being engaged most of that time in business, and writing occasionally for Hebrew periodicals. In 1889 he removed to Vilkomir; in 1891 he went to New York, to which city his children had preceded him. Here he translated novels into Yiddish.

"Zemirot Yisrael" (Wilna, 1891) contains most of his Hebrew songs. Those written after his arrival in the United States fall below the standard of his former productions.

Bibliography: *Oẓar ha-Sifrut*, iii. 74 *et seq.*; Zeitlin, *Bibl. Post-Mendels.* p. 285; G. Bader, in *Die Welt*, May 11, 1900.

H. R. P. Wi.

RABINOWITZ, JOSEPH: Russian missionary to the Jews; born in Orgeyev, Bessarabia, Sept. 23, 1837; died in Kishinef May 12, 1899. He was brought up as a ḥasid, but later acquired some secular knowledge and mastered the Russian language. For a time he practised law in the lower courts of his native town, settling subsequently in Kishinef. In 1878 he wrote a long Hebrew article on the improvement of the rabbinate, which was published in Gottlober's "Ha-Boḳer Or" (iv., Nos. 7-8). This was his only contribution as a Jew to Hebrew literature. In 1882 he founded the sect Novy Israel, and began in a veiled and cautious way to preach a kind of new Christianity to the Jews of Kishinef. Following immediately upon the founding of the Bibleitzy brotherhood by Jacob Gordin at Elizabethgrad, the new movement attracted much attention, and was freely discussed in Russian newspapers. Rabinowitz succeeded for a time in interesting Professor Delitzsch of Leipsic in his movement and in allaying the suspicions of the Russian government, which strictly prohibits the formation of new religious sects. But his open conversion to Protestantism had the natural result of estranging many of his followers. He was baptized in Berlin on March 24, 1885. See Novy Israel.

Bibliography: Dunlop, *Memoirs of Gospel Triumphs Among the Jews*, pp. 445 *et seq.*, London, 1894; J. F. A. de le Roi, *Geschichte der Evangelischen Juden-Mission*, i. 345 *et seq.*, Leipsic, 1899; *Voskhod*, 1888, No. 8, pp. 45-46; *Ha-Meliẓ*, 1885, Nos. 3, 8, 10, 32; *Missionary Review*, Jan., 1894; March (pp. 205-207); and July (p. 560), 1899.

H. R. P. Wi.

RACA (REḲA): Noun formed from the adjective "reḳ" (= "empty"), and applied to a person without education and devoid of morals (comp. Judges xi. 3). The noun occurs several times in the Talmud; *e.g.*, Ta'an. 20b; Ber. 22a, 33b; Giṭ. 58a; B. B. 75a; Pesiḳ. R. 28 (ed. Friedmann, p. 54a). The plural "reḳaya" is found in Ecclesiastes Rabbah. "Raca" occurs also in the New Testament (Matt. v. 22), where it is equivalent to an expression of contempt.

Bibliography: *'Aruk*, s.v. ריק; Levy, *Neuhebr. Wörterb.*

T. J. Z. L.

RACE, THE JEWISH. See Anthropology.

RACES OF THE OLD TESTAMENT: The ancient Hebrews from time to time came in contact with peoples who were obviously of different speech, customs, or physique from their own. To these they learned to give names. A whole list of such names is contained in Genesis x., which is a kind of ethnographic survey of the nations known to the Hebrews and inhabiting territory that extended from Mesopotamia, Tarshish, and Abyssinia to the Ægean Archipelago. Many, if not most, of these names occur elsewhere in the Old Testament, showing that they were in use among the people, and were not a mere name-list derived from official or literary records. The arrangement in Gen. x. is on the whole geographical and political, Canaan, for example, being included under the sons of Ham.

Races in Palestine.

Evidence of explicit knowledge of these various tribes and nationalities is mainly given, as might be expected, in regard to the inhabitants of Palestine. There appears to have been a tradition that the earlier inhabitants were giants and Anakim, who sometimes bore the names of Rephaim, Zuzim, Zamzummim, Emim, and Avim, while the Horites or "cave-dwellers" are also specially referred to as inhabitants of Seir (Gen. xiv. 5, 6; Deut. ii. 10-12, 20-23). The most numerous inhabitants of the land when the Israelites first entered it are referred to as Canaanites. Sometimes names of more restricted meaning are given to them, as Amorites, Hittites, Perizzites, Hivites, Jebusites, and Girgashites. Of these the Amorites are most frequently mentioned, and are ethnologically the most interesting if, as is claimed for them by Sayce, they were of light complexion and blue-eyed, besides being dolichocephalic or long-headed. This description, however, has been based on the colored pictures of Amorites found on the Egyptian monuments (W. M. Flinders-Petrie, "Racial Types from Egypt," London, 1887), and which to a certain extent are conventional. The Hivites, who were found both in the north (Josh. xi. 3) and in Shechem (Gen. xxxiv. 2), are sometimes called Amorites, and are consequently ethnologically connected with them. So, too, were the Amalekites, with whom may be reckoned the Kenites and Kenizzites (*ib.* xv. 19; Num. xxiv. 20, 21), who were nomads of southern Palestine. Two other tribes which are mentioned as dwelling in Canaan were probably immigrants like the Hebrews: the Philistines on the southwest coast are stated to have come from Caphtor (regarded by some scholars as the coast of Asia Minor), and were, therefore, possibly of Aryan origin; and the Hittites, found in both the north and south of Canaan, were related to the inhabitants of the Hittite empire in northern Syria. These latter have been connected ethnologically by Jensen with the modern Armenians, but his argument is not convincing.

In the immediate neighborhood of the Hebrews are mentioned the Edomites or Idumeans (south of the Dead Sea) and the Moabites and Ammonites (east of that sea), who were regarded by tradition as racially connected with the Hebrews, while still farther to the southeast the Ishmaelites of Arabia were also similarly connected. Other tribes of Arabia are mentioned, as the Joktanites in the extreme south of Saba (Gen. x. 26-30), while the Midianites of Arabia Petræa in the north are represented as related to the Amalekites and as intermarrying with the Hebrews in the time of Moses. Northwest were the Phenicians, dwelling mainly in Tyre and Sidon, who certainly spoke a language identical with the Hebrew. Finally should be mentioned the Samaritans of later date, who were regarded as the descendants of the "mixed multitude" brought by the Assyrian conquerors to colonize the Northern Kingdom. See Samaritans (Anthropology).

Tribes of Asia Minor.

With regard to their relations to tribes and peoples farther removed, the Hebrews had a tradition connecting themselves with the Arameans, who were regarded as sons of Shem (*ib.* x. 22) and grandsons of Nahor (*ib.* xxii. 21); and it is supposed to have been from Padan-aram that Isaac and Jacob, the fathers of the nation, derived their wives. This would tend to connect the early Hebrews with the Assyrians and Babylonians. Literally Aram refers to the districts of north Syria; and various divisions of Aram are mentioned, as Aram of Damascus (II Sam. viii. 5, 6, Hebr.) and Aram of Beth-rehob (*ib.* x. 6).

The knowledge of the Hebrews with regard to persons of Aryan descent was somewhat limited. The ships of Solomon seem to have gone to Tarshish, in Spain; Cyprus is known as Chittim; and the Greeks of the Asiatic continent were known as Ionians under the name of Javan. Later the Persians became known. The Aryans of Armenia did not enter that country until the seventh century B.C., when they followed the Medes. Before that time this part of Asia Minor was inhabited by the Tabareni and Moschi, the Tubal and Meshech of the Old Testament. Other tribes of this neighborhood were referred to as Gog or Magog; both terms are possibly but not probably derived from the name of the King of Lydia known in Greek history as Gyges, whence would come the Assyrian form "Mat-Gugu" (the country of Gyges). The derivations of other names referring to the same neighborhood, like Ashkenaz, Togarmah, and Riphath, are less certain, though their solution may throw considerable light upon the racial affinity of the Hebrews. The three great divisions, Shem, Ham, and Japhet, are geographical and political: Shem represents the region stretching from the Arabian peninsula to Elam (which in language was not Semitic); Ham is Egypt and its dependencies (including Canaan); Japhet is Asia Minor and probably the Greek peninsula.

The whole question of the purity of the Hebrew race is at present obscured in the absence of adequate anthropological data with regard to the inhabitants of Asia Minor. The indications in the Old Testament point merely to linguistic affinities, those who spoke the same or a similar language being regarded as of the same descent. Up to the present very few crania have been unearthed in Palestine or in the neighborhood; and it would be difficult in most cases to determine their racial relations even if many more should be found. The only other source of information, the pictures on the Assyrian and Egyptian monuments, has not been sufficiently analyzed. See also NATIONS AND LANGUAGES, THE SEVENTY.

BIBLIOGRAPHY: Sayce, *Races of the Old Testament*, London, 1891; G. A. Barton, *Sketch of Semitic Origins*, New York, 1902; R. Stuart-Poole, in *Journal of the Anthropological Institute*, May, 1887; B. Bertin, *ib.* Nov., 1888; Jacobs, *Studies in Biblical Archæology*, pp. 11-12.

T. J.

RACHEL (רחל = "a ewe").—**Biblical Data:** Laban's younger daughter, who became one of Jacob's wives (Gen. xxix. 26-28). Her first meeting with Jacob occurred at a well near Haran, whither she had taken the flocks for water. As she was beautiful and well favored, Jacob fell in love with her and agreed to serve Laban for seven years on the condition that at the end of that time Rachel should become his wife. Through the fraud of Laban, Jacob's marriage with Rachel took place after he had married her elder sister, Leah, who, though less loved than Rachel, became the mother of four sons, while the latter was childless. This filled Rachel with envy, and, having expressed her feelings to Jacob, she bade him take her handmaid Bilhah to wife in order that she might obtain a family through her (xxix. 9-12, 17-18, 31; xxx. 3).

Later, Rachel became the mother of Joseph (xxx. 22-24). Rachel and Leah persuaded their husband to flee from Laban's house, and at the moment of Jacob's flight Rachel stole her father's teraphim. She put them in the "furniture" of the camel on which she sat, and when her father came to search for them she pleaded sickness (xxxi. 14-16, 19, 34-35). At his meeting with Esau, Jacob showed his particular affection for Rachel by placing her last, with her son Joseph (xxxiii. 2, 7). Jacob was on his way back to his native country when Rachel died while giving birth to her second son, Benjamin. Her death occurred not far from Ephrath, and she was buried on the road leading thither, Jacob setting up a pillar on her grave to perpetuate her memory (xxxv. 16-20). Rachel and her sister Leah are mentioned as the two women who founded the house of Israel, Rachel, though younger, being mentioned first (Ruth iv. 11). Jeremiah represents Rachel, weeping for her children being driven into captivity, as the personification of tenderness (Jer. xxxi. 14).

E. G. H. M. SEL.

——**In Rabbinical Literature:** Rachel and Leah were twin sisters, fourteen years old when Jacob came to their father's house; consequently they were twenty-one years old at the time of their marriage to Jacob (Seder 'Olam Rabbah ii.). The terms "elder" and "younger," applied respectively to Leah and Rachel (Gen. xxix. 16), are explained by the Rabbis as referring to the divine gifts bestowed upon their descendants; for while royalty and the priesthood remained permanently with Leah's descendants, they were held only temporarily by Rachel's—royalty with Joseph and Saul, and the priesthood with the tabernacle of Shiloh (Gen. R. lxx. 15). In other respects the two sisters were alike, both being ancestresses of kings, heroes, prophets, judges, and conquerors (*ib.* lxx. 14; Tan., Wayeẓe, 13).

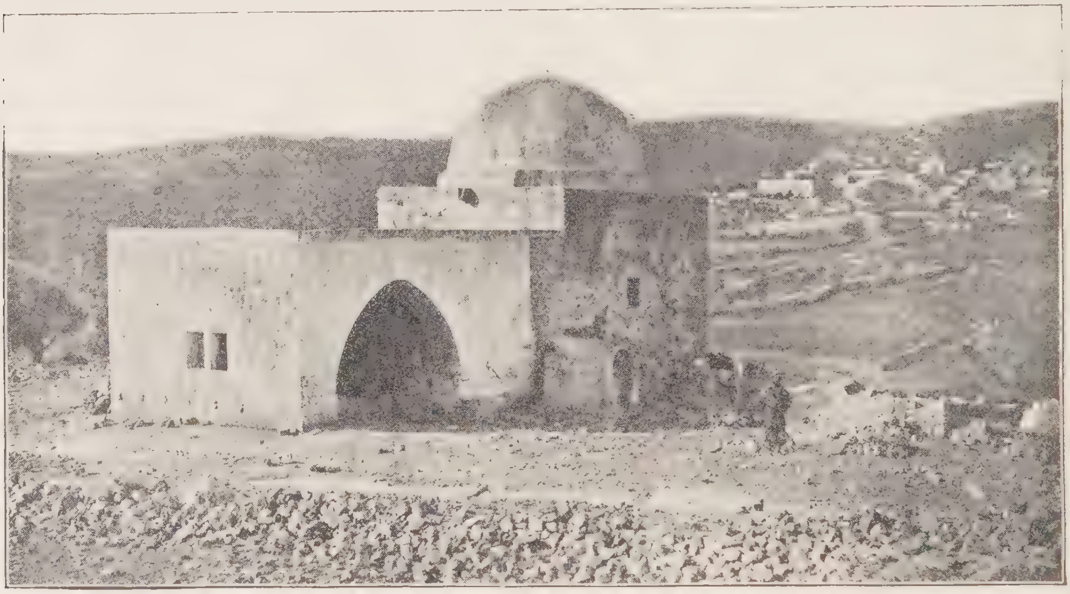
Rachel and Leah.

When Jacob met Rachel near the well, and proposed to marry her, she informed him that she had an elder sister, and that as her father was of a deceitful nature, he (Jacob) would be imposed upon. Jacob replied that he was her father's equal in trickery; and he agreed with Rachel upon certain signs which would enable him to recognize her. Later, when Leah was given in marriage instead of Rachel, the latter revealed the signs to her sister in order to spare her from being disgraced by Jacob. It was through the merit of her discretion that Rachel became the ancestress of King Saul, who also was discreet (Meg. 13b; B. B. 123a; Midr. Agadah to Gen. xxix. 12; Targ. pseudo-Jonathan *ad loc.*).

Rachel's envy at her sister's fertility (comp. Gen. xxx. 1) is only once (Gen. R. xlv. 6) interpreted by the Rabbis as indicating one of the characteristics of women. Most of the Rabbis consider the idea of Rachel being an envious woman as incompatible with what has been previously said of her. They declare that Rachel was not envious of her sister's fertility, but of her righteousness; she thought that if Leah had not been a better woman than she, she would not have had children. Besides, Rachel was afraid that her father, seeing that she had no children by Jacob, might marry her to Esau (Midr. Agadat Bereshit li. 1; Gen. R. lxxi. 9). She therefore insisted that Jacob pray to God for children, arguing that his father, Isaac, had done so (comp. Gen. xxv. 21). Jacob objecting on the ground that his father had one wife only, while he himself had two, and that though one of them was childless, he had children by the other, she urged him to follow Abraham's example, and to take her handmaid for a wife (Midr. Agadat Bereshit *l.c.*; comp. Midr. Agadah to Gen. xxx. 1; Tan., Wayeẓe, 19; Gen. R. lxxi. 10). According to the "Sefer ha-Yashar" (section "Wayeẓe," p. 46a, Leghorn, 1870), Rachel herself prayed God to give her children, and God finally answered her prayer.

Her Self-Abnegation.

In the episode of the mandrakes, when Leah reproached her sister for having robbed her of her husband (Gen. xxx. 14–15), Rachel's feelings were wounded, and she replied bitterly: "Jacob is not thy husband; he is mine. It was for my sake that he came here and served our father for so many years. Had I not revealed to thee our signs, he would never have become thy husband" (Midr. Agadah to Gen. xxx. 15). The affair of the mandrakes is generally represented by the Rabbis as unfavorable to Rachel; and it was due to her mode of obtaining them (comp. Gen. *l.c.*) that she was not buried in the cave of Machpelah by the side of her husband (Gen. R. lxxii. 2). God remembered Rachel on Rosh ha-Shanah (Ber. 29a; R. H. 11a), and it was particularly her self-abnegation at the time of her sister's marriage which gained for her the divine clemency (Gen. R. lxxiii. 2; Midr. Agadah to Gen. xxx. 22).



Traditional Tomb of Rachel.
(From a photograph by Bonfils.)

Rachel's words at the birth of Joseph, "The Lord shall add to me another son" (Gen. xxx. 24), show that she was a prophetess. She knew that Jacob was to have only twelve sons, and, Joseph being the eleventh son, she prayed for only one son more (Tan., Wayeẓe, 20). According to Gen. R. (lxxii. 6), this prayer of Rachel caused Leah's seventh child, which at the time of conception was a son, to be transformed into a daughter; otherwise Rachel would have been the mother of only one son (comp., however, Ber. 60a, and Targ. pseudo-Jonathan to Gen. xxx. 21).

The Rabbis differ as to the reason why Rachel stole her father's teraphim. Some consider that she did so in order to conceal Jacob's flight; others, that her object was to turn her father from idolatry (Pirḳe R. El. xxxvi.; Gen. R. lxxiv. 4; "Sefer ha-Yashar," section "Wayeẓe," p. 47a).

As Rachel's death occurred fifteen years after her marriage, she must have died at the age of thirty-six (Seder 'Olam Rabbah *l.c.*; Midr. Tadshe, in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," Supplement, p. xxi., where the number 37 must be corrected to 36). The "Sefer ha-Yashar" (section "Wayishlaḥ," p. 56b), however, gives her age at the time of her death as forty-five. Rachel's early decease was due, according to the general opinion of the Rabbis, to Jacob's involuntary curse uttered when Laban was searching for the teraphim, "With whomsoever thou findest thy gods, let him not live" (Gen. xxxi. 32), he not knowing that Rachel had taken the images. R. Judan's opinion, however, was that Rachel died before Leah because, although she was the younger sister, she spoke before Leah when they were addressed by their husband (*ib.* xxxi. 14; Midr. Agadat Bereshit li. 3; Pirḳe R. El. *l.c.*; Gen. R. lxxiv. 3, 6).

Rachel's death was so deeply felt by Jacob that he considered it the greatest of all his sorrows (Ruth R. i. 3). He buried her on the road to Ephrath because he foresaw that the Israelites, when driven into captivity along that road, would need her intercession with God in their behalf (Midr. Agadah to

"Rachel Mourning for Her Children."

Gen. xxxv. 19; Gen. R. lxxxii. 11). Jer. xxxi. 15 (see Biblical Data, above) is the source of the midrashic legend that when the Israelites were driven into captivity by Nebuzar-adan, and the supplications of the Patriarchs and of Moses proved of no avail, Rachel arose from her grave and implored God's clemency, basing her plea upon her own self-abnegation with regard to her sister. God thereupon promised her the restoration of Israel (Lam. R., Petiḥta, 25).

Rachel was one of the four Jewish matriarchs, all of whom were prophetesses (Ber. 60a), and who are often referred to in the liturgy, Rachel being mentioned before Leah. As the four different plants with which the Jews were commanded to celebrate the Feast of Tabernacles (Lev. xxiii. 40) are considered by the Rabbis to symbolize the four matriarchs, Rachel, who died the youngest, they consider symbolized by the willows of the brook, which fade sooner than any other plant (Lev. R. xxx. 10).

E. C. M. Sel.

RACHEL. See Akiba b. Joseph.

RACHEL, ELIZABETH. See Felix, Elisa-Rachel.

RADIN, ADOLPH M.: American rabbi; born at Neustadt-Schirwindt, Poland, Aug. 5, 1848. He received his Talmudical education at Volozhin and Eiseshok, and studied at the universities of Berlin, Königsberg (where he was editor of the "Jüdische Grenzbote"), and Greifswald (Ph.D.). After successively occupying rabbinates at Mewe, Kempen, Kalisz, and Lodz, he went to the United States, where he assumed the rabbinate of the congregation at Elmira, N. Y., and later of the Congregation Gates of Hope, New York city. At present (1905) he officiates at the People's Synagogue. Radin is especially concerned in the care of Jewish prisoners.

Bibliography: *American Jewish Year Book*, 1903-4, p. 87.

S. F. T. H.

RADNER, DAVID: Hebrew writer; born Feb. 22, 1848, at Wilna, Russia; died there Nov. 11, 1901. He translated into Hebrew Schiller's "William Tell" (1878) and "Don Carlos" (1879), Mosenthal's "Deborah" (1880), and Cassel's "Geschichte und Litteratur der Juden."

Bibliography: Sokolow, *Sefer Zikkaron*, Warsaw, 1889; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 895.

J. I. War.

RADÓ (originally RODER), ANTON: Hungarian poet and author; born at Moor June 29, 1862; son of the grammarian Adolf Roder. He studied classical and modern philology at Steinamanger (Szombathely) and Budapest, and engaged in journalism in 1880. After obtaining his Ph.D. degree in 1883 with the work "A Magyar Müforditás Története" (History of the Hungarian Art of Translation), he went to Italy to study, and later won a reputation in Hungarian literature as a translator.

Radó's renderings include Tasso's "Jerusalem," Byron's "Lara" (1882); Petrarch's sonnets (1884); the lyric poems of Leopardi, Corneille's "Cid," Euripides' "Iphigenia in Aulis," Ariosto's "Orlando Furioso" (1893); and extracts from the Persian of Firdusi ("Syavush," 1896; "Zal and Rudabah," 1898). For the stage he has translated librettos of Wagner, Boito, Verdi, Riccini, Ponchielli, Mascagni, Leoncavallo, Kienzl, Giordano, Giacosa, Costetti, Bracco, Rovetta, Goldoni, and Cavallotti. Radó has published, besides, a collection of original poems, an anthology of Greek and Latin poetry (1885), and a history of Italian literature ("Az Olasz Irodalom Története," 2 vols., 1896). He is a member of the Hungarian Kisfaludy society.

Bibliography: *Pallas Lex.*

S. L. V.

RAFFALOVICH, ARTHUR: Russian economist; born at Odessa in 1853; a member of the well-known banking family of that name. He studied economics and diplomacy at Paris and Bonn, and became private secretary to Count Schuvalov in London (1876–79); at the same time he was correspondent of the "Journal des Débats"; later, of the "Temps." He was appointed member of the Superior Council of Commerce in Russia. His writings are mainly devoted to economic and financial subjects: "L'Impôt sur les Alcohols et le Monopole en Allemagne" (Paris, 1886); "Le Logement de l'Ouvrier et du Pauvre" (1897); "Les Finances de la Russie" (1899). He publishes an annual financial review, "L'Année Financière," and is the chief editor of the "Dictionnaire de l'Economic Politique."

Bibliography: *Nouveau Larousse Illustré.*

S. J.

RAFRAM I. (BEN PAPA): Babylonian amora of the fourth century. In his youth he was a pupil of R. Ḥisda (Shab. 82a), in whose name he transmits various halakic and haggadic sayings (Ber. 26b; Shab. 81a; 'Er. 83a; Ta'an. 13a; Ḳid. 81b; Ber. 8a, 59a). He succeeded Rab Dimi as head of the school in Pumbedita. He died, according to Abraham ibn Daud, in 387; according to Sherira Gaon, in 395.

Bibliography: Abraham ibn Daud, *Sefer ha-Ḳabbalah*, in Neubauer, *M. J. C.* i. 59; Sherira Gaon, *ib.* i. 32; Heilprin, *Seder ha-Dorot*, ii. 314; Weiss, *Dor*, iii. 207; Halevy, *Dorot ha-Rishonim*, iii. 85–89.

W. B. J. Z. L.

RAFRAM II.: Babylonian amora of the seventh generation; he was a pupil of R. Ashi, to whom he frequently addressed questions (Ket. 95b; Giṭ. 42a), and a colleague of Rabina II. (Yoma 78a). He succeeded R. Gebiha as head of the Academy of Pumbedita, and held that position from 433 until his death in 443 (Sherira, in Neubauer, "M. J. C." i. 34; Abraham ibn Daud, *ib.* i. 61).

Bibliography: Halevy, *Dorot ha-Rishonim*, iii. 85-89.

W. B. J. Z. L.

RAGOLER, ABRAHAM BEN SOLOMON: Lithuanian Talmudist of the eighteenth century; born at Wilna; brother of Elijah b. Solomon (Elijah Wilna). Ragoler was preacher at Shklov and the author of "Ma'alot ha-Torah" (2d ed., Königsberg, 1851), a collection of Talmudic passages extolling the Torah and its students.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 351, No. 1743; Fürst, *Bibl. Jud.* iii. 516 (who calls him Abraham Wilna); Walden, *Shem ha-Gedolim he-Ḥadash*, i. 15.

E. C. M. Sel.

RAGOLER, ELIJAH BEN JACOB: Russian rabbi and cabalist; born at Neustadt Sugind, government of Kovno, in 1794; died at Kalisz Nov. 5, 1849; a descendant of Mordecai Jaffe through Ẓebi Hirsch Ashkenazi (Ḥakam Ẓebi). After Ragoler's boyhood had passed he studied the Talmud

Early Proficiency.

alone; and as he had never attended any yeshibah, his mind was free from casuistry ("pilpul"). He clung to the literal interpretation of the Talmud, preferring the commentary of Rashi, and often endeavored to understand the Talmudic text without the aid of any commentary whatever. Besides Talmudic literature, Ragoler devoted himself to the study of the Bible and Hebrew grammar, and, in addition, of Latin and German. At the age of twenty-one he turned his attention to the Cabala, and, after he had studied alone for some time, he went to Volozhin with the intention of continuing his investigations under Ḥayyim Volozhiner. He, however, remained only a short time at this place; and when he returned to his native town he was forced, by a reverse in his father's fortune, to accept a rabbinical office.

Ragoler was called to the rabbinate of Shat, government of Kovno, and in 1821 to that of Eiragola, in the same government, commonly known to the Jews as Ragola, whence his name, Elijah Ragoler. He remained in this place three years and then (1824) became rabbi of Viliampol-Slobodka, a suburb of Kovno. There he lectured on Talmud before a great number of students; and most of his pupils became rabbis. In the beginning of 1840 Ragoler was called to the rabbinate of Kalisz, where he officiated until his death. Although Kalisz was a larger town, his occupancy of the rabbinate brought him little satisfaction, so much did he miss his former pupils.

Defends Orthodox Judaism.

Ragoler was one of those enlightened rabbis who, in defending Orthodox Judaism against its adversaries, carried on the struggle with moderation. In 1844, when the Reform rabbis, under the leadership of Abraham Geiger, assembled at Brunswick for a conference, Ragoler was invited by Ẓebi Hirsch Lehren of Amsterdam to join the Orthodox rabbis in their protest. He accordingly, in a letter to Lehren, argued against the tenets of Reform rabbinism, but at the same time insisted upon the avoidance of violence and particularly of insulting words. He contended that it was not worth while to bring on a quarrel so long as his party was without particulars of the conference. Besides, he declared, insulting the Reform rabbis would only enrage them the more without profiting Orthodoxy. He contented himself with indicating the means of preventing the mass of the Jews from "falling into the net of Reform."

His Method of Study.

Although, as stated above, Ragoler studied Cabala, he did so only from a scientific point of view; he objected to its practise, detesting the writing and use of "ḳemi'ot" (see Amulet). The chief points of his method of study are: (1) never to tire one's mind with commentaries on Rashi; (2) after having studied a section of the Pentateuch, to study the Talmudic passages in connection with such section; (3) to teach children first the Pentateuch, then the Prophets and Hagiographa, and then, when their minds are ripe enough, the Talmud. In delivering his decisions he followed the Law strictly; he thus abolished many old customs which he considered to be contradictory thereto. His ordinances ("taḳḳanot"), the observance of which he strongly recommended, are very characteristic, *e.g.*, that women in particular should not go to the river on Rosh ha-Shanah for the recitation of the "Tashlik" (he held that it would be well to abolish this custom altogether); that one should not recite the "ḳiddush ha-lebanah" under the open sky, nor on Yom Kippur and the Sabbaths following the Passover feast the piyyuṭim which occur before "Shema'."

Ragoler left a number of writings, some of which were published half a century after his death by his son-in-law David Levitin, under the title "Yad Eliyahu" (Wilna, 1900), the work consisting of three parts: (1) "Pesaḳim," responsa on the four divisions of the Shulḥan 'Aruk; (2) "Sefer ha-Kelalim," an alphabetical index of Talmudical subjects; (3) "Ketabim," novellæ on the Talmudic themes, arranged in alphabetical order.

Bibliography: Aryeh Löb Frumkin, *Toledot Eliyahu*, Wilna, 1900.

E. C. M. Sel.

RAGSTATT, FRIEDRICH VON WEILA: Convert to Christianity; born in Germany 1648. His Jewish name was probably Weil, whence his surname von Weila. He embraced Christianity at Cleves in 1671, and became pastor in a Dutch village. Ragstatt was author of the following works: (1) "Yefeh Mar'eh" (Amsterdam, 1671; written in Latin), in which he endeavored to prove, as against the Jewish controversialists, especially Lipmann of Mülhausen, the Messianic mission of Jesus. A Dutch translation of this work, which contains also an account of Shabbethai Ẓebi, was published at Amsterdam in 1683. (2) "Uytmundende Liefde Jesu tot de Zeelen," *ib.* 1678. (3) "Van het Gnaden Verbond," *ib.* 1683. (4) Two homilies on Gen. xlix. 10 and Mal. iii., The Hague, 1684. (5) "Noachs Prophetie von Bekering der Heyden," Amsterdam, 1685. (6) Addresses delivered on the occasion of the baptism of the Portuguese Jew Abraham Gabai Faro, *ib.* 1688. (7) "Brostwepen des Geloofs," *ib.* 1689. (8) "Jesus Nazarenus, Sion's Koning, on Psalm II. 6," Amsterdam, 1688.

Bibliography: Wolf, *Bibl. Hebr.* iii. 948, No. 1852; Fürst, *Bibl. Jud.* iii. 128.

D. I. Br.

RAGUSANO, AARON BEN DAVID HA-KOHEN. See Aaron ben David Cohen of Ragusa.

RAHAB: Originally a mythical name designating the abyss or the sea; subsequently applied to Egypt. Job ix. 13 and xxvi. 12 indicate that it is an alternative for "Tiamat," the Babylonian name of the dragon of darkness and chaos; Ps. lxxxix. 9 also indicates that "Rahab" is a name applied to the sea-monster, the dragon. According to a sentence preserved in the Talmud, "Rahab" is the name of the demon, the ruler of the sea ("Sar shel Yam"; B. B. 74b). It is used as a designation for Egypt in Ps. lxxxvii. 4 and Isa. xxx. 7. Similarly, in Isa. li. 9, which alludes to the exodus from Egypt, the destruction of Pharaoh is described as a smiting of the great sea-monster Rahab or the dragon Tannin. The juxtaposition of "Rahab" and "Tannin" in this passage explains why "Rahab" was used as a designation for Egypt, which was otherwise called "Tannin" (see Ezek. xxix. 3, Hebr.). It must be noted that the Jewish exegetes deprived the word "Rahab" of its mythological character, and explained it as merely an equivalent for "arrogance," "noise," or "tumult"—applied both to the roaring of the sea and to the arrogant noisiness and proud boasting of the Egyptians (comp. Abraham ibn Ezra on Ps. lxxxvii. 4 and lxxxix. 9).

Bibliography: Cheyne and Black, *Encyc. Bibl.*; Smith, *Dict. Bible*; Gunkel, *Schöpfung und Chaos*, pp. 30-40, Göttingen, 1895.

W. B. J. Z. L.

RAHAB (רחב = "broad").—**Biblical Data:** A woman of Jericho who sheltered the spies sent by Joshua to search out the land. Having arrived at Jericho, the two spies remained at Rahab's house, situated in the wall of the city and having a window on the outside (Josh. ii. 1, 15). Rahab was ordered by the king, who had been informed of the arrival of the spies, to deliver them to him; she, however, hid them on the roof and declared that they had come and gone without her knowing who they were (ii. 3-6). In her conversation with the spies upon the roof, Rahab proved to have been well informed of the progress of the Israelites since they had crossed the Red Sea. She told them that she was certain of their final conquest of the land, and asked them to reward her by sparing herself and her whole family—her father, mother, brothers, and sisters, all of whom lived in the interior of the city (ii. 8-14). After she had let the spies down through the window of her house, they enjoined her to take her whole family into her house, which she should distinguish by placing a scarlet string or rope in the window through which they had made their escape (ii. 15-21). At the conquest of Jericho by the Israelites, Joshua ordered the two spies to rescue Rahab and her family, whose descendants thenceforward dwelt in Israel (vi. 22-23, 25).

E. G. H. M. Sel.

——**In Rabbinical Literature:** Rahab was one of the most beautiful women in the world, the mere mention of her name exciting inordinate desire (Meg. 15a; Taʻan. 5b). Later Jewish commentators, Rashi among them, interpret הזונה, the Hebrew term for "harlot," as "one who sells food," basing their view on Targum Jonathan (to Josh. ii. 1), which renders it by פונדקיתא (= "innkeeper"; comp., however, David Ḳimḥi *ad loc.*). In the Talmudic literature, however, it is accepted that Rahab was a harlot. She was ten years old when the Israelites came out of Egypt, and she pursued her immoral calling during the forty years that the Israelites were wandering in the wilderness. There was not a prince nor a ruler that had not had relations with her; and she was therefore well informed of what was going on outside Jericho (Mek., Yitro, ʻAmalek, 1; Zeb. 116b). At the conquest of that city by the Israelites, Rahab became a sincere proselyte to the cult of Yhwh. She then married Joshua and became the ancestress of eight priests who were prophets as well, Jeremiah among them, and of the prophetess Huldah (Meg. 14b). Rahab was also one of the proselyte women styled "the pious" ("ḥasidot"; Midr. Tadshe, in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," Supplement, p. xliii.). The words "and the families of the house of them that wrought fine linen," etc. (I Chron. iv. 21), are considered by the Rabbis to refer to the house of Rahab (Ruth R. ii. 1).

The conversion of Rahab is regarded by the Rabbis as more complete than that of Jethro and Naaman; for while the latter two did not free themselves entirely from a belief in other gods, Rahab acknowledged that Yhwh was the only God both in heaven and on earth (Mek., *l.c.*; Deut. R. ii. 19). This acknowledgment of Rahab called forth the admiration of God Himself, who said: "On earth thou couldest see with thine eyes that there is no other God besides Me; but to acknowledge also that I am the only God in heaven needs special faith. I promise thee, therefore, that one of thy descendants [referring to Ezekiel] shall see what no prophet before him shall have seen" (comp. Ezek. i. 1); thus making Ezekiel also one of Rahab's descendants (Midr. Shemuel, in Yalḳ., Josh. 10). Rahab's reward was alluded to by Hezekiah in his prayer for recovery from his sickness (comp. II Kings xx. 2), when he said that as Rahab was greatly recompensed for the rescue of only two men, he who rescued so many from idolatry certainly deserved some reward (Eccl. R. v. 2).

E. C. M. Sel.

RAHABI, DAVID: Indian calendar-maker; born in the state of Cochin about the middle of the eighteenth century. His father, Ezekiel Rahabi, was one of the wealthiest merchants there; and when he died (1771) David took over the management of his business, devoting, however, considerable time to his studies also. He is known through his work "Ohel Dawid" (Amsterdam, 1785), which treats of the origin of the Hebrew calendar.

Bibliography: *Allg. Zeit. des Jud.* 1840, pp. 710-711.

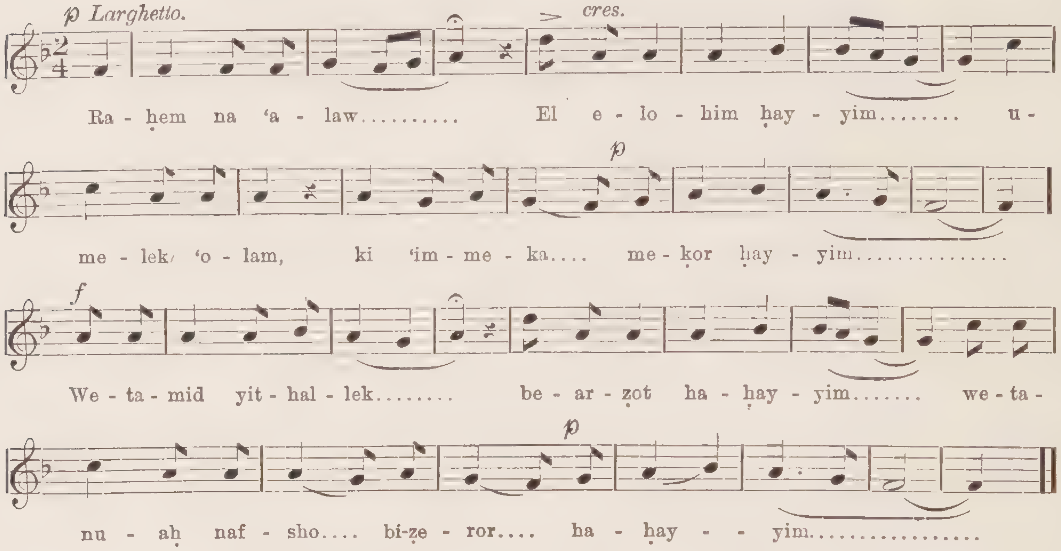
J. F. C.

RAḤAMIM, NISSIM: Turkish rabbinical writer; lived at Smyrna; died there 1828. He was the author of a Hebrew work entitled "Har ha-Mor" (Salonica, 1835), consisting of sermons and dissertations on Maimonides (Hazan, "Ha-Maʻalot li-Shelomoh," p. 250).

D. M. Fr.

RAḤEM NA ʻALAW: A dirge of the Sephardim, chanted by those taking part in the sevenfold processional circuit around the bier before interment (see Hakkafot), as depicted in the print by Picart, 1723, reproduced in Jew. Encyc. iii. 433 (see also Funeral Rites). In accordance with the tone of pious resignation pervading the Jewish funeral ceremony ("Ẓidduḳ ha-Din"), the melody to which this dirge is chanted breathes a distinct note of prayerful hope. The same chant is used also for the long hymn by Solomon ibn Gabirol, each stanza of which commences "Elohim Eli Attah," prefixed as a "reshut" (see Kerobot) to the ancient prayer "Nishmat kol ḥai," in the morning service of the Day of Atonement, according to the Sephardic ritual. The melody is by many deemed to be of more modern origin than the majority of the chants preserved in the tradition of that ritual.

RAḤEM NA ʻALAW


p Larghetto.
cres.
Ra - ḥem na ʻa - law......... El e - lo - him ḥay - yim........ u-
p
me - lek ʻo - lam, ki ʻim - me - ka.... me - ḳor ḥay - yim...............
f
We - ta - mid yit - hal - lek........ be - ar - ẓot ha - ḥay - yim....... we - ta-
p
nu - aḥ naf - sho.... bi-ẓe - ror.... ha - ḥay - - yim................

Bibliography: Zunz, *Literaturgesch.* p. 411; D. A. de Sola, *Ancient Melodies of the Sephardic Liturgy*, pp. 17, 23, and No. 70, London, 1857; S. Naumbourg, *Récueil de Chants Religieux*, No. 57, Paris, 1874; Cohen and Davis, *Voice of Prayer and Praise*, No. 260, London, 1899.

A. F. L. C.

RAHMER, MORITZ: German rabbi; born Dec. 12, 1837, at Rybnik, Prussian Silesia; died at Magdeburg March 2, 1904. After studying at the seminary of Breslau (1854–62) he was called to Thorn (1862) as preacher and rabbi; subsequently he went to Magdeburg (1867), where he officiated until his death. Among his writings are the following: "Ueber die Einleitung zu Maimonides' Mischnacommentar" (Breslau, 1860); "Die Hebräischen Traditionen in den Werken des Hieronymus" (*ib.* 1861; continued in "Ben Chananja," 1864, and in "Monatsschrift," xiv., xvi., xvii.); "Hebräisches Gebetbuch für die Israelitische Jugend" (6th ed., 1890); and "Hieronymus' Commentar zu den Zwölf Kleinen Propheten" (Berlin, 1902). He was editor of the "Jüdisches Litteraturblatt" from 1873 until his death, of the "Israelitische Wochenschrift" from 1878 to 1895, and of several volumes of a "Predigtmagazin" (1878).

Bibliography: Brann, *Gesch. des Breslauer Jüdisch-Theologischen Seminars*, 1905; *Allg. Zeit. des Jud.* March, 1904.

S. S. O.

RAIMUCH (REMOCH), ASTRUC: Physician of Fraga in the fourteenth century. As an Orthodox Jew he visited Benveniste ibn Labi of Saragossa and other prominent Jews; but in 1391 he renounced his religion, taking the name of **Francisco Dias-Corni,** and endeavored to convert his former Jewish friends, among them En-Shealtiel Bonfos, probably a son of the physician Isaac Bonfos b. Shealtiel of Falces.

Bibliography: Letter sent by Remoch to En-Shealtiel, in Efodi's epistle *Al Tehi*, Appendix; Geiger, *Das Judenthum und Seine Gesch.* iii. 105; Grätz, *Gesch.* viii. 85 *et seq.*

S. M. K.

RAIN.—Biblical Data: Palestine did not require such laborious artificial irrigation as Egypt; Yhwh supplied it with "water of the rain of heaven" (Deut. xi. 11). The harvests were regarded as the gift of Yhwh, since they depended on rain coming at the proper time. Yhwh revealed His might by giving or withholding rain (Zech. x. 1; Job xxxvi. 27 *et seq.*), which He caused to fall in some places and denied to others (Amos iv. 7). Abundant and seasonable rain is promised to the people as a reward for faithfully keeping the commandments (Lev. xxvi. 4; Deut. xi. 13 *et seq.*, xxviii. 12; Jer. v. 24; Ezek. xxxiv. 26). Israel's sins, on the other hand, cause the course of nature to be disarranged (Jer. v. 25), and Yhwh punishes the people's iniquity by withholding rain (Deut. xi. 17, xxviii. 23 *et seq.*). The favor of the king is "as a cloud of the latter rain" (Prov. xvi. 15). The farmer longs especially for the "latter rain" (Job xxix. 23). Cant. ii. 11 *et seq.* describes the awakening of nature after the winter rains. See Palestine.

E. G. H. I. Be.

——**In Rabbinical Literature:** The source of rain is in dispute in the Talmud. R. Eliezer held the opinion that all the world drank the water of the ocean, quoting, "There went up a mist from the earth, and watered the whole face of the ground" (Gen. ii. 6). "The clouds," he explained, "'sweeten' the salt water of the ocean." R. Joshua thought clouds are formed like bottles; they open their mouths to receive the water from the heights, and then they sprinkle the earth as through a sieve, with a hairbreadth space between the drops (Ta'an. 9b).

When rain is spoken of in rabbinical works, it refers only to that of Palestine, unless otherwise specified. The "yoreh" (early rains) fall in Ḥeshwan, and the "malḳosh" (later rains) in Nisan. R. Jose says the yoreh are due in Kislew (Ta'an. 6b).

The most convenient times for rain are Wednesday night and Friday night, when the people remain at home. Rain on Friday disturbs shopping in preparation for Sabbath (Ta'an. 8b, 23a; Rashi *ad loc.*).

Signs of Rain.

On the last day of Sukkot the people observed the wind for indications of the following year's rain. The pilgrims in Jerusalem watched the drift of the smoke from the altar in the Temple: if it drifted toward the north, there would be plenty of rain; if toward the south, the rains would be scanty (Yoma 21b). R. Ḥisda said that after the destruction of the Temple the southern winds no longer brought rain (B. B. 25b).

Scarcity of rain is attributed to the stoppage of the contributions of tithes, resulting in famine and loss of business. Tithe-giving causes the windows of heaven to open and the outpouring of the blessing of rain (Mal. iii. 10). R. Johanan said rainless heavens follow the people who fail to keep their promise to give alms, quoting, "Whoso boasteth himself of a false gift is like clouds and wind without rain" (Prov. xxv. 14; Ta'an. 7b, 8b).

Prayers for Rain.

The heathen, in the event of a drought, sacrificed human life to appease the anger of their idol; their priest selected the victim indicated by a dream ('Ab. Zarah 5a). The Jewish remedy was prayer. The high priest on Yom Kippur prayed for healthful, rainy seasons (Yoma 53b). Shemini 'Aẓeret is the water's judgment day (R. H. i. 2), when Geshem (the rain-prayer) is recited in the 'Amidah at Musaf, before the phrase "Mashshib ha-ruaḥ u-morid ha-gashem." It is interpolated in the benediction of the resurrection, inasmuch as rain revives the products of nature (Ber. v. 2, 33a). The insertion of "Ṭal u-maṭar" in the ninth benediction of Shemoneh 'Esreh is known as the "request" or "solicitation" ("she'elah") for rain. In Palestine the she'elah prayer is first recited on the 7th of Tishri. R. Gamaliel set this date so that the pilgrims whose homes were in the east might, on returning from Jerusalem, have fifteen days after Sukkot in which to reach the Euphrates (Ta'an. i. 3). Beyond Palestine the she'elah does not begin until the sixtieth day after the autumnal equinox (*i.e.*, during the twentieth century on Dec. 5; Ta'an. 10a). Both interpolations are omitted from the first day of Passover till the next Shemini 'Aẓeret, as rain in summer causes injury to the harvest. In countries where rain is beneficial during the summer, the rain-prayer is inserted at the end of the sixteenth benediction (Shomea' Tefillah), including a country even as large as Spain or Germany (Shulḥan 'Aruk, Oraḥ Ḥayyim, 117, 2).

The Jews who went to Brazil in the first half of the seventeenth century (probably 1642–46) found that the rainy season there occurred at a different time in the year; they therefore addressed a question to R. Ḥayyim Shabbethai of Salonica as to the necessity of changing the time of the rain-prayers from winter to summer to meet the conditions of the Brazilian climate. R. Ḥayyim decided that the rain-prayer might be omitted in winter and might be inserted at Shomea' Tefillah ("Torat Ḥayyim," iii., No. 3, Salonica, 1713–22). This is the first casuistic record of American Jewry.

Fast-Days for Rain.

A series of fast-days follow if the rainy season is delayed. The fast-days are known as בה"ב ("Sheni Ḥamishshi we-Sheni"; that is, Monday, Thursday, and Monday). If the rain fails to come by the 17th of Ḥeshwan the pious observe the three fast-days; if the rain has not come by the 1st for Kislew, the bet din decrees additional public fasts on the same day for three successive weeks. In case this remains ineffective, the bet din decrees another three-day fast, with all the regulations of the Yom Kippur fast-day, each beginning from the previous evening. If these do not avail, the bet din decrees seven more fast-days in which shofar-blowing takes place. The ceremony is conducted in the public square of the town, and the elder of the congregation preaches humiliation (Ta'an. i. 4–7, ii. 1). When rain falls on the fast-day, the day is ended by the recitation of full Hallel. The benediction for needed rain is, "We thank Thee, O Lord, for every drop of rain which Thou causest to descend upon us" (Ber. 59b).

Ḥoni ha-Me'aggel was the most successful in praying for rain in the Second Temple period. But he would not pray against an excess of rain, saying, "I have a tradition not to pray against overabundance." Once, however, when the people urged him to pray for the cessation of rain which caused damage, he prayed: "O Master of the Universe! Thy people Israel, whom Thou hast delivered from Egypt, can bear neither too much good nor too much evil; they can stand neither Thy wrath nor Thy overabundant blessings. May it please Thee, O Lord, to stop the rain" (Ta'an. 23a).

Bibliography: *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 575–577. For the prayers for rain and for the cessation of rain, with a list of special psalms, see Baer, '*Abodat Yisrael* (Rödelheim, 1868).

W. B. J. D. E.

RAINBOW (קשת).—Biblical Data: This phenomenon of nature is mentioned but rarely in the Old Testament. The beauty of the rainbow is dwelt upon (Ecclus. [Sirach] xliii. 11 *et seq.*, l. 7), and the glory surrounding Yhwh is compared to the splendor of the rainbow (Ezek. i. 28; comp. Rev. iv. 3, x. 1). A poetic interpretation, based on ancient mythological ideas, has been given to the rainbow in connection with the story of the Flood. When the waters subsided, God placed the rainbow in heaven in token of the covenant He had made with Noah (Gen. ix. 12 *et seq.*). The rainbow is Yhwh's immense bow of war ("my bow"). This idea may be compared with the conception of the flashes of lightning as Yhwh's arrows (Ps. vii. 13 *et seq.*; Hab. iii. 11). If Yhwh lays aside His bow and hangs it in the clouds, it is a sign that His anger has subsided; on beholding it men may feel assured that the storm is past and that no flood will come. These mythological conceptions are of course very ancient. They are found in India, where the bow is Indra's weapon, which he lays aside after his battle with the demons. The Arabs also regard the rainbow as Ḳuzaḥ's bow, which he hangs in the clouds when he has finished shooting. The legend of the rainbow is not found in any of the fragments of the Gilgamesh epic.

E. G. H. I. Be.

—**In Rabbinical Literature:** The Talmud classes the rainbow with other things created at twilight on the last day of Creation (Pes. 54a), as the Rabbis were disinclined to believe that the laws of nature were changed after Creation. Naḥmanides, in his commentary on the Pentateuch, says: "We are forced to accept the view of the Greek scientists that the rainbow is the natural result of the sun's reflection on the clouds." The literal translation of "Ḳashti natatti be-'anan" (My bow have I set in the cloud) indicates that the rainbow was already an established institution; but it thereupon assumed a new rôle as a "token" of God's covenant with the earth against the Flood. The token shows that Heaven's wrath ceased, the ends of the bow pointing downward, as the warrior lowers his bow on declaring peace (*ib.*).

The rainbow is a sign of censure and a reminder that the wickedness of mankind is deserving of punishment. The virtue of the righteous is supposed to protect his generation from evil, and the appearance of the rainbow is a reproach to the community, as it shows that there were none worthy of such protection (Ket. 77b). The rainbow is the revelation of God's glory on earth, and to show due respect one must not gaze at the rainbow, just as etiquette forbids one to gaze at a high official (Ḥag. 16a). R. Joshua b. Levi thought that on seeing the rainbow one should fall on his face in reverence, as did Ezekiel when he saw "the appearance of the bow that is in the cloud" (Ezek. i. 28). The Rabbis of Palestine, however, censured the custom, as to kneel before the rainbow savors too much of heathenism; but they approved the custom of reciting the benediction, "Praised be He who remembereth the covenant" (Ber. 59a). The full text of this benediction is: "Praised be the Lord our God, the King of the Universe, who remembereth the covenant and is faithful in His covenant, and maintaineth His word."

W. B. J. D. E.

RA'IS: Until the time of Maḥmud II., the title of the presiding officer or head of a community in Egypt. Each Judæo-Egyptian community had its own ra'is, who was recognized by the calif and who exercised both spiritual and judicial functions, being empowered to appoint or confirm the president and ḥazzan, and to inflict punishment for crime. This official, who was termed "nagid" by the Jews, received a regular salary from the community, in addition to fees for executing legal papers. The office is said to have been introduced into Jewish communities by the daughter of a calif of Bagdad. Maimonides is called ra'is by all of the Arabic historians who mention him. See EGYPT.

BIBLIOGRAPHY: Grätz, *Gesch.* vi. 258, 302.

J. S. O.

RAKOWER (BLOCH), JOSEPH B. DAVID TEBELE: Polish rabbi and Hebraist; died in Eibenschütz, Moravia, Nov., 1707. He was rabbi of Eibenschütz, whither he had removed from Cracow. He is chiefly known as the author of "Leshon Naḳi," one of the best Hebrew "letter-writers" of the earlier period. It first appeared in Frankfort-on-the-Oder, in 1689, and was several times reprinted, entire and in part. Rakower wrote also a work entitled "Merkebet ha-Mishnah," which remained in manuscript, and at the end of which is described a conflagration which took place in Plock.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 129; *Orient, Lit.* x. 504–505; Steinschneider, *Cat. Bodl.* No. 5980; idem, *Bibliographisches Handbuch über die Theoretische und Praktische Literatur für Hebräische Sprachkunde*, No. 1614, Leipsic, 1859.

E. C. P. WI.

RAKOWSKI, ABRAHAM ABEL: Austrian author; born at Maryampol, Austrian Galicia, Dec., 1855. He studied Talmud under his father (who was a rabbi) and was educated privately in Hebrew and modern languages. Since 1872 Rakowski has been a frequent contributor to Hebrew journals, especially to "Ha-Ẓefirah." He has published the following: "Niddeḥe Yisrael," a translation of Philippson's novel upon the subject of the Maranos in Spain (Warsaw, 1875); "Ḥoṭer mi-Geza' Yishai," a translation of Disraeli's romance "David Alroy" (*ib.* 1880); "Ha-Neḳamah," a historical narrative (*ib.* 1883). The following appeared in "Ha-Asif": "Nispeh belo Mishpaṭ," a historical novel (1884); "Lel ha-Pesaḥ," a story of the Prague ghetto (1884); "Ta'alumot ha-Miḳrosḳop," a humorous story (1884); "Dibre Ḥakamim," a collection of pithy sayings and citations from universal literature (1884); "Min ha-Meẓar," a story of the ghetto of Prague (transl. from Auerbach; 1884); "Ha-Kesef," a history of the development of money and of its influence upon culture, political economy, and commerce (1885); "Taḳḳanot Hanhagat ha-Yehudim" (1886); "Debar Elohenu Yaḳum le-'Olam," an epitome of the history of Semitic nations during the Biblical ages (1886); "Zaken wa-Yeled," a translation from the Polish of Okanski (1886); "Mirtala," a translation from Orzhesko (1888). By 1895 Rakowski had become a prosperous merchant at Zambraw, Russian Poland.

BIBLIOGRAPHY: Sokolow, *Sefer Zikkaron*, Warsaw, 1889; Zeitlin, *Bibl. Post-Mendels.*

H. R. I. WAR.

RAM. See MEÏR BEN SAMUEL.

RAM. See SHEEP.

RAMAH (RAMATH or **RAMATHA):** Word (meaning "height") of frequent occurrence as an element in the place-names of the mountain districts of Palestine; as, Ramath-lehi; Ramath- or Ramoth-negeb; Ramath- or Ramoth-gilead; and Ramath-mizpeh. It occurs also in the form of **Ramathaim.** In addition, there are a number of different towns designated simply Ramah.

1. Ramah in Asher (Josh. xix. 29): Probably the present Ramiya, southeast of Tyre, a small but very ancient village.

2. Ramah in Naphtali (Josh. xix. 36): Fortified place, probably the present Er-Rameh, 12 kilometers southwest of Safed, and favorably situated in a well-watered region.

3. Ramah in Benjamin: Mentioned together with Gibeon (Josh. xviii. 25) as being north of Jerusalem, near Gibeah or Geba (Judges xix. 13; Isa. x. 29), and near the boundary-line between Judah and Israel. Baasha of Israel fortified it in order to close the road from Jerusalem to the north (I Kings xv. 17 *et seq.*; II Chron. xvi. 1 *et seq.*), but Asa of Judah immediately razed the works (I Kings xv. 22). According to the "Onomasticon" of Eusebius, it was 6 Roman miles from Jerusalem, opposite Beth-el. It undoubtedly corresponds to the present village of Al-Ram, on the road from Jerusalem to Nablus, and 9 kilometers north of Jerusalem. Reference to this Ramah is intended in Jer. xxxi. 15, Judges iv. 5, and Hosea v. 8, although it is a moot point whether it is identical with the birthplace of Samuel (see Ramah No. 4).

4. The native place of Samuel. In I Sam. i. 1, the place is called Ramathaim, but elsewhere Ramah; the Septuagint, however, always uses the first form. According to I Sam. ix. 5, Samuel's home lay in the territory of Zuph, so that his father is called a Zuphite (see RAMATHAIM-ZOPHIM); the addition, "of Mount Ephraim," shows that this territory and Ramah were situated on the mountain of Ephraim, in the southern part, on the frontier of Benjamin. In like manner, it is clear from I Macc. i. 34 (*'Ραϑαμειν*) that Ramathaim was farther north than Ramah No. 3, for according to this passage Ramah, like Ephraim and Lydda, was originally part of the Samaritan territory, not being incorporated with Judea until 145 B.C., so that Eusebius places Ramah in the vicinity of Diospolis (see LYDDA). The tomb of Samuel, which according to the Biblical account was in Ramah (I Sam. xxv. 1), is by current tradition pointed out in "Nabi Samwil"; the latter place, however, is certainly not Ramah, but corresponds to the ancient Mizpeh in Benjamin. No definite identification of Ramah has yet been made. Ramallah, a large Christian village west of Al-Birah, has been suggested, but this does not agree with the statements in the "Onomasticon." The site is more probably that of Rentis, about 15 kilometers east of Lydda; or Bet Ramah, somewhat east of that place.

E. G. H. I. BE.

RAMATH-LEHI: Place on the frontier between Judah and Philistia; mentioned only in the story of Samson (Judges xv. 9, 14, 17). The name, רמת לחי (= "Jaw-Bone Height"), is explained by the tradition that Samson slew there 1,000 Philistines with the jaw-bone of an ass and then cast the bone away. More probably the hill was so called because of its peculiar form. The name of the spring 'En ha-Ḳore (= "Partridge Spring"), which flows past the hill, is explained by legend to mean the "Spring of the Caller" ("Ḳore") because it was in answer to Samson's prayer that YHWH cleft the jaw-bone, sending forth a well of water. The scene of the Samson stories was laid in the vicinity of Timnath and Zareah, in the present Wadi al-Ṣarar. It is also stated that Ramath-lehi lay near the chasm of Etam. Since the place is called *Σιαγών* in the Septuagint, it has been identified with the site of Khirbat al-Ṣiyar, south of Wadi al-Ṣarar ("Z. D. P. V." x. 152 *et seq.*).

E. G. H. I. BE.

RAMATHAIM-ZOPHIM: Birthplace of Samuel according to the present text of I Sam. i. 1, which, however, is corrupt. The usual interpretation, "Ramathaim of the Zophites," is an impossible one, since it would be contrary to Hebrew linguistic usage to regard "Zophim" as qualifying "Ramathaim." The reading must be, therefore, "a man of Ramathaim [or "of the Ramathites"], a Zophite of Mount Ephraim." Zuph is, according to I Sam. ix. 5, a district south of Ephraim, on the frontier of Benjamin. No details are given regarding its situation, but according to I Sam. i. 1, Samuel's native city, Ramathaim, lay in this district.

E. G. H. I. BE.

RAMBAM. See MOSES B. MAIMON.

RAMBAN. See MOSES B. NAḤMAN.

RAMESES: 1. Egyptian city; one of the "treasure cities" built by the Israelites in their servitude (Ex. i. 11: "Raamses"); the point from which they started on their journey through the wilderness (Ex. xii. 37). Further, the northeast division of Egypt contained a region known as the "land of Rameses" (Gen. xlvii. 11). There the migrating Israelites were settled, "in the land of Goshen" (Gen. xlvi. 34, xlvii. 4, *et al.*). The addition of the Septuagint to Gen. xlvi. 28—"to the city Heroopolis," preceding the words "into the land of Goshen"—seems to include the city of Pithom (Heropolis, Heroo[n]polis) in this region, while the passages concerning Rameses as the starting-point of the Exodus extend its boundary so far to the east that "land of Goshen" and "land of Rameses" would seem to be synonymous. The latter name seems to be derived from the famous King Rameses II., who, by digging a canal and founding cities, extended the cultivable land of Goshen, formerly limited to the country at the mouth of the modern Wadi Ṭumilat, over the whole valley to the Bitter Lakes. Less probable is it that the "land of Rameses" is to be limited to that part of the region that was newly colonized by Rameses II.

The city of Rameses betrays its builder and the date of its foundation by its name; from Ex. xii. 37 and Num. xxxiii. 3, 5 it may be concluded that it was situated one day's journey west of Succoth—the modern Tell al-Maskhutah or its vicinity. Consequently it ought to be not far from the entrance into the Wadi Ṭumilat, near the modern Tell al-Kabir. There is, however, so far, no epigraphic support for this assumption, and the various ruins identified with Rameses (Tell Abu Sulaiman; Tell al-Maskhutah; see above for its identity with Succoth) have not confirmed it. The inscriptions of Rameses II. mention various colonies—one being called "House of Rameses," in Nubia, not far from Tanis—but only once such a city in or near Goshen. This place, where, in the twenty-first year of Rameses II., the treaty of peace and alliance between Egypt and the Hittites was made, was probably the Biblical Rameses; but an exact determination of its situation can not yet be furnished (comp. Naville, "The Store-City of Pithom and the Route of the Exodus," 1884).

2. Egyptian king; the founder of the city of Rameses and of Pithom (comp. Ex. i. 11), who would, consequently, seem to be the Pharaoh of the Exodus. This king, the second of his name (Egyptian, Ra'mes-su; Ra'-mes-es), and the third ruler of the Egyptian dynasty, succeeded his father, Sethos I., in early youth and reigned for almost sixty-seven years. Concerning him, under the name Sesostris (possibly confounded with a king of the twelfth dynasty), the Greek writers tell stories of great conquests in Asia, Europe, and Africa; the monuments narrate, however, that he waged only one serious war, that with the Hittite empire, in Asia Minor and Syria, and that this long war, followed by a marriage with the daughter of the "great king of the Hittites," had no other result than to confirm him in the possession of his modest inheritance—Palestine and half of Phenicia. The frequent representations of the same few victories, especially that at Ḳadesh on the Orontes (celebrated also in a lengthy epic erroneously ascribed to Pentaur), seem to have given to later generations a false impression of Rameses' achievements. The king was quantitatively the greatest Egyptian builder, and the Ramesseum (called the tomb of Osymandyas by Diodorus, after the second, official name of Rameses II., User-ma' [t]-n-rê'), with its colossal statues, the temples at Luxor, Abydos, Abu Simbel in Nubia, etc., belongs to the grandest constructions of ancient Egypt; many other monuments, however, were only usurped by this indefatigable builder. The colonization of Goshen and the digging of canals from the Nile to the Bitter Lakes (but hardly to the Red Sea!) formed another great monument of this Pharaoh. His sepulcher is in the valley of the royal tombs at Thebes; his mummy is in the museum of Cairo.

E. C. W. M. M.

RAMI B. EZEKIEL: Babylonian amora of the third generation; younger brother of Judah b. Ezekiel, the founder of the Academy of Pumbedita. He studied under his father, Ezekiel (Sanh. 80b). Disregarding the opinion of his brother Judah that it was a sin to leave Babylon for Palestine, Rami went to Bene-Berak (a city southeast of Joppa), where Akiba's academy had once stood, and there he became convinced that Palestine was indeed a land flowing with milk and honey (Ket. 111b). He subsequently returned to Babylonia, however, and corrected many of the sayings which his brother Judah had cited in the names of Rab and Samuel: "Harken not to the sayings quoted by my brother in the name of Rab [or Samuel], for Rab [or Samuel] spake thus" (Ket. 21a, 60a, 76b; Ḥul. 44a). Rami occasionally quotes a baraita (Shab. 138a; 'Er. 14b, 58b). He had friendly relations with Rab Huna (Shab. 138b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 343; Grätz, *Gesch.* iv. 297.

W. B. J. Z. L.

RAMI B. ḤAMA: Babylonian amora of the third generation; a pupil of R. Ḥisda, and a fellow student of Raba, who was somewhat his junior (B. B. 12b; Suk. 29a; comp. Rabbinowitz, "Variæ Lectiones"). He frequently addressed questions to R. Ḥisda (Ket. 86b; Yoma 58a; Pes. 27b; 'Er. 8b, 73a). R. Ḥisda once asked him a question to which Rami found an answer in a mishnah; R. Ḥisda thereupon rewarded him by rendering him a personal service (B. Ḳ. 20a, b). He was also associated with R. Naḥman, whom he often endeavored to refute ('Er. 34b; B. M. 65a; Ḥul. 35a). Rami married the daughter of his teacher Ḥisda; when he died, at an early age, his colleague Raba married his widow. Raba declared that his premature death was a punishment for having affronted Manasseh b. Taḥlifa, a student of the Law, by treating him as an ignoramus (Ber. 47b). Rami b. Ḥama was possessed of rare mental acuteness, but Raba asserted that his unusual acumen led him to reach his conclusions too hastily. He attempted to decide questions independently, and would not always search for a mishnah or baraita to support an opinion. His pupil Isaac b. Judah left him, therefore, to study under R. Sheshet, saying that although a decision might apparently be based on correct reasoning, it must be ignored if a mishnah or a baraita could be found that contradicted it; but a decision rendered in agreement with a mishnah or a baraita does not become invalid, even where another mishnah or baraita can be cited in opposition to it (Zeb. 96b). Rami b. Ḥama's daughter married R. Ashi (Beẓah 29b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 343.

W. B. J. Z. L.

RAMI B. TAMRE: Babylonian amora of the third generation; a native of Pumbedita, and probably a pupil of R. Judah. He once went to Sura on the eve of the Day of Atonement, and attracted attention by conduct which was not regarded as permissible there. According to Ḥul. 110a, b, he justified his behavior, when brought before R. Ḥisda, by citing a saying of R. Judah's, thereby proving himself an acute scholar. In the same passage he is identified with Rami b. Diḳuli, who transmits a saying of Samuel in Yeb. 80a. In another passage he is designated as the father-in-law of Rami b. Diḳuli (Men. 29b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 344.

W. B. J. Z. L.

RAMOTH-GILEAD: One of the cities of refuge, in the east-Jordan district, in the tribe of Gad; apportioned to the Levites (Josh. xx. 8, xxi. 38; Deut. iv. 43; I Chron. vi. 80). When Solomon divided the country into districts, Ramoth-gilead was made the center of one of them and the seat of a governor (I Kings iv. 13). In the Syrian wars Ben-hadad captured it from the Israelites as an important frontier post, and Ahab was killed in an attempt to recapture it (I Kings xxii. 3 *et seq.*). His son Joram succeeded in taking it (II Kings viii. 28 *et seq.*), and had returned to Jezreel to recover from his wounds when Jehu was proclaimed king in Ramoth-gilead (II Kings ix. 1 *et seq.*). The subsequent history of the city is unknown, but probably it soon fell again into the hands of the Syrians. According to the "Onomasticon" of Eusebius, Ramoth was fifteen Roman miles west of Philadelphia, a localization which seems to indicate the present Al-Salṭ, about 10 kilometers south of the Jabbok, and which has, therefore, frequently been identified with Ramoth-gilead. Al-Salṭ, however, was the ancient Gedor, and Ramoth-gilead can hardly have been so far south. The city for whose possession the Syrians and Israelites were continually fighting lay near the frontier, and consequently in the northern part of the east-Jordan district. The reference in I Kings iv. 13 also points to a site in the north. As the governor of Ramoth-gilead ruled over the district of Argob in Bashan, he can not have had his capital south of Jabbok. There were, moreover, two other governors farther south, so that Al-Ramtah, 11 kilometers southeast of Dar'at, and Raimun, west of Jerash, have been proposed as the site of the city. It is also frequently identified with Mizpeh-gilead, since a Ramath-mizpeh is mentioned in Josh. xiii. 26; but this identification is doubtful. See Mizpah.

E. G. H. I. Be.

RAM'S HORN. See Shofar.

RAMSGATE: Seaside resort on the Kentish coast of England. This small town owes its importance in modern Anglo-Jewish history to its connection with Sir Moses Montefiore, who in 1830 purchased the East Cliff estate there as his country-seat. A small community of Jews was already in existence, but the nearest synagogue and established congregation were those of Canterbury. One of the first uses to which Montefiore put his newly acquired estate was to build a synagogue, which he opened to all comers. The foundation-stone was laid in 1831, and the building was consecrated two years afterward. Two brothers, Isaac and Emanuel Myers, were appointed ministers. Sir Moses became president of the synagogue, and a regular attendant at its services when at Ramsgate; and it was his invariable custom to extend the hospitalities of East Cliff Lodge to all visitors from London whom he recognized at his place of worship. When his wife, Lady Judith, died (1862), she was buried in the synagogue grounds; and over her grave was erected a white-domed mausoleum, being a facsimile of the historic tomb of Rachel.

This mausoleum is not the only Jewish memorial of Lady Judith with which her husband endowed Ramsgate. Seven years after her death he founded the Judith Montefiore Theological College, "to promote the study and advancement of the holy Law and general Hebrew literature." The first principal of this college was the eminent Orientalist L. Löwe, who had accompanied Sir Moses on many of his missions to the East; and learned men were invited from various parts of Europe to devote their declining days to the objects for which the institution was founded. At the same time a valuable library was accumulated. When Sir Moses died the institution passed into the trusteeship of the Spanish and Portuguese Congregation in London, which reorganized it under the principalship of the haham, M. Gaster. A department was added for the training of Jewish students and of candidates for the ministry. This department and a portion of the Montefiore Library have since been transferred to Jews' College.

The Judith Montefiore Theological College has now reverted to its original uses as a place of study for retired scholars. Two hours every morning and every afternoon are devoted to this object; and monthly lectures are delivered, on the first Sunday in the month, to which the public are admitted. The principal collegian is the Rev. J. Chotzner; and the librarian is the Rev. G. S. Belasco, who is also the minister of the synagogue.

The present Jewish population of Ramsgate is 130; but this is largely increased during the holiday season. In the summer of 1903 the Union of Jewish Literary Societies held its first summer assembly at Ramsgate. See Judith Montefiore College.

Bibliography: Lucien Wolf, *Biography of Sir Moses Montefiore*, pp. 51 *et seq.*; *Jewish Year Book*, 1903; *Reports of the Judith Montefiore College*, 1893 *et seq.*; *J. Q. R.* 1902 *et seq.*; *Descriptive Catalogue of the Hebrew MSS. of the Montefiore Library.*

J. I. H.

RAN. See Nissim b. Reuben Gerondi.

RANDAR or **ARENDATOR** (Polish, **Aredarz**; probably from the French "rendeur" [used as early as the fourteenth century for "tenant"], the medieval Latin "arrendatarius," "arrendator," "renderius"): Name originally applied to the tenants of a fee-farm, or even of an entire village, in Poland, Lithuania, and Little Russia, as well as in the Slavic portions of Austria. Subsequently the name was applied also to the tenants of mills and taverns on the highways or within the boundaries of the cities. These tenants are still found throughout Poland in districts where there are few railways. Such taverns were and still are leased almost exclusively by Jews, and the Jewish tenant of the tavern has become a permanent personality in Polish literature. Under the name of "Jankiel" he figures as the type of submissiveness and of ever-ready helper in the works of famous Polish prose-writers (as Korzeniowski in "Speculator" and "Kollokacy") and poets (like A. Mickiewicz in "Pan Tadeusz").

The randar is always ready to give good advice, and is noted for his patriotism. He appears in an especially idealized form in the "Pan Tadeusz," where, among various good qualities, there is ascribed to him knowledge of the art of cymbal-playing, by which he delights the court of his master, the "soplicy." In this poem his home is depicted as a storehouse for the arms of the Poles in 1812. In Russia also the Jews occasionally lease the taverns; in the nineteenth century not less than thirty-three regulations referring to such taverns were issued.

Bibliography: Adam Mickiewicz, *Pan Tadeusz*, passim; W. Korolenko, *Der Gerichtstag*, Leipsic, n.d.; *Ha-Shaḥar*, 1872, iii. 651-655; *Ha-Shiloaḥ*, 1897, ii. 424-433; V. O. Levanda, in *Sbornik*, St. Petersburg, 1874; S. Orshanski, *Yevrei v Rossyi*, St. Petersburg, 1877.

S. S. O.

RANDEGGER, MAIER: Austrian educationist; born at Randegg Feb. 9, 1780; died at Triest March 12, 1853. He was educated at home, at Lengau (Switzerland), at Fürth (Bavaria), and at Presburg, after which he accepted a position as instructor in Vienna. Later he removed to Triest, where he opened a private school. He passed the remainder of his life at Triest, with the exception of the years from 1838 to 1847, spent in teaching at Fiume and Fiorenzuola. In 1832 and again in 1834 he acted as rabbi during temporary vacancies occasioned by the deaths of two incumbents.

Randegger maintained a correspondence with the leading rabbis and scholars of his time. Among his works may be mentioned "Ẓinnat Dawid" (Vienna, 1841) and "Haggadah" (*ib.* 1851), with an Italian translation by his daughter and annotations by himself.

Bibliography: Schott, in *Allg. Zeit. des Jud.* 1853, p. 333.

S. F. T. H.

RANGER, MORRIS: English financier; born in Hesse-Cassel about 1830; died at Liverpool April,

1887. He joined the Liverpool Exchange, and at one time was one of the largest cotton-speculators in the world, but later failed in business. The vastness of his transactions may be gathered from the fact that he spent about £100,000 per annum in brokerages and commissions, and in the year of his failure turned over nearly £10,000,000. Ranger was prominently identified with Jewish affairs in Liverpool. He exercised great benevolence and founded a scholarship at the Liverpool University.

Bibliography: *Jew. World*, April 22, 1887.

J. G. L.

RANSCHBURG, PAUL: Hungarian psychiatrist; born at Raab Jan. 3, 1870. On taking his degree of M.D. at the University of Budapest in 1894, he was appointed assistant at the psychiatric clinic there. In 1899 he established a psychophysiological laboratory.

Rauschburg's writings are as follows: "Transitorische Geistesstörungen," 1894; "Studien über den Werth der Hypnotisch-Suggestiven Therapie," 1895; "Hysterie im Greisenalter," 1896; "Experimentelle Beiträge zur Psychologie des Hysterischen Geisteszustandes," 1897; "Qualitative und Quantitative Veränderungen Geistiger Vorgänge im Hohen Greisenalter," 1899; "Psychotherapie," 1900; "Studien über die Merkfähigkeit der Normalen, Neurasthenischen und Geisteskranken," 1901; "Schwachbefähigte und Schwachsinnige Schulkinder," 1903; "Der Sporadische Kretinismus," 1904; and "Physiologische und Pathologische Psychologie des Kindes," 1904.

S. L. V.

RANSOHOFF, JOSEPH: American physician; born in Cincinnati, Ohio, May 26, 1853. After graduating from the Medical College of Ohio (M.D. 1874), he studied surgery at the universities of Würzburg, Vienna, Berlin, Paris, and London (F.R.C.S. 1877). Returning to his native city, he became, in 1879, professor of anatomy at the Medical College of Ohio; this chair he filled until 1902, when he was called to the chair of surgery in the same institution. In 1903 he was appointed a trustee of the University of Cincinnati, and he has been a member of the surgical staffs of the Cincinnati Jewish hospitals. He is a fellow of the American Surgical Society, of the American Academy of Medicine, and of the Society for the Advancement of Science.

Ransohoff has made a number of important contributions to the science of surgery in connection with diseases of the gall-bladder, the vermiform appendix, the brain, the kidneys, and the arteries (aneurisms). He has contributed to the "International Encyclopedia of Surgery," the "Reference Handbook of Medical Sciences," and "Surgery, by American Authors."

A. S. Man.

RANSOM (פריון שבויים): Captivity being considered a punishment worse than starvation or death (B. B. 8b, based on Jer. xv. 2), to ransom a Jewish captive was regarded by the Rabbis as one of the most important duties of a Jewish community; and such duty was placed above that of feeding or clothing the poor. He who refrains from ransoming a captive is guilty of transgressing the commandments expressed or implied in Biblical passages such as the following: "Thou shalt not harden thy heart" (Deut. xv. 7); "Thou shalt not shut thine hand from thy poor brother" (*ib.*); "Neither shalt thou stand against the blood of thy neighbor" (Lev. xix. 16); "He shall not rule with rigor over him in thy sight" (*ib.* xxv. 53, R. V.); "Thou shalt open thy hand wide unto him" (Deut. xv. 8, 11); ". . . that thy brother may live with thee" (Lev. xxv. 36); "Thou shalt love thy neighbor as thyself" (*ib.* xix. 18); "Deliver them that are drawn unto death" (Prov. xxiv. 11; Maimonides, "Yad," Mattenot 'Aniyim, viii. 10; Shulḥan 'Aruk, Yoreh De'ah, 252, 2). One who delayed in the work of ransoming a Jewish captive was placed in the category of the murderer (Yoreh De'ah, 252, 3).

Urgency of the Duty.

Any money found in the communal treasury, even though it had been collected for other purposes, might be utilized in ransoming captives. Not only the money collected for the building of a synagogue might be so used, but also the building materials themselves might be sold and the money diverted to that end. If, however, the synagogue had already been erected it might not be sold for such purpose (B. B. 3b; "Yad," *l.c.* viii. 11; Yoreh De'ah, 252, 1; see Desecration).

If there were several Jewish captives and the money in the communal treasury was not sufficient to ransom all of them, the cohen (priest) had to be redeemed first, and then the Levite, the Israelite, the bastard, the Natin (see Nethinim), the proselyte, and the liberated slave in the order named. A learned man, however, even though a bastard, took precedence over a priest who was an ignoramus. A woman captive was to be released before a man captive, unless the captors were suspected of practising pederasty. One's mother takes precedence over all others in regard to release from captivity; and thereafter one is required to release himself, then his teacher, and then his father (Hor. 13a; comp. Precedence).

When a man and his wife were taken captive the court might sell the man's property, even against his will, for the purpose of redeeming his wife. The court might sell also a captive's property for his own redemption, in spite of the captive's protest. If a man voluntarily sold himself into slavery, or was taken captive for debts he owed, the community was obliged to pay his ransom the first and second times, but not the third time, unless his life was in danger. His children, however, were in any case to be redeemed after his death (Giṭ. 46b). The community was not obliged to liberate a convert from Judaism, even when his apostasy consisted in the fact that he gave up only one of the laws of the Jewish religion. A slave who had gone through the ceremony of the ritual bath and had lived as a Jew was to be liberated at the expense of the community ("Yad," *l.c.* viii. 14).

In the tannaitic period it had already been found necessary to make provision against paying too high a ransom for Jewish captives, so as not to encourage pirates in their nefarious practises. The ransom-money might not exceed the value of the

Provisions Against Excessive Ransom.

captive, if sold as a slave, or the price usually placed on captives (Giṭ. 45a; "Yad," *l.c.* viii. 12; Yoreh De'ah, 252, 4). This law was relaxed in later times. A man might give all he possessed for his own release, or for that of his wife (see Husband and Wife). The community was required to pay all that was demanded for the ransom of a learned man or of a promising youth (comp. Giṭ. 45a; Tos. *s.v.* "Delo"; ROSH *ad loc.* § 44; comp. Grätz, "Gesch." 3d ed., vii. 175, where it is related that R. Meïr of Rothenburg refused to be released for the large sum of 20,000 marks, which the German Jews were willing to pay for his ransom, lest similar captures should be encouraged thereby). The Rabbis forbade the assistance of captives in their attempts to escape, lest the treatment of captives generally should in consequence become more cruel (Giṭ. 45a). See Captives.

Bibliography: Abrahams, *Jewish Life in the Middle Ages*, pp. 96, 335, Philadelphia, 1896; Hamburger, *R. B. T.* ii. 82; *Kol Bo*, § 82, Fürth, 1782.

W. B. J. H. G.

RAPA, ELIJAH B. MENAHEM (ELIJAH RAPOPORT): Italian Talmudist of the sixteenth century. He was the author of "Be'er Mayim Ḥayyim" (Corfu, 1599), on Talmudic and other subjects, and "Ereẓ Ḥefeẓ" (n.d.), on Biblical and Talmudic subjects.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 147, St. Petersburg, 1897–98.

E. C. A. S. W.

RAPA (PORTO), MENAHEM ABRAHAM B. JACOB HA-KOHEN (MENAHEM RAPOPORT): Italian rabbi and author; lived at Porto, in the district of Verona, and at Cremona; died Dec. 30, 1596. He was a descendant of the Rapa family, but he changed his name to Rapoport (*i.e.*, Rapa of Porto). Early in life Menahem went to Venice, where he studied Hebrew with the help of Elijah Bahur and medicine under Victor Trincavella, besides Talmud and the sciences generally (Reifman, in "Ha-Shaḥar," iii. 353). He was proof-reader of Hebrew books printed at Venice.

Rapa was a witness of the burning of the Talmud pursuant to the papal bull of 1553, and observed the date of the auto da fé as a fast-day for the rest of his life (see his "Minḥah Belulah," p. 203b, Cremona, 1582). In 1574 he became rabbi of Cremona (Carmoly, *l.c.* p. 7).

Rapa was the author of the following works: (1) "Ẓofnat Pa'neaḥ," Venice, 1555, on cryptography; Eisenstadt, in "Da'at Ḳedoshim," p. 144, attributes this book to another Menahem. (2) "Ma'amar 'al Meẓi'ut ha-Shedim" (unpublished), on the existence of devils. (3) "Minḥah Belulah," Cremona, 1582, commentary on the Pentateuch, with a preface of 1,000 words, each beginning with the letter ב. (4) Responsa (unpublished with the exception of the article "Dagim," which was printed in "Paḥad Yiẓḥaḳ"). He edited the "Yalḳuṭ Shim'oni," Venice, 1565.

Bibliography: Azulai, *Shem ha-Gedolim*, ii. 82, Wilna, 1852; J. Reifman, *Toledot R. Menaḥem ha-Kohen*, in *Ha-Shaḥar*, iii. 353 *et seq.*; Carmoly, *Ha-'Orebim u-Bene Yonah*, pp. 5 *et seq.*, Rödelheim, 1861; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 144, St. Petersburg, 1897–98.

E. C. A. S. W.

RAPA (PORTRAPA), SIMḤAH BEN GERSHOM HA-KOHEN: Talmudic scholar and author of the sixteenth and seventeenth centuries; born at Porto, Italy; died at Vienna. He was a younger cousin of Menahem Abraham Rapa; when the latter changed his name to Rapoport, Simḥah began to call himself Portrapa (Carmoly, "Ha-'Orebim u-Bene Yonah," p. 8).

Rapa went to Venice, where he lived at the house of his cousin, and studied Talmud under Samuel Judah Katzenellenbogen, rabbi of that city. In 1593 he settled at Prossnitz, Moravia; and thence moved to Vienna, where he remained till his death. He was the author of "Ḳol Simḥah" (Prossnitz, 1602), a hymnal acrostic on Saturday.

Bibliography: Carmoly, *Ha-'Orebim u-Bene Yonah*, p. 8, Rödelheim, 1861.

E. C. A. S. W.

RAPHAEL (רפאל): One of the archangels. The word occurs as a personal name in I Chron. xxvi. 7 (A. V. and R. V. "Rephael"), but it is not found as the name of an angel in the canonical books, as are the names of Michael and Gabriel. This must be due to chance, however, since Raphael is an important figure in the pre-Christian Apocrypha, while from the fact that he ranks immediately below the two angels just mentioned it may be concluded that he appeared in Jewish angelology shortly after them. The late Midrash Konen (Jellinek, "B. H." ii. 27) states that he was once called Labiel, but there is no evidence in support of this statement.

One of the Seven Archangels.

Raphael is one of the seven archangels who bring prayers before God (Tobit xii. 15), although he was not one of the six who buried Moses (Targ. Yer. Deut. xxxiv. 6). In Enoch, xx. 1–7 he is the second among the six or seven angels, Michael, as the most prominent, being placed in the middle (see Jew. Encyc. i. 590, *s.v.* Angelology); yet in a papyrus devoted to magic, in which the seven archangels appear, Raphael ranks second, immediately after Michael (Wessely, "Griechischer Zauberpapyrus," ii. 65, line 38). In the same place Suriel is mentioned as the fourth angel, and in a gnostic diagram cited by Origen ("Contra Celsum," vi. 30) Suriel is also reckoned as one of the seven, together with Raphael; this refutes Kohut's theory ("Angelologie," p. 35) of the identity of the two (see Lüken, "Michael," p. 7, Göttingen, 1898). In the lists of planetary angels given in the Jewish calendar, Raphael presides over the sun and over Sunday (*ib.* p. 56).

The four angels Michael, Gabriel, Raphael, and Uriel appear much more often in works of Jewish mysticism. From heaven they behold all the bloodshed on earth and bring the laments of souls before the Lord (Enoch, ix. 1–3). From out of the darkness they lead souls to God (Sibyllines, ii. 214 *et seq.*). They are the four angels of the Presence, and stand on the four sides of the Lord, whom they glorify (Enoch, xl., where the fourth angel is Phanuel). Each has his own host of angels for the praising of God, around the four sides of whose throne are the four groups of angels. In accordance with their position in heaven, they are the four leaders of the camp of Israel in the wilderness: Michael on the east, opposite the tribe of Levi; Raphael on the west, opposite Ephraim; Gabriel on the south, facing Reuben and Judah; Uriel on the north, facing Dan (Pirḳe R. El. iv.; Hekalot R. vi., in Jellinek, "B. H." ii. 39, 43; Pesiḳ. R. 46 [ed. Friedmann, p. 188a]; Num R. ii. 10).

In like manner, the four rivers of paradise are divided among these four angels ("Seder Gan 'Eden," in Jellinek, "B. H." iii. 138). The magic papyrus also names the four angels (Wessely, *l.c.* ii. 70 *et seq.*), and accordingly, on page 41, line 641, where the names of Michael, Raphael, and Gabriel are plainly legible, the letters missing after *καιον* must be supplied so as to read *καὶ Ουρίηλ*. Schwab ("Vocabulaire de l'Angélologie," p. 10) cites an exorcism by these "holy angels," who, as the most august, according to the apocryphal fragments of Bartolomæus, were created first (Lüken, *l.c.* p. 114).

Raphael, like every other angel, can assume any form he will (Tobit); a tablet on his breast bears the name of God (Pesiḳ. R. 108b); according to the Zohar, he is the chief of the "ofannim." A realization of the foreign character of this angel is inferred in the statement of Simeon ben Laḳish (in 250 C.E.) to the effect that the names of the angels originated in Babylon, meaning among the Parthians who ruled there (Gen. R. xlviii. 9). Raphael, as his name implies, is the angel of healing diseases and wounds (Enoch, xc. 9); he overcomes ASMODEUS, the evil spirit (Tobit v. 4 *et seq.*; ix. 1, 5; xi. 1, 6; Testament of Solomon, in "J. Q. R." 1898, p. 24); he binds even AZAZEL, and throws him into a pit (Enoch, x. 4). He cures blindness (Tobit *l.c.*; Midrash of the Ten Commandments, in Jellinek, "B. H." i. 80), and because of his healing powers he is represented as a serpent (Origen, *l.c.*). Raphael, as the third in rank, appeared with Michael and Gabriel to cure Abraham (Yoma 37a; B. M. 86b; Gen. R. xlviii. 10). He cures also moral evil (Pesiḳ. R. 46 [ed. Friedmann, p. 188a]).

Raphael in Christian Theology.

Raphael was a favorite figure in Christian as well as in Jewish angelology, and early Christian amulets, encolpions, tombstones, and other monuments have been found bearing the names of the angels Michael, Gabriel, and Raphael (Lüken, *l.c.* p. 119). A small, gold tablet discovered in the grave of Maria, the wife of the emperor Honorius, bears a similar inscription (Kopp, "Paleographia Critica," iii., § 158; comp. Lüken, *l.c.* pp. 118, 122). The names of the same angels occur on Basilidian gems, and Origen likewise mentions them (Lüken, *l.c.* pp. 66, 68), although in the magic papyri Raphael appears chiefly in the formulas for amulets.

In post-Talmudic mysticism Raphael preserves his importance, and is himself described as using GEMAṬRIA (Zohar, iii. 133, 228, 262; Jellinek, "B. H." ii. 27, 39, 43, *et al.*; Schwab, *l.c.* p. 249; Yalḳ., Ḥadash, ed. Presburg, p. 67a *et al.*). His name occurs in Judæo-Babylonian conjuring texts (Stübe, p. 27), and is conspicuous in the liturgy—as in the evening prayer, where he is mentioned together with the three other angels, at whose head stands God, exactly as in the Christian version of Zechariah vi. (Lüken, *l.c.* p. 122). He is mentioned also in association with various ofannim (Zunz, "S. P." p. 479), evidently being regarded as their head. Naturally, his name appears on amulets intended to prevent or cure diseases (Grunwald, "Mittheilungen," v. 77). See ANGELOLOGY; GABRIEL; MICHAEL.

BIBLIOGRAPHY: Hamburger, *R. B. T.* ii. 96; Hastings, *Dict. Bible*; Kohut, *Jüdische Angelologie*, pp. 35 *et seq.*, Leipsic, 1866; W. Lüken, *Michael*, Göttingen, 1898; Riehm, *Bibl. Handwörterbuch*; M. Schwab, *Vocabulaire de l'Angélologie*, pp. 10, 249, 345, Paris, 1897; C. Wessely, *Griechischer Zauberpapyrus*, Vienna, 1888; idem, *Neue Griechische Zauberpapyri*, ib. 1893.

J. L. B.

RAPHAEL, FREDERICK MELCHIOR: English soldier; born in London 1870; died at Spion Kop, Natal, Jan. 24, 1900; son of George C. Raphael; educated at Wellington College. Joining the Rifle Brigade (Militia Battalion) in 1889, he passed into the regular army in 1891, being assigned to the First Battalion South Lancashire Regiment. He was gazetted first lieutenant in that regiment in 1893, and in 1898 reached the rank of captain. He had qualified in signaling and in military topography, and had also acted as instructor in musketry and as adjutant to his regiment.

At the outset of the conflict between the English and Boer governments, Raphael was ordered with his regiment to South Africa (Nov., 1899). He was senior subaltern in his battalion and acting captain in charge of 130 men and a machine gun; he was killed in Warren's engagement with the Boers at Spion Kop.

BIBLIOGRAPHY: *Jew. Chron.* Feb. 2, 1900.

J. G. L.

RAPHAEL, HENRY LEWIS: English financier and economist; born at London 1832; died at Newmarket May 11, 1899; son of Louis Raphael. He was senior partner in the firm of R. Raphael & Sons, stockbrokers and bankers, and his influence on the Stock Exchange was considerable. Raphael showed a grasp of difficult economic subjects, and gave evidence before various royal commissions and parliamentary committees, including the Gold and Silver Commission of 1888. He was a man of large charities, dispensed not within the Jewish circle only, but over a wider area. In memory of his wife (d. Aug., 1897) he gave £20,000 to Guy's Hospital for the endowment of a "Henriette Raphael Ward." He was a generous supporter of the London Jewish Board of Guardians and of other charitable institutions. He took a great interest in the turf also.

Raphael's son, **Herbert H. Raphael** (b. 1859), has sat on the London County Council and the London school board, and has contested various parliamentary seats.

BIBLIOGRAPHY: *Jew. Chron.* May 12, 1899; *The Times* (London), May 12, 1899.

J. G. L.

RAPHAEL BEN JEKUTHIEL SÜSSKIND HA-KOHEN: Talmudist and author; born in Livonia Nov. 4, 1722; died at Altona Nov. 26, 1803. He was educated at Minsk under Aryeh Löb ben Asher, whose successor as head of the yeshibah of that town he became in 1742. In 1744 he was called to the rabbinate of Rakov, and in 1747 to that of Vilkomir (a town not far from Wilna), where he remained till 1757, when he was called as chief rabbi to Minsk. Six years later he became rabbi and head of the yeshibah at Pinsk. In 1771 he went to Berlin for the purpose of publishing there his work "Torat Yekutiel." The scholars of that city received him with enthusiasm and respect, and offered him the rabbinate, which was then vacant, but for some unknown reason he declined the offer. In 1772 he became rabbi of Posen, and four years afterwards he was called to take charge of the "Three Communities" (Altona, Hamburg, and Wandsbeck; see ALTONA).

For twenty-three years he ministered to these congregations, and then retired from active service, spending the remainder of his life among his former parishioners. How highly his work was esteemed may be inferred from the fact that the King of Denmark, to whose territory these congregations belonged, upon hearing of Raphael's resignation, sent him a letter in which he expressed his appreciation of the service he had rendered to the Jewish community. Raphael was Mendelssohn's bitterest opponent, and intended to utter a ban against the latter's Pentateuch translation while it was still in manuscript. Indeed, he fought against all modern culture, and on one occasion fined a man for wearing his hair in a cue.

Raphael was the author of the following works: (1) "Torat Yekutiel" (Berlin, 1772), novellæ and comments on the Shulḥan 'Aruk, Yoreh De'ah (to the end of paragraph 106), appended to which are some responsa. It was against this work that Saul Berlin wrote his "Miẓpeh Yekutiel" (*ib.* 1789). (2) "Marpe Lashon" (*ib.* 1790), lectures on ethics. (3) "We-Shab ha-Kohen" (Altona, 1792), 101 responsa explaining the laws of the four parts of the Shulḥan 'Aruk. (4) "Sha'alat ha-Kohanim Torah" (*ib.* 1792), novellæ and comments on the Talmudic treatises Zebaḥim, Menaḥot, 'Arakin, Temurah, Keritot, Yoma, and Me'ilah. (5) "Zeker Ẓaddiḳ" (*ib.* 1805), his last two public lectures.

BIBLIOGRAPHY: Grätz, *Gesch.* xi. 540; Lewin, *Talpiyyot*, p. 8, Berdychev, 1895; Lazarus Riesser, *Zeker Ẓaddiḳ*, Altona, 1805; Eisenstadt, *Rabbane Minsk wa-Ḥakameha*, p. 18, Wilna, 1899.

E. C. B. FR.

RAPHAEL, MARK: Italian convert to Christianity; flourished at Venice at the beginning of the sixteenth century. He was a halakist of some repute, and it was said that he was a "chief rabbi" before his conversion. He was consulted by Henry VIII. on the question of the legality, according to Jewish law, of his levirate marriage to Catharine of Braganza, and was invited by him to England. Raphael accordingly arrived in London on Jan. 28, 1531 ("Calendar of State Papers, Spanish," i. 335). He decided that such a marriage was legal, but suggested that the king might take another wife conjointly with the first. This advice not being acceptable, Raphael revised his opinion by pointing to the object of levirate marriage, and contending that as no children had been the result of the union, the king must have married his brother's widow without the intention of continuing his brother's line, and that consequently his marriage was illegitimate and invalid. His opinion was included in the collection presented to Parliament, and Raphael was rewarded in many ways; among others, he was granted a license to import six hundred tons of Gascon and two woads in 1532 (Gardner, "Letters and Papers of Henry VIII." v. 485).

BIBLIOGRAPHY: L. Wolf, in *Papers of the Anglo-Jewish Historical Exhibition*, p. 63; D. Kaufmann, in *R. E. J.* xxvii. 52, xxx. 310.

S. J.

RAPHALL, MORRIS JACOB: Rabbi and author; born at Stockholm, Sweden, Oct. 3, 1798; died at New York June 23, 1868. At the age of nine he was taken by his father, who was banker to the King of Sweden, to Copenhagen, where he was educated at the Hebrew grammar-school. Later he went to England, where he devoted himself to the study of languages, for the better acquisition of which he subsequently traveled in France, Germany, and Belgium. After lecturing on Hebrew poetry he began to publish the "Hebrew Review, and Magazine of Rabbinical Literature," which he was forced to discontinue in 1836 owing to ill health.

For some time he acted as honorary secretary to Solomon Herschell, chief rabbi of Great Britain. He made translations from Maimonides, Albo, and Herz Wessely; conjointly with the Rev. D. A. de Sola he published a translation of eighteen treatises of the Mishnah; and he also began a translation of the Pentateuch, of which only one volume appeared. In 1840, when the blood accusation was made at Damascus, he published a refutation of it in four languages (Hebrew, English, French, and German) and wrote a defense of Judaism against an anonymous writer in the London "Times."

In 1841 he was appointed minister of the Birmingham Synagogue and master of the school. He continued in these capacities for eight years, and then sailed for New York (1849). In that city he was appointed rabbi and preacher of the B'nei Jeshurun congregation, where he continued as pastor till 1866, his duties then being relaxed owing to his infirm health.

Raphall was the author of a text-book of the post-Biblical history of the Jews (to the year 70 C.E.). He received the Ph.D. degree from the University of Erlangen (Germany).

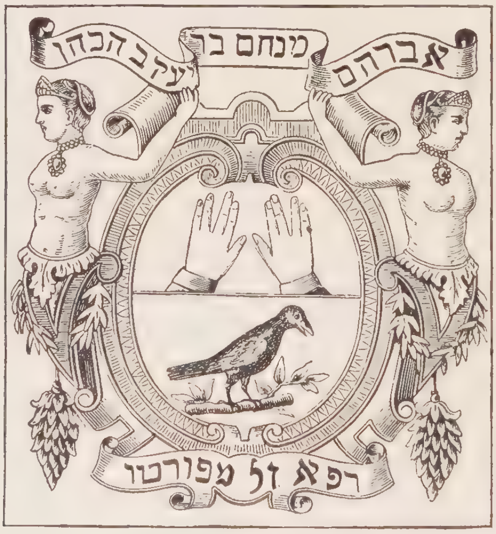
BIBLIOGRAPHY: *Jew. Chron.* July 17, 1868; Morais, *Eminent Israelites.*

J. I. Co.

RAPOPORT: Family, the various branches of which claim a common Kohenitic origin. The names of Rapa or Rappe ha-Kohen (רפא כ"ץ) are met with about 1450. At that time Meshullam Kusi (abbreviated from "Jekuthiel") Rapa ha-Kohen-Ẓedeḳ, the earliest known member of the family, lived on the Rhine, probably in Mayence. Several decades later the family disappeared from Germany, probably on account of the expulsion of the Jews from Mayence Oct. 29, 1462. In 1467, in Mestre, near Venice, the wealthy Ḥayyim Rappe is found as collector of alms for the poor of the Holy Land. In Venice the physician R. Moses Rap was exempted in 1475 from wearing the Jew's badge.

The Polish branch of the family explains its name through the following legend: One Easter a certain Jew, to prevent his enemies from smuggling the body of a Christian child into his house, closed all possible entrances and openings except the chimney. Down the chimney, however, the dreaded corpse fell, but when a crowd stormed the house nothing but a partridge (Old German, "Rephuhn" or "Raphuhn") was found in the fireplace. But the "Von den Jungen Raben" in the signature of Abraham Menahem ha-Kohen Rapa von Port (see Rapa, Menahem Abraham b. Jacob ha-Kohen) at the end of his Pentateuch commentary, and the additional fact that the coat of arms of the family bears two ravens, clearly show that רפא signifies "Rabe" (Middle High German, "Rappe"). The family name, therefore, at the end of the sixteenth century seems to be clearly established as Ha-Kohen Rabe.

In the middle of the sixteenth century there appears in Italy a Kohenitic family of the name of Porto. On March 18, 1540, R. Isaac Porto ha-Kohen obtained from the Duke of Mantua permission to build a synagogue (Ashkenazic). The name of the family is to be derived neither from Oporto (Portugal) nor from Fürth (Bavaria), but from Porto, near Mantua, where undoubtedly the above-named Isaac Porto ha-Kohen lived. An alliance between the Rabe and Porto families explains the combination of the two family names in Rapoport; indeed, in 1565, officiating in the above-mentioned synagogue of Mantua, there is found a Rabbi Solomon b. Menahem ha-Kohen Rapa of Venice, while a Rabbi Abraham Porto ha-Kohen (1541–76) was parnas of the community. See Rapa.



Arms of the Rapoport Family.

However this may be, in the middle of the seventeenth century authors belonging to the Rapa-Port family were living in Poland and Lithuania, the name having meanwhile undergone the following modifications: Rapiport, Rapoport, Rapperport, and Rappert. The family spread principally from Cracow and Lemberg; in the latter place, in 1584, was born the famous Talmudist Abraham Rapa von Port (called also Schrenzel). In 1650 Rapoports lived in Dubno and Krzemeniec; in the eighteenth century descendants of R. Judah Rapoport are found in Smyrna and Jerusalem. About 1750 there were two Rapoports in Dyhernfurth (Silesia)—one named Israel Moses and the other R. Meïr: the former came from Pinczow, the latter from Krotoschin. Both found employment in the printing establishment at Dyhernfurth.

The sons of the Rapoport of Krotoschin who settled in Breslau and Liegnitz adopted, in 1818, the name of Warschauer. During the last 450 years members of the family have been found in eighty different cities of Europe and Asia. S.

Abraham Rapoport (Schrenzel): Polish Talmudist; born at Lemberg in 1584; died in 1651 (June 7); son of R. Israel Jehiel Rapoport of Cracow and son-in-law of R. Mordecai Schrenzel of Lemberg. Rapoport was a pupil of R. Joshua Falk ha-Kohen. For forty-five years he was at the head of a large yeshibah at Lemberg. Being very wealthy, he had no need of seeking a rabbinical position; and he was able, therefore, to expend large sums in behalf of the pupils of his academy. He was president of the Council of Four Lands, and was administrator of the money collected for the poor in the Holy Land. Rapoport's "Etan ha-Ezraḥi" (printed at Ostrau, 1796) is divided into two parts. Part i. contains responsa and decisions; part ii., called "Ḳontres Aharon," contains sermons on the weekly sections of the Pentateuch. He is said to have written a number of works which have been lost.

Bibliography: Azulai, *Shem ha-Gedolim*, i., No. 17; Solomon Buber, *Anshe Shem*, pp. 7–13, Cracow, 1895.

S. J. Z. L.

Arnold Rapoport, Edler von Porada: Austrian deputy; grandson of S. L. Rapoport; born in 1840 at Tarnow. In 1848 he accompanied his family to Cracow, where he subsequently studied law; he took his degree in 1863 and opened a law-office in 1870. In 1874 he was elected a member of the municipal council of Cracow, which office he held until 1881, when he went to Vienna. In 1877 he was returned to the Galician Diet by the Cracow chamber of commerce, of which he is still a member (1905). He was elected to the Reichsrath in 1879. As a member of the Austrian legislature he has devoted himself chiefly to economic questions, and more lately to questions relating to canals and waterways in Austria.

Since the beginning of his public career Rapoport has been actively interested in ameliorating the pitiable condition of his Galician coreligionists, organizing committees and founding societies for their relief. In 1890 he was ennobled by the emperor Francis Joseph; he is a knight of the Legion of Honor, and the Turkish order of Nishan-i-Medjidie and the Servian order of Sawa (1st class) have been conferred upon him.

S. E. J.

Aryeh Löb b. Baruch Rapoport: German rabbi of the eighteenth century. He was at first a wealthy merchant, but after losing his wealth became rabbi of Odensoos, Schnaittach, and Hüttenbach; later he was elected rabbi of Herzfeld (Carmoly, "Ha-'Orebim u-Bene Yonah," p. 18) and

Würzburg (1757). In conjunction with his father, he wrote a haskamah (Sulzbach, 1755) for the "Ḥokmat Shelomoh" of Solomon Luria (Eisenstadt-Wiener, "Da'at Ḳedoshim," p. 161).

S. A. S. W.

Baruch b. Moses Meïr Kahana Rapoport: Polish rabbi; born probably in Lemberg; died in Fürth, Bavaria, in 1746 (Nisan), at an advanced age. According to Fuenn he was rabbi of Wilna for a short time about 1709; but there is evidence that he went to Fürth as early as 1701. When his uncle Simḥah Rapoport left Grodno for Lublin in 1715, Baruch was selected to succeed him, but he refused to abandon the smaller community of Fürth, because he desired to remain in Germany. Still he assumed the title of rabbi of Grodno, which he appended to two approbations dated about that time. His responsa are included in the Michael collection of manuscripts, now in the British Museum. He opposed Nehemiah Ḥayyun and Moses Ḥayyim Luzzatto. A letter addressed to him in defense of the latter, written by R. Isaiah Basan, is reproduced in "Kerem Ḥemed" (ii. 62).

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 98; idem, *Keneset Yisrael*, p. 197; *Ozerot Ḥayyim*, Nos. 788-789, Hamburg, 1848; Eisenstadt-Wiener, *Da'at, Ḳedoshim*, pp. 156-157. See also Etthausen, *Or Ne'elam*, responsum No. 39, Carlsruhe, 1765.

S. P. Wi.

Benjamin ben Simḥah ha-Kohen Rapoport: Galician preacher; lived at Brzezany toward the end of the eighteenth century. He was the author of "Gebulot Binyamin" (Lemberg, 1799), containing novellæ on the Pentateuch arranged in the order of the "parashiyyot," novellæ on the sayings of Rabbah bar bar Ḥanah, and a commentary on the Pesaḥ Haggadah.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 156; Fuenn, *Keneset Yisrael*, p. 174.

S. M. Sel.

Benjamin Zeeb Wolf ben Isaac ha-Kohen Rapoport: Hungarian rabbi; born at Nikolsburg, Moravia, in 1754; died at Papa, Hungary, April 14, 1837. From his childhood Rapoport manifested extraordinary ability in the study of the Talmud. From 1771 to 1781 he was lecturer in Talmud in Alt-Ofen; and from 1781 until his death he was rabbi of Papa. Rapoport's liberalism with regard to ritual decisions drew down upon him the displeasure of men like Mordecai Benet, chief rabbi of Moravia, and Moses Schreiber, rabbi of Presburg, both of whom urged the community of Papa to dismiss him. Failing in this, they accused him before the Austrian government of introducing a new Torah, with the result that he was commanded by the government either to rescind his decisions or to support them by evidence. He was an opponent of Cabala and Ḥasidism.

Rapoport was the author of the following works: "Simlat Binyamin u-Bigde Kehunnah" (Dyhernfurth, 1788), novellæ on that part of the Shulḥan 'Aruk (Yoreh De'ah) which deals with vows and oaths; "Netibot ha-Ḥokmah," or "Simlah Sheniyah" (Vienna, 1800), a collection of thirty-two responsa; "'Edut le-Yisrael" (Presburg, 1839), novellæ on the treatise Makkot, edited and supplemented by his son Mendel Rapoport. Carmoly and Eisenstadt-Wiener credit to Rapoport the following works, which they declare were published by Mendel Rapoport without giving place or date of publication: "Noy Sukkah," containing the regulations peculiar to the Feast of Tabernacles; "Sha'ar Binyamin," novellæ on the Talmud; and "Yiḳḳawu ha-Mayim," another Talmudic work. In addition, Carmoly ascribes to him a work entitled "Seder ha-Mishnah," on the three divisions of the Torah—the Bible, the Mishnah, and the Gemara—while Eisenstadt-Wiener ascribes to him the authorship of "Shelosh Me'ot Kesef," homilies.

Bibliography: Carmoly, *Ha-'Orebim u-Bene Yonah*, pp. 21-22, Rödelheim, 1861; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 172; Fürst, *Bibl. Jud.* iii. 130 (where this Rapoport is confused with Benjamin b. Simḥah Rapoport).

S. M. Sel.

Elijah Rapoport. See Rapa, Elijah b. Menahem.

Ḥayyim b. Bär Rapoport: Rabbi at Ostrog, Russia, in the first half of the nineteenth century. He was the author of the collection of responsa called "Mayim Ḥayyim" (parts i. and ii., Jitomir, 1857; parts iii. and iv., *ib.* 1858). The appendix, entitled "Oẓerot Ḥayyim," contains novellæ on the Pentateuch.

Bibliography: Fuenn, *Keneset Yisrael*, p. 367; Benjacob, *Oẓar ha-Sefarim*, p. 324, No. 1118.

S. J. Z. L.

Ḥayyim b. Simḥah ha-Kohen Rapoport: Polish rabbi; born about 1700; died in Lemberg 1771. He was rabbi in Zetel, Lithuania, about 1729, but in the following year appears as rabbi in Slutsk, in the government of Minsk; his signature, attached in that year to an approbation of R. Jehiel Heilprin's "Seder ha-Dorot," indicates that he was even then considered an authority. Ten years later he was chosen rabbi of Lemberg, a position to which his father had been chosen twenty-two years previously, but had died before he could assume the office. With R. Baer of Yazlovicz and R. Israel Ba'al Shem, in 1759 Ḥayyim, under orders from Bishop Mikolski, held the memorable disputation with the Frankist leaders. His responsa and approbations are found in numerous contemporary works, including those of his brother-in-law Ẓebi of Halberstadt.

Ḥayyim had two sons, **Aryeh Löb** (d. 1759), head of the yeshibah of Lemberg, and **Naḥman,** rabbi of Glogau. Of his three daughters, the first was married to Joel Katzenellenbogen, a Galician rabbi; the second married Aaron ha-Levi Ettinger (d. at Lemberg *c.* 1759), for some time rabbi of Rzeszow, Galicia; the third became the wife of a certain Baruch b. Mendel b. Hirz. **Ḥayyim ha-Kohen Rapoport** of Ostrog, Volhynia, author of "Mayim Ḥayyim," responsa (Jitomir, 1858), who died in 1839, was Ḥayyim b. Simḥah's great-grandson.

Ḥayyim's works remained in manuscript for nearly a century after his death. The first, a collection of responsa entitled "She'elot u-Teshubot Rabbenu Ḥayyim Kohen," in the order of the Shulḥan 'Aruk, was published in Lemberg in 1861. The second, "Zeker Ḥayyim," sermons and funeral orations, also appeared in Lemberg, in 1866. He is said to have written several more works which are still in manuscript.

Bibliography: Dembitzer, *Kelilat Yofi*, pp. 137 *et seq.*, Cracow, 1888; Eleazar ha-Kohen, *Ḳin'at Soferim*, p. 73, note, Lemberg, 1892; Buber, *Anshe Shem*, pp. 69–72, Cracow, 1895.

s. P. Wi.

Isaac b. Judah ha-Kohen Rapoport: Palestinian rabbi of the eighteenth century; born and died at Jerusalem, a pupil of R. Hezekiah da Silva. After a journey to Europe in behalf of the ḥaluḳḳah fund, he was elected rabbi of Smyrna, where he remained forty years. At an advanced age he returned to Jerusalem, where he was appointed to a rabbinate. He was the author of a work entitled "Batte Kehunnah." The first part contains responsa and treatises on the poseḳim (Smyrna, 1741); the second part consists of sermons, together with studies on the Talmud (Salonica, 1744).

Bibliography: Fürst, *Bibliotheca Judaica*, iii. 130 131.

s. J. Z. L.

Jekuthiel Süsskind (Süssel) Rapoport: Russian communal leader; born 1802; died in Minsk March 7, 1872; son of Ḥayyim ha-Kohen, rabbi of Ostrog, Volhynia (d. 1839), and great-grandson of R. Ḥayyim ha-Kohen Rapoport of Slutsk and Lemberg. He married into a wealthy family of Minsk, where he settled. His extensive Talmudic knowledge and his piety did not prevent him from sympathizing with the progressive movement for the spread of secular knowledge among the Jews of Russia, and he encouraged Dr. Lilienthal, who visited Minsk on his tour through Russia in 1842. In 1856 he was chosen a member of the rabbinical commission which met the following year in St. Petersburg to discuss Jewish affairs. He and his brother **Jacob,** rabbi of Ostrog, published their father's "Mayim Ḥayyim" (Jitomir, 1857–58). Jekuthiel left two sons, **Jacob** of Warsaw and **Wolf** of Minsk (d. 1898), and three daughters, one of whom married Israel Meisels, rabbi of Siedlce.

Bibliography: *Allg. Zeit. des Jud.* 1849, p. 435; *Ha-Maggid*, iii. 147, 163; xvi., No. 27; *Ha-Shaḥar*, iii. 333; *Leḳeṭ Amarim*, p. 89, St. Petersburg, 1889; Fuenn, *Keneset Yisrael*, pp. 313–314; Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 174, 177, St. Petersburg, 1897–98.

s. P. Wi.

Menahem Rapoport. See Rapa (Porto), Menahem Abraham b. Jacob ha-Kohen.

Moritz Rappaport: Austrian poet and physician; born at Lemberg Jan. 19, 1808; died at Vienna May, 28, 1880; cousin of Solomon Judah Löb Rapoport. He received his early education at home; his father belonged to the party of Reform, while his mother was strongly Orthodox. The period from 1822 to 1832 Rappaport spent in Vienna, attending the gymnasium of the Benedictine monks and studying medicine at the university (M.D. 1832). Immediately after graduating he established himself as a physician in his native town. For forty years he was one of the leading physicians of Lemberg, where he was appointed chief physician at the Jewish hospital. Rappaport took an active interest in the welfare of his coreligionists, spending both time and money in behalf of the synagogue, the school, the orphan asylum, and the poorhouse. From 1872 to 1878 he resided in Vienna; in 1879 he was again in Lemberg; but in the last year of his life he returned to Vienna.

Moritz Rappaport's "Moses," an epic-lyric poem in five cantos, appeared in 1842; his "Bojazzo," in 1863. Under the title "Hebräische Gesänge" he translated Lamentations, the Song of Songs, the "Lekah Dodi," etc.

Bibliography: Karpeles, *Gesch. der Jüdischen Literatur*, ii. 1129–1130; Winter and Wünsche, *Jüdische Litteratur*, iii. 883; *Allg. Zeit. des Jud.* 1880, p. 427; 1892, p. 483 *et passim.*

s. F. T. H.

Solomon Judah Löb Rapoport: Austrian rabbi and scholar; born at Lemberg June 1, 1790; died at Prague Oct. 16, 1867. Thrown upon his own resources about 1817, Rapoport became cashier of the meat-tax farmers. He had already given evidence of marked critical ability, though his writings previously published were of a light character—poems, translations, etc. His critical talent, however, soon revealed itself. In 1824 he wrote for "Bikkure ha-'Ittim" an article on the independent Jewish tribes of Arabia and Abyssinia. Though this article gained him some recognition, a more permanent impression was made by his work on Saadia Gaon and his time (published in the same journal in 1829), the first of a series of biographical works on the medieval Jewish sages. Because of this work he received recognition in the scholarly world and gained many enthusiastic friends, especially S. D. Luzzatto (Bernfeld, "Toledot Shir," p. 33).

Solomon Judah Löb Rapoport.

By this time Rapoport's circumstances had become straitened. In 1832 the farming of the meat-tax fell into the hands of his enemies, and he was left without a source of income. He endeavored, with the aid of his friends Zunz and Luzzatto, to secure a rabbinate in Berlin or in Italy; but for a position in the former place he was not sufficiently proficient in German, and for one in the latter he had not the

Rabbi at Prague.

required university diploma. The intellectual Jews of Brody, therefore, established a business and made Rapoport its superintendent ("Iggerot Shir," p. 259). In 1837 he was appointed, through the endeavors of J. Perl and other Maskilim, rabbi of Tarnopol ("Kerem Ḥemed," iv. 241 *et seq.*), and in 1840 rabbi of Prague. Rapoport was conservative in his religious views. His Orthodoxy was of the type of Zacharias Frankel's. He wrote "Torah Or" against the radical views Geiger had expressed in his "Urschrift," rebuked Jost for taking the same attitude in his "Tokaḥat Megullah" (an open letter to the rabbis assembled at Frankfort-on-the-Main in 1845, published with a German translation by Raphael Kirchheim, Frankfort-on-the-Main, 1846; see p. 1), and assumed a negative attitude toward the convention of German rabbis at Frankfort-on-the-Main in 1845.

Biographies.

Rapoport was chiefly distinguished as a critical investigator. As such he was preceded by Zunz, Jost, and Krochmal, though in his researches he was independent of them. He differs from the first two in that he is deeper and more thoroughgoing in his researches, and from Krochmal in that his investigations are more minute and detailed. It was in virtue of this excellence that Rapoport succeeded, in most of his investigations, in establishing historical dates. Thus he was the first to throw light on the life and period of Saadia Gaon ("Toledot Shir," p. 33). He did similar service in connection with the biographies of R. Nathan (author of the "'Aruk"), Hai Gaon, Eleazar ha-Ḳalir ("Bikkure ha-'Ittim," 1840–41), R. Hananeel, R. Nissim (*ib.* 1842), and others.

Of the other works of Rapoport, the following are the most important: notes on the English translation of "The Travels of Benjamin of Tudela" (London, 1840–41); "'Erek Millin," encyclopedic dictionary of Judaism (part i., Prague, 1852); "Dibre Shalom we-Emet," in defense of Zacharias Frankel against the attacks by the Orthodox (*ib.* 1861); "Naḥalat Yehudah," against the Ḥasidim (written 1861) and against Geiger's "Urschrift" (Cracow, 1868); "Naḥalat Yehudah," strictures on "Ben Yoḥai" by M. Kuniz (Lemberg, 1873); "Zikkaron la-Aḥaronim," letters to Luzzatto (Wilna, 1881); "Iggerot Shir," other letters (Przemysl, 1885); an article in "Kerem Ḥemed" (v. 197 *et seq.*) on the Chazars, the Lost Ten Tribes, and the Karaites (this article regained him the lost friendship of Luzzatto); various other articles on similar subjects.

BIBLIOGRAPHY: Bernfeld, *Toledot Shir*, a biography of Rapoport (Berlin, 1899); Halberstam, *Toledot Rapoport*, Cracow, 1900; *Das Centenarium S. J. L. Rapoport's*, Vienna, 1890; Grätz, *Gesch.* xi. 449 *et seq.*, Leipsic, 1900; I. H. Weiss, *Zikronotai*, pp. 86 *et seq.*, Warsaw, 1895; Jellinek, in *Neuzeit*, 1867, No. 46; Porges, in *Ha-Shaḥar*, 1869 (separate fascicule); *Ha-Ro'eh*, criticism on the works of Rapoport by different scholars (Ofen, 1839); Milsahagi, ראבי"ה, strictures on the works of Zunz and Rapoport (*ib.* 1837).

S. A. S. W.

RAPPAPORT, PHILIP: American lawyer and journalist; born in 1845, at Fürth, Bavaria, where he was educated. Removing to the United States in 1866, he became reporter for the "Freiheitsfreund," in Pittsburg. The following year he held the editorship of a German daily at Wheeling, W. Va., studying law at the same time. After being admitted to the bar in 1870 he removed to Cincinnati, where he became assistant editor of the "Courier," later of the "Volksblatt." In 1874 he went to Indianapolis, Ind. and took up the practise of law. In 1881 he founded the "Indiana Tribune," of which paper he was the principal owner and editor for nineteen years. Since 1900 he has been practising law in Indianapolis.

A. F. T. H.

RAPPOLDI, EDOUARD: Austrian violinist; born at Vienna Feb. 21, 1839. He studied at the Vienna Conservatorium under Jansa, Hellmesberger, Böhm (violin), and Sechter (composition). From 1854 to 1861 he was a member of the Vienna court opera orchestra, and made successful tours through Germany, Holland, and Belgium. From 1861 to 1866 he was concert-master at Rotterdam, and from 1866 to 1870 conductor at Lübeck, Stettin, and Prague. In 1871 he was appointed teacher of the violin at the Königliche Hochschule für Musik in Berlin, where he remained until 1877, when he became chief instructor in the violin at the Dresden Conservatorium, which position he held for fifteen years. Until his retirement in 1898 he was also concert-master of the Dresden opera orchestra. In 1874 he married Laura Kahrer, the pianist.

Though a violinist of the first rank, Rappoldi prefers artistic interpretation to display. He is also distinguished as a quartet player, and has contributed greatly to the advancement of chamber-music in Dresden. His compositions include symphonies, quartets, sonatas, and songs with pianoforte accompaniment.

BIBLIOGRAPHY: Ludwig Hartmann, in *Musikalisches Wochenblatt*, Leipsic, ix. 480; Champlin, *Cyc. of Music and Musicians*; Mendel, *Musikalisches Konversations-Lexikon*.

S. J. So.

RAPPOLTSWEILER (French, **Ribeauvillé**): Town of Upper Alsace. The earliest known official document concerning its Jews dates from 1321. In that year Louis IV., Emperor of Germany, transferred the Jews of Rappoltsweiler to the Sieur de Ribeaupierre as surety for a loan of 400 silver marks. Ten years later they were pledged by the same monarch to John of Rappoltstein. In consequence of the ARMLEDER riots of 1337 the Jews of Rappoltsweiler were partly massacred and partly banished by the Lord of Rappoltstein. The emperor at first threatened the perpetrators of these cruel acts with severe punishment for the encroachment upon his property; but later he granted indemnity to the brothers John and Anselme of Rappoltstein.

In 1349 the community of Rappoltsweiler was completely annihilated in consequence of the persecution caused by the BLACK DEATH. Soon, however, Jews again settled in the town and maintained themselves there until the end of the sixteenth century, when the municipality issued a decree of banishment. Toward the middle of the seventeenth century they were again allowed to settle in Rappoltsweiler, under the condition that each of the first ten settlers should pay a yearly protection tax of 20 florins, while those that came later should pay, besides the yearly tax, 200 livres for admission. Rappoltsweiler at the end of the seventeenth century contained about 20 Jewish families; in 1784 these had increased to 58 families, comprising 286 persons. Upon the establishment of consistories (1808) Rappoltsweiler became part of the consistorial diocese of Colmar. The rabbis who have held office at Rappoltsweiler during the last fifty years have been Elijah Lang and Weil (the present incumbent).

The Jews of Rappoltsweiler number (1905) about 210 in a total population of 6,100.

Bibliography: Depping, *Les Juifs au Moyen Age*, p. 91; Scheid, *Histoire des Juifs d'Alsace*, pp. 11, 14; Reuss, *L'Alsace au XVIIe Siècle*, ii. 580; Salfeld, *Martyrologium*, pp. 239, 283.

D. I. Br.

RASCHKOW, LAZAR (ELEAZAR): German physician and writer; born at Raschkow, province of Posen, 1798; died Aug. 2, 1870. He received his early instruction in Hebrew from his father, who was the local rabbi, and at an early age took a position as tutor at Neisse, where he prepared himself for the "secunda" of the gymnasium of that city. After his graduation he studied medicine at the University of Budapest, and was then appointed surgeon in the Austrian army, but was obliged to resign because of his writings on behalf of the emancipation of the Jews. He then began to practise at Màd in the county of Tokay, but being soon forced to give up this work on account of ill health, he engaged in tutoring and writing. From this period dates his history "Ḳerot Yeme 'Olam," while his dramatic poem "Amnon we-Tamar" (Breslau, 1832) is a product of his youth. Shortly before his death he composed his epitaph, in which he related the story of his life.

Bibliography: Fürst, *Bibl. Jud.* iii. 133; Silbermann, in *Ha-Maggid*, 1870, No. 32; Zeitlin, *Bibl. Post-Mendels.* ii. 293.

S. M. L. B.

RASCHKOW, SÜSSKIND: German poet; died at Breslau April 12, 1836. He was the author of the following works: "Yosef we-Asenat," a drama (1817); "Ḥayye Shimshon," an epic poem (1824); and "Ṭal Yaldut," poems and proverbs (1835).

Bibliography: Zunz, *Monatstage*, Berlin, 1872; Steinschneider, Cat. Bodl. col. 2664; Winter and Wünsche, *Die Jüdische Litteratur*, vol. iii., *s. v.*, Treves, 1896.

H. R. I. War.

RASCHPITZ (RASCHWITZ), ḤAYYIM: Scholar of the seventeenth century; martyred, probably at Prague. He wrote the prayer "'Iyyun Tefillah," on the persecutions and the martyrdoms of Prague (2d ed., Amsterdam, 1671; 4th ed., Dessau, 1671; 5th ed., with German transl. by Ẓebi Hirsch Kaidanover, Frankfort-on-the-Main, 1709).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 183; Benjacob, *Oẓar ha-Sefarim*, p. 437; Steinschneider, *Cat. Bodl.* cols. 832-833.

S. S. O.

RASHBA. See Adret, Solomon ben Abraham.

RASHBAM. See Samuel ben Meïr.

RASHI (SOLOMON BAR ISAAC): French commentator on Bible and Talmud; born at Troyes in 1040; died there July 13, 1105. His fame has made him the subject of many legends. The name of Yarḥi, applied to him as early as the sixteenth century, originated in a confusion of Solomon bar Isaac with one Solomon de Lunel, and a further error caused the town of Lunel to be regarded as Rashi's birthplace. In reality he was a native of Troyes, where, a century ago, butcher-shops were still shown which were built on the site of his dwelling and which flies were said never to enter. R. Simon the Elder was his maternal uncle; but a genealogy invented at a later date assigned this relationship to the tanna Johanan ha-Sandalar. According to tradition, Rashi's father carried his religious zeal so far that he cast into the sea a gem that was much coveted by Christians, whereupon he heard a mysterious voice which foretold him the birth of a noble son. Legend states also that his mother, imperiled in one of the narrow streets of Worms during her pregnancy, pressed against a wall, which opened to receive her. This miraculous niche is still shown there, as well as the bench from which Rashi taught. As a matter of fact, however, Rashi merely studied at Worms for a time, his first teacher being Jacob b. Yaḳar, of whom he speaks with great veneration. After Jacob's death his place was successively filled by Isaac ben Eleazar ha-Levi, or Segan Lewiyah, and by Rashi's relative Isaac b. Judah, the head of the school of Mayence, a school rendered illustrious through R. Gershom b. Judah (the "Light of the Exile"), who may be regarded as Rashi's precursor, although he was never his teacher.

Rashi Chapel at Worms.
(From a photograph.)

His Teachers.

Tradition to the contrary notwithstanding, Rashi never made the extensive journey through Europe, Asia and Africa which have been attributed to him, and accounts of which have been embellished with details of a meeting with Maimonides and of Rashi's marriage at Prague. About the age of twenty-five he seems to have left his masters, with whom he always maintained most friendly relations. His return to Troyes was epoch-making, for thenceforth the schools of Champagne and northern France were destined to rival, and shortly to supplant, those of the Rhenish provinces. Rashi most likely exercised the functions of rabbi in his native city, but he seems to have depended for support chiefly on his vineyards and the manufacture of wine. About 1070 he founded a school which attracted many disciples and which became still more important after the death of his own preceptors. His most noted pupils were Simḥah of Vitry and Shemaiah, who were his kinsmen, and Judah b. Abraham, Joseph b. Judah, and Jacob b. Samson. He had no sons, but three daughters, of whom Miriam and Jochebed married two of his pupils, Judah b. Nathan and Meïr b. Samuel; so that his family became, in a sense, the diffusers of rabbinical learning in France.

Rashi's training bore fruit in his commentaries, possibly begun while he was still in Lorraine. His last years were saddened by the massacres which took place at the outset of the first Crusade (1095–1096), in which he lost relatives and friends. One legend connects his name with that of Godfrey de Bouillon, to whom he is said to have foretold the defeat of his expedition; while another tradition attributes to him a journey to Barcelona, in the latter part of his life, to seek a man indicated to him in a dream as destined to be his comrade in paradise. Another legend further states that he died and was buried in Prague.

J. M. Lib.

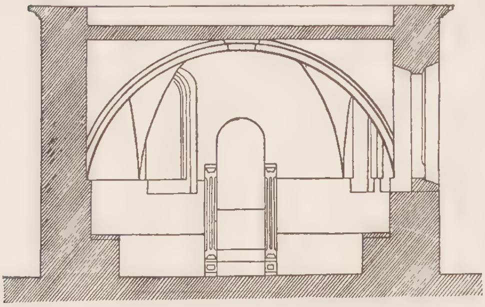
Interior of the Rashi Chapel at Worms.
(From a photograph.)

Rashi's commentary on the Pentateuch was first printed without the text at Reggio in 1475 (the first dated Hebrew book printed); five years later it was reprinted in square characters. Its first appearance with the text was at Bologna in 1482, the commentary being given in the margin; this was the first commentary so printed. Since that date there have been published a great many editions of the Pentateuch with Rashi's commentary only. At different periods other parts of the Old Testament appeared with his commentary: the Five Scrolls (Bologna, *c.* 1484); the Five Scrolls, Daniel, Ezra, and Nehemiah (Naples, 1487); Job, Psalms, Proverbs, and Daniel (Salonica, 1515); the Pentateuch, the Five Scrolls, Ezra, and Chronicles (Venice, 1517). The editio princeps of Rashi on the whole of the Old Testament was called "Miḳra'ot Gedolot" (*ib.* 1525), in which, however, of Proverbs and the books of Job and Daniel the text alone was given. Owing to its importance, Rashi's commentary was translated into Latin by Christian scholars of the seventeenth and eighteenth centuries, some parts several times. The most complete Latin translation is that of John Frederick Breithaupt, which appeared at Gotha: on the Pentateuch, 1710; on the Prophets, the twelve Minor Prophets, Job, and Psalms, 1713; on the Earlier Prophets and the Hagiographa, 1714. The whole commentary on the Pentateuch was translated into German by L. Dukes (Prague, 1838), and parts of it were translated into Judæo-German by Judah Löb Bresch in his edition of the Pentateuch (Cremona, 1560), and likewise by Jacob b. Isaac in his "Sefer ha-Maggid" (Prague, 1576).

No other commentaries have been the subject of so many supercommentaries as those of Rashi. The best known of these supercommentaries are: the "bi'urim" of Israel Isserlein (Venice, 1519); the "Sefer ha-Mizraḥi" of Elijah Mizraḥi (*ib.* 1527); the "Keli Yaḳar" of Solomon Ephraim of Lenchitza (Lublin, 1602); and finally the most popular one, the "Sifte Ḥakamim" of Shabbethai Bass (appearing in many Pentateuch editions by the side of Rashi's commentary.)

Lacunæ in Talmud Commentaries.

Rashi's commentary on the Talmud covers the Mishnah (only in those treatises where there is Gemara) and the Gemara. In the various editions Rashi is assumed to include all the treatises of the Talmud, with the exception of Makkot from 19b to end, Baba Batra from 29b to end, and Nedarim from 22b to end. Modern scholars, however, have shown that the commentaries on the following treatises do not belong to Rashi: Keritot and Me'ilah (Zunz, in his "Zeitschrift," p. 368), Mo'ed Ḳaṭan (Reifmann, in "Monatsschrift," iii. 229, who credits the commentary on this treatise to Gershon Me'or ha-Golah), Nazir and Nedarim (allotted by Reifmann, *l.c.*, to Isaiah di Trani), and Ta'anit (Azulai, "Shem ha-Gedolim," i. 168). Rashi's commentary on the treatise Berakot was printed with the text at Soncino in 1483.



Cross-Section of the Rashi Chapel at Worms.

The editio princeps of the whole of the Talmud, with Rashi, is that of Venice, 1520–22. Rashi's mishnaic commentary was printed with the Basel 1580 (the order Ṭohorot) and the Leghorn 1654 (all six orders) editions. A commentary on Pirḳe Abot was printed, with the text, at Mantua in 1560 and was attributed to Rashi; the critics, however, doubt that the commentary is his work. Rashi's Talmudic commentary was soon afterward the object of severe criticism by the tosafists, who designated it under the term "ḳonṭres" (pamphlet). But in the seventeenth century Joshua Höschel b. Joseph, in his "Maginne Shelomoh" (Amsterdam, 1715), a work covering several treatises, defended Rashi against the attacks of the tosafists.

Other works attributed to Rashi are: commentaries on Genesis Rabbah (Venice, 1568; not Rashi's according to Jacob Emden in his "'Eẓ Abot," Preface) and Exodus Rabbah (Vatican MS.); "Sefer ha-Pardes," a collection of halakot and decisions (a compendium, entitled "Liḳḳuṭe ha-Pardes" [Venice, 1519], was made about 1220 by Samuel of Bamberg); "Siddur Rashi," mentioned in Tos. Pes. 114 (MS. owned by Luzzatto); "Dine Niḳḳur ha-Basar" (Mantua, 1560), laws of porging. Several decisions found in the "Sefer ha-Pardes" are separately quoted as Rashi's. Rashi's responsum to the rabbis of Auxerre was published by Geiger in his "Melo Chofnajim" (p. 33, Berlin, 1840). Two other responsa are to be found in Judah b. Asher's "Zikron Yehudah" (pp. 50a, 52b, Berlin, 1846), and twenty-eight were published by Baer Goldberg in his "Ḥefes Maṭmonim" (Berlin, 1845). Rashi was also a liturgist; three seliḥot of his, beginning respectively: "Adonai Elohe ha-Ẓeba'ot," "Az ṭerem nimtaḥu," and "Tannot ẓarot lo nukal," are found in the seliḥot editions; his hymn on the unity of God ("Shir 'al aḥdut habore") has not yet been published.

J. M. Sel.

Rashi's attainments appear the more remarkable when it is remembered that he confined himself to Jewish fields of learning. Legend notwithstanding, he knew neither foreign languages, except French and a few words of German, nor secular science, save something of the practical arts. But in Biblical and rabbinical literature his learning was both extensive and reliable, and his numerous quotations show that he was familiar with nearly all the Hebrew and Aramaic works of his predecessors. Rashi's celebrity rests upon his commentaries on the Bible and the Talmud, this vast task of elucidation being entirely his own, except for a few books in the one and certain treatises in the other. They are not consecutive commentaries, but detached glosses on difficult terms or phrases. Their primary quality is perfect clearness: Rashi's explanations always seem adequate. He manifests also a remarkable facility in the elucidation of obscure or disputed points, recurring, whenever he finds it necessary, to schemata. His language is not only clear, but precise, taking into consideration the actual context and the probable meaning and reproducing every varying shade of thought and signification. Yet it is never diffuse; its terseness is universally conceded. A single word frequently suffices to summarize a remark or anticipate a question.

His Commentaries.

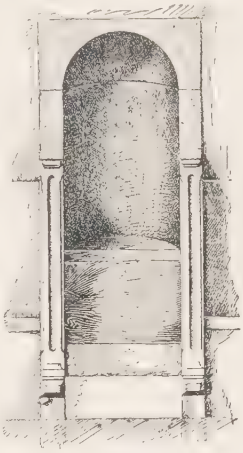
Rashi sometimes translates words and entire propositions into French, these passages, written in Hebrew characters and forming an integral part of the text, being called "la'azim." Rashi was not the first to employ them, but he greatly extended their use by adopting them. His commentaries contain 3,157 la'azim, forming a vocabulary of 2,000 words, a certain number of which are contained in later Hebrew-French glossaries. These glosses are of value not only as expressions of the author's thought, but as providing material for the reconstruction of Old French, both phonologically and lexicographically. It is not difficult to retransliterate them into French, as they are transcribed according to a definite system, despite frequent corruptions by the copyists. A large number of manuscripts were read and much material bearing on the la'azim was collected by Arsène Darmesteter, but the work was interrupted by his death.

The Biblical commentaries are based on the Targumim and the Masorah, which Rashi follows, although without servile imitation. He knew and used the almost contemporary writings of Moses ha-Darshan of Narbonne and of Menahem b. Ḥelbo, of whom the former confined himself to the literal meaning of the text while the latter conceded much to the Haggadah. The two principal sources from which Rashi derived his exegesis were the Talmudic-midrashic literature and the hermeneutic processes which it employs—the "peshaṭ" and the "derash." Rashi, unfortunately, attributed too great importance to the second process, often at the expense of the first, although he intended it, as he states on several occasions, only to elucidate the simple, obvious meaning of the text. To his immediate followers he entrusted the honorable task of completing the reaction against the tendencies of his age, for his own scientific education was not without deficiencies. His grammatical knowledge was obviously inadequate, although he was acquainted with the works of the Judæo-Spanish grammarians Menahem b. Saruḳ and Dunash b. Labraṭ, and had gained a thorough knowledge of Hebrew. Rashi's qualifications for his task, and even his faults, have made his commentaries on the Bible, particularly on the Pentateuch, especially suitable for general reading and edification, and have won for him the epithet of "Parshandatha" (Esth. ix. 7), taken by some writers as "parshan data" (= "interpreter of the Law").

On the Talmud.

Rashi's commentaries on the Talmud are more original and more solid in tone than those on the Scriptures. Some were revised by the author himself, while others were written down by his pupils. Here, as in his Biblical exegesis, he followed certain models, among them the commentaries of his teachers, of which he often availed himself, although he sometimes refuted them. Like them, and sometimes in opposition to them, Rashi began by preparing a rigid recension of the Talmud, which has become the received text, and which is the most natural and most logical, even though not invariably authentic. To explain this text he endeavored to elucidate the whole, with special reference to the development and discussions of the Gemara, striving to explain the context, grammar, and etymology, as well as obscure words, and to decide the meaning and import of each opinion advanced. He was seldom superficial, but studied the context thoroughly, considering every possible meaning, while avoiding distortion or artificiality. He frequently availed himself of parallel passages in the Talmud itself, or of other productions of Talmudic literature; and when perplexed he would acknowledge it without hesitation. A list of general rules to which he conforms and which may be found in his Biblical commentaries presents the rudiments of an introduction to the Bible, resembling the collection of principles formulated by him in his commentaries on the Talmud and constituting an admirable Talmudic methodology. These commentaries contain, moreover, a mass of valuable data regarding students of the Talmud, and the history, manners, and customs of the times in which they lived. Whether they were derived from written sources, oral tradition, or imagination, their consistency and ingenuity are praised by scholars, who frequently draw upon them for material.

As a rule, Rashi confined himself strictly to commentatorial activity, although he frequently deemed it necessary to indicate what was the halakah, the definite solution of a problem in cases in which such a solution was the subject of controversy or doubt, or could not readily be discerned amid the mass of Talmudic controversy, or was indispensable for a clear comprehension either of a text under consideration or of passages relating to it. In every case Rashi's authority carried a weight equal to that of the leading "poseḳim," and it would have had still more influence if his rulings and his responsa, which his disciples carefully noted—as they did also even his slightest acts and gestures—had been united in one collection, as was the case with the Spanish and German Talmudists, instead of being scattered through a number of compilations. The most important of these collections are: the "Sefer ha-Pardes," often attributed to Rashi himself, but in reality composed of two others, one of which was probably made by Rashi's pupil Shemaiah; the "Sefer ha-Orah," also compiled from two other works, the first containing fragments which apparently date from the time of Rashi's followers; the "Sefer Issur we-Hetter"; the "Maḥzor Vitry," a more homogeneous work (with additions by Isaac b. Dorbolo), compiled by Simḥah of Vitry, a pupil of Rashi, who introduced into it, in the order of the events of the ecclesiastical year, his teacher's laws of jurisprudence and his responsa. The first and fourth of these works were published respectively at Constantinople in 1805 and at Berlin in 1892, and editions of the remaining two have been projected by Buber.



Rashi Chair at Worms.

The responsa of Rashi throw a flood of light on the character of both their author and his period. The chief subjects of discussion are the wine of non-Jews and the relations between Jews and baptized Jews (possibly an echo of the times of the Crusades). In his solutions of these Rashi shows sound judgment and much mildness. No high degree of praise, however, can be awarded to several liturgical poems attributed to Rashi, for they rank no higher than the bulk of the class to which they belong, although their style is smooth and flowing and they breathe a spirit of sadness and a sincere and tender love of God.

His Influence.

If the merit of a work be proportionate to the scientific activity which it evokes, the literature to which it gives rise, and the influence which it exerts, few books can surpass those of Rashi. His writings circulated with great rapidity, and his commentary on the Talmud greatly extended the knowledge of the subject, thus increasing the number of Talmudic schools in France, which soon came to be of great importance, especially those at Troyes, Ramerupt, Dampierre, Paris, and Sens. His two sons-in-law, Judah b. Nathan (RIBaN) and Meïr b. Samuel, and especially the latter's three sons, Samuel (RaSHBaM), Judah, and Jacob (R. Tam), were the first of a succession of tosafists who were closely identified in work and methods with Rashi. The achievements of their leader in Biblical exegesis, a favorite study of almost all of the tosafists, were equally lasting and productive, even though later commentaries, written in imitation of Rashi's, at times surpass their model. Samuel b. Meïr, Joseph Ḳara, Joseph Bekor Shor, and Eliezer of Beaugency are the best known but by no means the only representatives of this brilliant French school, which has never won the recognition which its originality, simplicity, and boldness merit.

The fame of Rashi soon spread beyond the boundaries of northern France and the German provinces of the Rhine. Shortly after his death he was known not only in Provence, but in Spain and even in the East. The Spanish exegetes, among them Abraham ibn Ezra and Naḥmanides, and such Talmudists as Zerahiah Gerondi, recognized his authority, although at first they frequently combatted his opinions. In France itself, however, repeated expulsions by successive kings and the burning of Hebrew books, as at Paris in 1240, scattered the Jews and destroyed their institutions of learning. Throughout these persecutions the Bible and the Talmud, with the commentaries of Rashi, were their inseparable companions, and were often their supreme as well as their only solace, and the chief bond of their religious unity.

The French Jews carried their literature with them and diffused it among foreign communities, in which its popularity steadily increased. Rashi's commentaries on the Talmud became the text-book for rabbis and students, and his commentary on the Pentateuch the common study of the people. The popularity of the works extended to their author, and innumerable legends were woven about his name, while illustrious families claimed descent from him. This universal esteem is attested by the numerous works of which his commentaries were the subject, among them being the supercommentaries of Elijah Mizraḥi and Shabbethai Bass, which have passed through numerous editions and copies, while Rashi's commentary on the Pentateuch is the first Hebrew work of which the date of publication is known (Reggio, Feb., 1475).

Outside Influence.

Rashi's influence was not confined to Jewish circles. Thus the French monk Nicolas de Lyre (d. 1340), the author of the "Postillæ Perpetuæ" on the Bible, was largely dependent on the commentaries of Rashi, which he regarded as an official repository of rabbinical tradition, although his explanations occasionally differed from theirs. Nicolas in his turn exercised a powerful influence on Martin Luther, whose exegesis thus owes much, in the last analysis, to the Jewish scholar of Troyes. In the same century the humanists took up the study of grammar and exegesis, then long neglected among the Jews, and these Christian Hebraists studied the commentaries of Rashi as interpretations authorized by the Synagogue. Partial translations of his commentaries on the Bible were published; and at length a complete version of the whole, based on the manuscripts, was published by Breithaupt at Gotha (1710–13).

Among the Jews themselves, in the course of the eighteenth century, such Talmudists as Joel Sirkes, Solomon Luria, and Samuel Edels brought to the study of Rashi both profound learning and critical acumen; but it was Rapoport and Weiss, by their extensive use of his writings, who created the scientific study of the Talmud. Mendelssohn and his school of bi'urists revived the exegesis of the peshaṭ and employed Rashi's commentaries constantly, even attempting an interpretation of the French glosses.

The name of Rashi is inseparably connected with Jewish learning. In 1823 Zunz wrote his biography; Heidenheim sought to vindicate him, even when he was wrong; Luzzatto praised him enthusiastically; Weiss devoted a monograph to him which decided many problems; while Geiger turned his attention especially to the school of tosafists of which Rashi was the founder, and Berliner published a critical edition of Rashi's commentary on the Pentateuch.

Rashi's lack of scientific method, unfortunately, prevents his occupying the rank in the domain of exegesis merited by his other qualities. Among the Jews, however, his reputation has suffered little, for while it is true that he was merely a commentator, the works on which he wrote were the Bible and the Talmud, and his commentaries carry a weight and authority which have rendered them inseparable from the text. Even if his work is inferior in creative power to some productions of Jewish literature, it has exercised a far wider influence than any one of them. His is one of the master-minds of rabbinical literature, on which he has left the imprint of his predominant characteristics—terseness and clearness. His work is popular among all classes of Jews because it is intrinsically Jewish.

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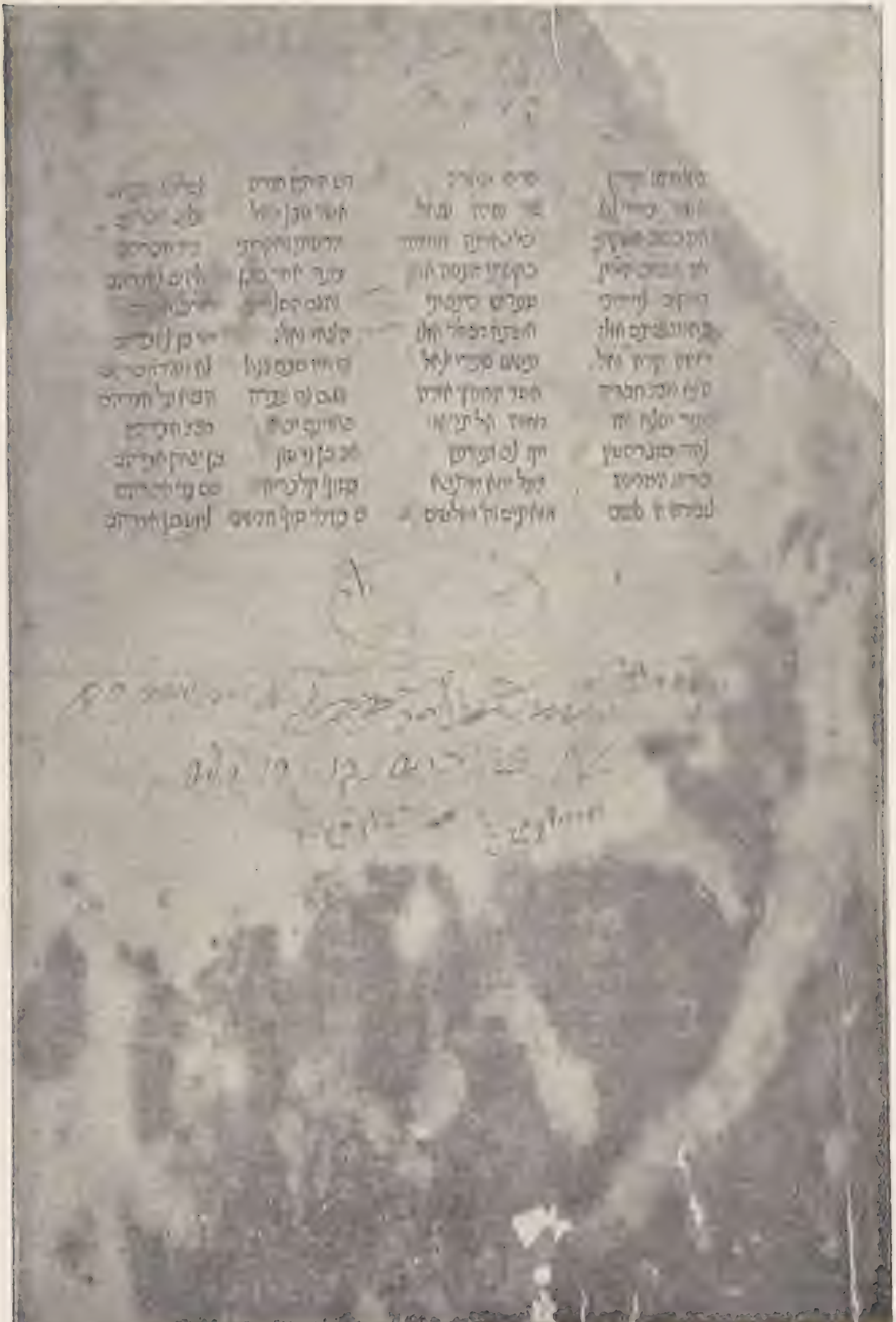
J. M. Lib.

RASHI CHAPEL. See Rashi; Worms.

RATHAUS, ABRAHAM B. MENAHEM MANISH: Russian pioneer of the "haskalah" movement; died in Berdychev Jan. 6, 1886, at an advanced age. One of the first in Berdychev to become imbued with the spirit of progress, he sympathized with the efforts of the Russian government under Nicholas I. to spread secular knowledge among the Jews of Russia. When Lilienthal



COLOPHON OF THE FIRST EDITION OF RASHI ON THE PENTATEUCH, THE FIRST DATED HEBREW BOOK.
(FINISHED 10TH OF ADAR, 5235 = FEB. 5, 1475.)

(In the public library at Parma, Italy.)

journeyed through Russia to induce the Jewish communities to establish schools, Rathaus acted as his secretary. In his later years, Rathaus, who was a man of wealth and a patron of Hebrew literature, was one of the prominent members of the Jewish community of Berdychev ("Keneset Yisrael," i. 1122).

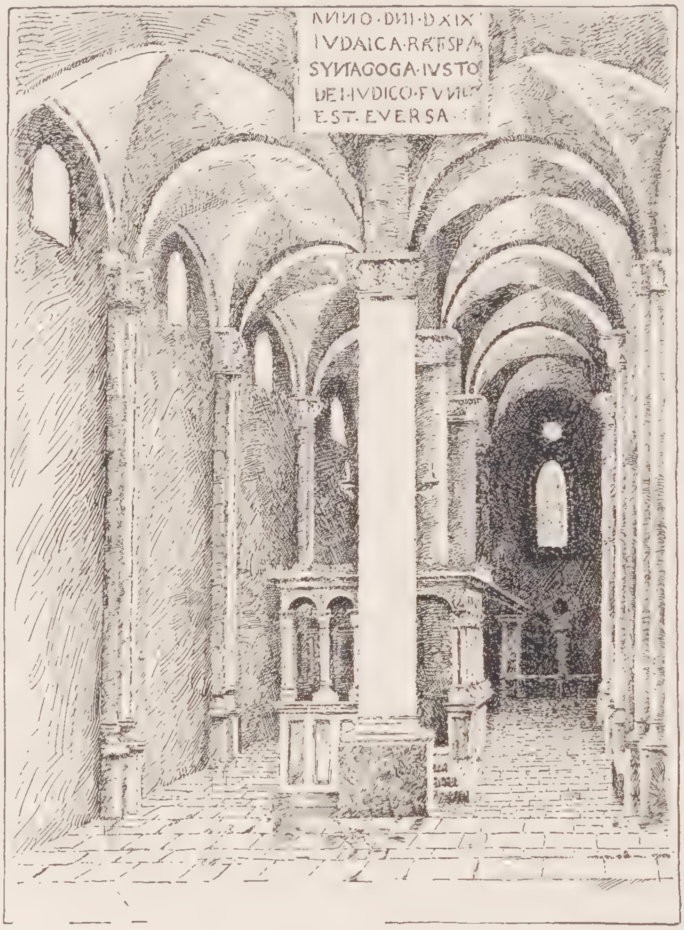
H. R. P. Wi.

RATHENAU, WALTHER: German naturalist, banker, and writer; born in Berlin Sept. 29, 1867; educated at the universities of Berlin (M.D. 1889) and Strasburg. In 1891 he entered as scientific assistant the service of a joint-stock company in the aluminum industry at Neuhausen, Switzerland. There he worked out, together with the director Kiliani, a method for the electrolytic production of chlorin and alkalis. To turn this invention to account he founded the electrochemical works at Bitterfeld in 1893, the first German undertaking in connection with electrochemical processes exclusively. While he was director of this company and of the electrochemical works established two years later at Rheinfeld, he devised electrolytic and electrothermic methods for producing natrium, magnesium, carbid, ferrosilicium, etc., details of which may be found in the corresponding patent-writs.

In 1899 Rathenau entered the board of directors of the Allgemeine Elektricitäts-Gesellschaft, which position he resigned in 1902 to become manager of the Berlin Handels-Gesellschaft, one of the oldest banking-houses in Germany. In 1902 he published a collection of essays under the title "Impressionen."

S.

RATIBOR. See SILESIA.



Interior of the Old Synagogue at Ratisbon.
(From a drawing by Altdorfer.)

RATISBON: Bavarian city; capital of the Upper Palatinate; formerly a free city of the German empire. The great age of the Jewish community in this city is indicated by the tradition that a Jewish colony existed there before the common era; it is undoubtedly the oldest Jewish settlement in Bavaria of which any records exist. The earliest historical reference to Jews in Ratisbon is in a document of 981, where it is stated that the monastery of St. Emmeram bought a piece of property from the Jew Samuel (Aronius, "Regesten," No. 135). The Jewish quarter, "Judæorum habitacula," is mentioned as early as the beginning of the eleventh century (1006-28), and is the oldest German ghetto to which there is any reference in historical sources (Aronius, *l.c.* No. 150). The Jews were granted their first privileges there in a charter of 1182. Therein Emperor Frederick I. confirmed the rights they had received by the favor of his predecessors, and assigned to them, as to their coreligionists throughout the empire, the status of chamber servants (see KAMMERKNECHTSCHAFT). But their political position became complicated later by the circumstance that the emperor transferred them to the dukes of Lower Bavaria without releasing them from their obligations as chamber servants. To these overlords the Jews of Ratisbon were pawned in 1322 for the yearly sum of 200 pounds of Ratisbon pfennigs; but they were also subject to taxation by the municipal council of the city, though they received some compensation in the fact that thereby they secured the protection of the city council against the excessive demands of the emperor and the dukes.

During the first Crusade (1096) the community suffered like many others in Germany. Later an

History of the Community.

old chronicle says with reference to the persecutions that took place in Franconia and Swabia in 1298 (see Rindfleisch): "The citizens of Ratisbon desired to honor their city by forbidding the persecution of the Jews or the slaying of them without legal sentence." The wave of fanaticism which swept over Germany in 1349 was checked at Ratisbon, in a similar spirit, by the declaration of the magistrates and the citizens that they would protect and defend their Jews. The municipal council again shielded them by punishing only the guilty when, in 1384, a riot occurred because some Jews had been convicted of giving false returns of their property to the tax-assessor. The protestations of the magistrates, however, could not protect their wards against the exactions of the emperor Wenzel when (1385–90) he replenished his purse by contributions levied upon the German Jews. In the following years they were again heavily taxed by both emperor and dukes, and in 1410 the magistrates, tired of ineffectual protest, took part in the game of spoliation by making an agreement with the duke that the Jews should pay 200 florins a year to him and 60 pounds a year to the city, extraordinary taxes to be divided between the two. This marks the turning-point in the history of the Jews of Ratisbon, who were henceforth abandoned to their fate; religious intolerance and social prejudice threatened their very existence.

Persecutions.

After the Jews had been expelled from the various Bavarian territories Duke Ludwig the Wealthy, Palsgrave of the Rhine, demanded in 1452 that the Jews should be driven from Ratisbon as well. Though the city council did not at first accede to this demand, it ordered the Jews henceforth to wear the badge. A chronic persecution now began, aided especially by the clergy; and a number of sensational accusations of ritual murder were brought against the community and its rabbi, presaging its approaching destruction despite the repeated and energetic intervention of the emperor. In 1486 the duke placed their taxation entirely in the hands of the city council, "that the expulsion might be effected the sooner." The preacher of the cathedral, Dr. Balthazar Hubmaier, incited the people from the pulpit, and the more prudent counselors who still dared to take the part of the Jews were mockingly called "Jew kings." The ghetto was threatened with boycott, although imperial influence shielded it until the interregnum following the death of Emperor Maximilian in 1519. Then 500 Jews had to leave the city, after they themselves had demolished the interior of their venerable synagogue, on the site of which a chapel was built in honor of the Virgin. According to a chronicle the exiles settled, under the protection of the Duke of Bavaria, on the opposite bank of the Danube, in Stadt-am-Hof, and in villages in the vicinity; from these they were expelled in the course of the same century.

Cemetery and Synagogue.

The first cemetery of the community of Ratisbon was situated on a hillock, still called the "Judenau." In 1210 the congregation bought from the monastery of St. Emmeram a plot of ground, outside the present Peterthor, for a new cemetery, which was destroyed in the course of excavations made in the city in 1877. It served as a burial-ground for all the Jews of Upper and Lower Bavaria, and, in consequence of the catastrophe of Feb. 21, 1519, mentioned above, more than 4,000 of its gravestones are said to have been either demolished or used in the building of churches. The synagogue that was destroyed was an edifice in Old Romanesque style, erected between 1210 and 1227 on the site of the former Jewish hospital, in the center of the ghetto, where the present Neue Pfarre stands. The ghetto was separated from the city itself by walls and closed by gates.

Scholars.

The "ḥakme Regensburg" of the twelfth century were regarded far and wide as authorities, and a number of tosafists flourished in this ancient community. Especially noteworthy were R. Ephraim b. Isaac (d. about 1175), one of the most prominent teachers of the Law and a liturgical poet, and R. Baruch b. Isaac, author of the "Sefer ha-Terumah" and of tosafot to the treatise Zebaḥim; but the best known of all was R. Judah b. Samuel he-Ḥasid (d. 1217), the author of the "Sefer Ḥasidim" and of various halakic and liturgical works. The Talmudic school of Ratisbon became famous in the fifteenth century; a chronicle of 1478 says, "This academy has furnished 'doctores et patres' for all parts of Germany." R. Israel Bruna (15th cent.) narrowly escaped falling a victim to an accusation of ritual murder. The chronicler Anselmus de Parengar gives an interesting description of the magnificent apartments of the grand master Samuel Belassar. Shortly before the dispersion of the community R. Jacob Margolioth, the father of the convert and anti-Jewish writer Antonius Margarita, was living at Ratisbon; he is referred to in the "Epistolæ Obscurorum Virorum" as the "Primas Judæorum Ratisbonensis." Finally, the learned Litte (Liwe) of Ratisbon may be mentioned, the authoress of the "Samuelbuch," which paraphrased the history of King David in the meter of the "Nibelungenlied."

In Modern Times.

In 1669 Jews were again permitted to reside in Ratisbon; but it was not until April 2, 1841, that the community was able to dedicate its new synagogue. R Isaac Alexander (b. Ratisbon Aug. 22, 1722) was probably the first rabbi to write in German. His successor appears to have been R. Weil, who was succeeded by Sonnentheil and the teacher Dr. Schlenker. From 1860 to 1882 the rabbinate was occupied by Dr. Löwenmeyer of Sulzburg, who was followed in Jan., 1882, by Dr. Seligmann Meyer, the editor of the "Deutsche Israelitische Zeitung." The present (1905) total population of Ratisbon is 45,426, of whom about 600 are Jews.

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1830–40; Hugo Graf von Walderdorff, *Regensburg in Seiner Vergangenheit und Gegenwart*, 4th ed., *ib.* 1896; *Bavaria, Landes- und Volkskunde des Königsreiches Bayern*, ii. 675 *et seq.*; Wiener, *Regesten zur Gesch. der Juden in Deutschland Wihrend des Mittelalters*, 1862; Aronius, *Regesten*; Stobbe, *Die Juden in Deutschland Wihrend des Mittelalters*, 1866, pp. 67–83; Train, *Die Wichtigsten Tatsachen aus der Gesch. der Juden in Regensburg*, in *Allg. Zeit. für die Hist. Theologie*, 1837, vii. 39–138; L. Geiger, *Zur Gesch. der Juden in Regensburg*, in Geiger's *Jüd. Zeit.* 1867, pp. 16 *et seq.*; M. Stern, *Aus der Aelteren Gesch. der Juden in Regensburg*, in Geiger's *Zeit. für Gesch. der Juden in Deutschland*, i. 383 *et seq.*; H. Bresslau, *Zur Gesch. der Juden in Deutschland*, in Steinschneider, *Hebr. Bibl.* 1870, x. 107 *et seq.*; *Monatsschrift*, 1867, pp. 161 *et seq.*, 389 *et seq.*; 1868, pp. 345 *et seq.*; Lehmann, *Der Israelit*, 1877, No. 48, p. 1150; Grätz, *Gesch.*; *Ost und West, Monatsschrift für Modernes Judentum*, 1901, pp. 831–833; Aretin, *Gesch. der Juden in Bayern*, 1803; Kohut, *Gesch. der Deutschen Juden.*

D. A. E.

RATISBONNE, ALPHONSE-MARIE: French convert to Catholicism; brother of Marie-Théodore Ratisbonne; born at Strasburg May 1, 1812; died at Jerusalem May 6, 1884. After taking his degree in law he visited Rome, where he abjured the Jewish faith (Jan. 20, 1842). He then entered the order of Notre Dame de Sion, after passing through his novitiate in the Society of Jesus. His conversion, under singular and romantic circumstances, became the subject of numerous pamphlets taking widely differing views of the matter. Ratisbonne founded a monastery at Jerusalem. He was the author of "Elévations sur les Litanies de la Sainte Vierge" (1847).

Bibliography: *La Grande Encyclopédie.*

S. J. Ka.

RATISBONNE, MARIE-THÉODORE: French convert to Catholicism; born at Strasburg Dec. 18, 1802; died at Paris Jan. 10, 1884; son of the president of the Jewish consistory of Strasburg. He practised law until his conversion to Catholicism in 1826, when he took holy orders. He became successively professor in the Petit Seminaire, assistant rector of the Cathedral of Strasburg, and superior-general of the order Notre Dame de Sion, founded by him in thanksgiving for the conversion of his brother, Alphonse-Marie. Among other works Ratisbonne published: "Essai sur l'Education Morale" Strasburg, 1828); "Histoire de Saint-Bernard" (2 vols., *ib.* 1841; 5th ed., 1864); "Le Manuel de la Mère Chrétienne" (*ib.* 1860); "Questions Juives" (*ib.* 1868); "Miettes Evangéliques" (*ib.* 1872); "Réponse aux Questions d'un Israélite de Notre Temps" (*ib.* 1878).

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S. J. Ka.

RATNER, DOB BAER BEN ABRAHAM BEZALEEL: Russian Talmudist; born at Wilna about 1845. He is the author of: "Mebo la-Seder 'Olam Rabbah," on Josef ben Ḥalafta's historical work (Wilna, 1894); "Seder 'Olam Rabbah," a critical edition of the text of the "Seder 'Olam Rabbah" (*ib.* 1897); "Ahabat Ẓiyyon we-Yerushalayim," variants and additions to the text of the Jerusalem Talmud. Of the last-named work only three volumes so far have been published: on Berakot (*ib.* 1901); on Shabbat (*ib.* 1902); on 'Erubin ? (*ib.* 1904).

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S. I. Br.

RATNER, ISAAC: Russian mathematician; born at Shklov in 1857. He has written mathematical and astronomical articles for various journals, and is the author of "Mishpaṭ Emet" (St. Petersburg, 1884), a criticism on Lichtenfeld's pamphlets against Slonimski's works. He edited a second edition of Slonimski's "Yesode Ḥokmat ha-Shi'ur," on the principles of algebra (Wilna, 1888).

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H. R. I. War.

RAUDNITZ: Town of Bohemia. According to tradition it is one of the oldest three communities of Bohemia, the other two being Bunzlau and Kolin (the mnemonic word is בק״ר). The ancient cemetery was situated near the present Kapuzinergarten, where tombstones with Jewish inscriptions have been found. These are preserved in the Podripské Museum. In the old cemetery in the former ghetto there are more than 1,500 tombstones, including many of the seventeenth century, and several tombs of martyrs. The new cemetery was opened in 1896. In 1853 a large temple was built, the services in which are conducted with choir and organ. The ḥebra ḳaddisha is mentioned on tombstones as early as the seventeenth century.

The earliest known rabbi of Raudnitz is Rabbi Nehemiah (d. 1637), who officiated here for more than twenty-five years (see Hock-Kaufmann, "Die Familien Prags," p. 336, Presburg, 1892). Other noteworthy rabbis were: Abraham Broda; Simeon Jeiteles (d. 1762), buried in the old cemetery of Prague (*ib.* p. 168); Moses Spiro (d. 1760); R. Mattathias Neugröschel (d. 1778; *ib.* p. 224); the district rabbis Joseph Deutsch (1778–1825), Mahler, Pereles, and Albert Cohn (d. 1872); Moritz Klotz (1889–93). Julius Reach is the present (1905) incumbent (since 1894).

Down to 1872 Raudnitz was the seat of the district rabbinate. Since the law of 1890 the congregation has comprised all the Jews living in the county of Raudnitz. In 1903 there were 400 Jews in a total population of 8,000.

D. J. Re.

RAUNHEIM, SALY (SAMUEL HIRSCH BEN MENAHEM): American mining-engineer; born in Frankfort-on-the-Main June 7, 1838; died in New York city Sept. 9, 1904. He was educated in his native city and at the universities of Heidelberg and Freiburg, and in 1861 became engaged in the mining industry. In 1863 he bought for the French banker Reinach a zinc-mine in Rauheim, near Heidelberg, which two years later was sold for 2,000,000 francs, having cost but 30,000 francs.

In 1879 Raunheim emigrated to the United States, and with his brothers-in-law Leonard and Adolph Lewisohn organized in 1881 at Butte, Mont., the Montana Mining Company, which company was bought by the Amalgamated Copper Trust. During the years 1888–91 Raunheim developed the copper-mines of San Pedro, New Mexico, which also were the property of the Lewisohns.

From 1891 Raunheim lived in New York city, where he took great interest in Jewish affairs.

Bibliography: *Jewish Comment*, Sept. 23, 1904, p. 11.

A. F. T. H.

RAUSUK, SAMSON: Hebrew poet; born at Wilkowiski, Lithuania, in 1793; died in London Sept. 11, 1877. He pursued at his native place the career of a merchant. On the occasion of the visit of Sir Moses Montefiore to Russia in 1846, Rausuk was one of the delegates appointed to receive him. He went to London in 1848, and held the post of librarian to the bet ha-midrash for nearly a quarter of a century. He was an erudite Hebraist and Talmudist, and possessed poetic powers of some merit. Many of his Hebrew compositions, dealing with subjects of passing interest, were published; he was regarded as the poet laureate of the London community for nearly thirty years.

Bibliography: *Jew. Chron.* Sept. 14, 1877; Jacobs and Wolf, *Bibl. Anglo-Jud.* Nos. 2045-2047, 2050-2054, 2057-2062, 2067, 2071-2074.

J. G. L.

RAVEN (Hebrew, "'oreb"): The first bird specifically mentioned in the Old Testament (Gen. viii. 7), where it is referred to in connection with Noah and the ark. It is included among the unclean birds in Lev. xi. 15 and Deut. xiv. 14, where the term embraces the whole family of *Corvidæ*—crows, rooks, jackdaws, etc. It has eight species in Palestine. The raven lives generally in deep, rocky glens and desolate places (comp. Isa. xxxiv. 11). Its habit of commencing its attack by picking out the eyes of its victim is alluded to in Prov. xxx. 17. The figure of the raven is used illustratively where references are made to the care with which God watches over His creatures (comp. Ps. cxlvii. 9). Ravens are said to have provided Elijah with food (I Kings xvii. 3-6). The dark, glossy plumage of the raven is compared to the locks of youth (Cant. v. 11).

In the Talmud, besides "'oreb" (B. Ḳ. 92b, etc.), the raven is designated "pushḳanẓa" (B. B. 73b), and, from its croaking, "ḳorḳor" (B. B. 23a). "Shalak" in Lev. xi. 17 is explained in Ḥul. 63a as a bird which takes fishes from the sea, and Rashi adds, "It is the water-raven" (comp. Targ. *ad loc.*, and see Cormorant). "Zarzir" is considered a species of raven, and this gave rise to the proverb: "The zarzir goes to the raven, for it is of its kind"—the equivalent of the English "Birds of a feather flock together" (see Ḥul. 62a, 65b; and, for other species, Ḥul. 63a, 64a). While ravens love one another (Pes. 113b) they lack affection toward their young as long as the latter remain unadorned with black plumage (Ket. 49b); but Providence takes care of them by causing worms to arise from their excrement (B. B. 8a *et al.*). In copulation the spittle ejected from the mouth of the male into that of the female effects conception (Sanh. 108b). The wealthy domesticated the raven (Shab. 126b), but on account of its filthiness the bird was frightened away from the Temple by means of a scarecrow (Men. 107a). The croaking of the raven was an ill omen (Shab. 67b). The comparison of dark locks with the plumage of the raven is found also in Ḥag. 14a. See Dove.

Bibliography: Tristram, *Nat. Hist.* p. 198; Lewysohn, *Z. T.* p. 172.

E. G. H. I. M. C.

RAVENNA: Italian city, capital of the province of Ravenna. A Jewish community existed in Ravenna from very early times; during an attack by the populace in 519 its synagogues were burned. The Jews appealed to King Theodoric at Verona, who condemned the city to rebuild the ruined synagogues at its own expense; any one unable to pay the fine levied for that purpose was condemned to the lash. About 930 R. Solomon ben Tanḥum ben Zadok was victorious in a religious controversy in the Romagna. In the early part of the thirteenth century the emperor Frederick II. undertook the defense of Donfolino, a Jew of Ravenna, against an unjust extortion by the mayor Pietro Traversari (July 11, 1226). In 1248 Cardinal Ottaviano Ubaldini, legate of Pope Innocent IV., seized Ravenna and annexed it to the papal dominions. Under the rule of the popes at least a part of the Jews lived in the quarter known as San Pietro Maggiore, where they were engaged in usury. Ravenna passed under the domination of the republic of Venice in 1441. The treaty of cession provided that in the interest of the city and of the district the Jews should be permitted to remain and lend money at the rate of interest of five denarii per lira to the citizens of the city and district of Ravenna, and of six to strangers. The Doge of Venice, Francesco Foscari, confirmed this treaty March 20, 1441.

Monte di Pietà.

Toward the end of the century the Jews of Ravenna obtained leave to remove their synagogue to another locality (1489). They were, however, not left long unmolested. In a short time the fiery sermons of Fra Bernardino da Feltre, the implacable enemy of the Jews, so roused the old popular hatred against them that the money-lenders narrowly escaped expulsion. In opposition to the latter class he established the monte di pietà, an institution soon afterward approved of by Pope Julius II. (Aug. 25, 1508).

In 1508 Pope Julius joined the League of Cambrai against the Venetian republic, and in 1509 Ravenna was reconquered by the pope's nephew, Francesco Maria della Rovere, Duke of Urbino, and, until its union with the kingdom of Italy, was governed by ecclesiastical officers. The community of Ravenna was represented at the congress of rabbis held at Bologna in 1416, and at that of Forli in 1418, when the Jews of Italy united to seek a means of averting the dangers that menaced them. A similar convention was held somewhat later at Ravenna (1442), when Pope Eugene IV. issued a bull, of forty-two articles, which deprived the Jews of all the rights they had hitherto enjoyed. They were forbidden, under penalty of confiscation of property, to study anything but the Pentateuch; they were deprived of the right of residence in the city without special license from the authorities; and later all trades were prohibited to them, and the Jewish tribunals were abolished. The representatives of the Italian communities then met in synod at Tivoli, and later at Ravenna. The persistent efforts of these assemblies wrung from Gian Francesco Gonzaga permission for Jews to reside in Mantua and enjoy liberty in matters of religion, law, and commerce. At length, after payment of immense sums of money, the synod obtained the annulment of the bull.

On Feb. 10, 1535, Pope Paul III. granted the community of Ravenna certain additional privileges already enjoyed by the Jews of the Marches and confirmed them June 30, 1540. On Aug. 12, 1553, Julius III. published an edict commanding that both Palestinian and Babylonian Talmuds be confiscated and burned. This edict was strictly enforced at Ravenna, where a number of copies of the Talmud were burned on the Sabbath day. Paul IV. (1555–59) issued several bulls conceived for the further curtailment of Jewish liberties. Under his successor, Pius IV. (1559–66), the Jews enjoyed a short respite; but Pius V., the next occupant of the pontifical throne (1566–72), pursued the malevolent policy of Paul IV., and published a bull, dated Feb. 26, 1569, ordering the complete expulsion, within three months, of the Jews from all Pontifical States but Rome and Ancona.

Expelled in 1569.

With the exception of a few who abjured their faith, the unfortunate Jews emigrated in the following May, abandoning their property and all the debts due to them, the latter amounting, according to Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 96b), to more than 10,000 ducats in Ravenna and Imola. Under Gregory XIII. (1572–1585) a Jewish community was again established at Ravenna, but the Jews were finally banished by Clement VIII. (1593). In 1901 there were only thirteen Jews living in the city.

Bibliography: Fantuzzi, *Monumenti Ravennati*, i. 378; iii. 75, 362, 375, 429; v. 183; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, pp. 94a *et seq.*; Grätz, *Gesch.* 2d ed., v. 37, viii. 179, ix. 382; *J. Q. R.* iv. 615; Joseph ha-Kohen, *'Emeḳ ha-Baka*, ed. Wiener, p. 90; Stern, *Urkundliche Beiträge über die Stellung der Päpste zu den Juden*, i. 78, 82; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 130, 160; ii. 11, 146 *et seq.*

S. U. C.

RAWICZ, VICTOR MEYER: German rabbi; born at Breslau Aug. 19, 1846. He attended the Jewish theological seminary and the university of his native city (Ph.D. 1873). Rawicz has held successively the following rabbinates: Kempen (1874), Schmieheim (1876–93), and Offenburg (Baden). He has published a translation of the following Talmudic tractates: Megillah (1883), Rosh ha-Shanah (1886), Sanhedrin (1892), and Ketubot (1900).

S.

RAWNITZKI, JOSHUA ḤAYYIM: Russian author; born Aug. 14, 1845, at Odessa. His first literary efforts appeared in "Ha-Ḳol," and he soon became a frequent contributor to Hebrew journals. In 1887 he published, in conjunction with Krankenfeld, "Der Jüdische Wecker," in which appeared his article "Der Pintele Jud"; from 1892 to 1896 he edited "Ha-Pardes" (Odessa). He wrote: "Peninim mi-Yam ha-Talmud" (Odessa, 1892); "'Aseret Kesef," a novel of Jewish life (in "Keneset Yisrael," iii. 1888); and "Safah Berurah," an essay on Neo-Hebrew (in "Kawweret," 1890). Under the title of "Ha-Abib" (Warsaw, 1889) he published a collection of Hebrew poems for children.

Bibliography: Sokolov, *Sefer Zikkaron*; Zeitlin, *Bibl. Post-Mendels.*

H. R. I. War.

RAYNAL, DAVID: French statesman; born at Paris Feb. 26, 1841; died Jan. 28, 1903. The son of a merchant, he was brought up for a commercial career, and in 1862 he founded the house of Astruc et Raynal in Bordeaux. There he became acquainted with Gambetta. During the Franco-Prussian war he held the rank of major of the volunteers of the Gironde.

Raynal entered public life in 1874, when he became alderman for Bordeaux. In 1879 he was elected deputy, and took his seat among the republican unionists. In 1880 he was appointed general secretary in the Department of Public Works. Reelected in 1881, he became minister of that department, under Gambetta. Resigning with the cabinet in Jan., 1882, he accepted the same portfolio under Jules Ferry in Feb., 1883; but again resigned with the cabinet in 1885. Reelected in 1885, 1889, and 1893, he became in Dec., 1893, minister of the interior, but resigned in May of the following year, when Casimir-Périer withdrew from the presidency of the French republic. During this time Raynal was a member of the parliamentary finance committee, and belonged to the republican unionists.

In Jan., 1897, Raynal was elected senator for the department of the Gironde, joining the left wing of the republicans in the Upper House. He served as president of the commission for the improvement of the merchant navy. Raynal took an active part in the debates of both houses, being an able speaker.

Bibliography: Curinier, *Dict. Nat.* ii. 43; *La Grande Encyclopédie*; *Nouveau Larousse*; *Jew. Chron.* Jan. 30, Feb. 6, 1903.

S. F. T. H.

RAYNER, ISIDOR: American senator; born at Baltimore, Md., April 11, 1850. He was educated at the University of Virginia (1866–70), pursuing the academic course for three years and the law course for the last year. On leaving that institution he became a law student in the offices of Brown & Brune, Baltimore; shortly afterward he was admitted to the bar, and soon secured a large trial practise. In 1878 Rayner, as a Democrat, was elected a member of the Maryland legislature. Thereafter he devoted himself entirely to law until 1886, when he was elected state senator. In the same year he was nominated for Congress, and was elected for three terms; he declined nomination for a fourth term.

Rayner served upon the committees of foreign affairs, coinage, weights and measures, and commerce. He was chairman of the committee on organization, and was conspicuous in the contest for the repeal of the Sherman silver act.

In 1899 Rayner was elected attorney-general of Maryland, and in 1901, when Admiral Schley was called before a government court of inquiry, he was appointed associate counsel, becoming senior counsel upon the death of Judge Wilson. He increased his reputation by his masterly defense of that admiral. Rayner was elected United States senator on Feb. 4, 1904, for the term beginning March 5, 1905.

A. S. H. L.

RAYNER, WILLIAM SOLOMON: Merchant and financier; born in Oberelzbach, Bavaria, Sept. 23, 1822; died in Baltimore, Md., March 1, 1899. In 1840 he removed to the United States. Declining an offer of the position of religious teacher in the old Henry Street Synagogue, New York, he removed to Baltimore, where he entered upon a successful mercantile career. At the close of the Civil war he became one of the chief figures in the financial development of Baltimore, serving for many years on the directorates of the Western National Bank, the Baltimore Equitable Society, and the Western Maryland Railroad.

Rayner was instrumental in organizing the Har Sinai Verein, which soon after became the Har Sinai congregation. He was a strong advocate of Reform, and it was mainly through his influence that David Einhorn became rabbi of this congregation (1855). He was one of the founders of the Baltimore Hebrew Orphan Asylum, donating its first building and grounds. He was also the first president of the Baltimore Hebrew Benevolent Society under its present state charter. He represented the city of Baltimore for many years in the management of the House of Refuge and served as a vice-president of the Baltimore Poor Association. During the Civil war he was very active in the formation of the Union Relief Association, and was one of its first vice-presidents. In 1844 he married Amalia Jacobson. Of this union four children survive; two of them, in memory of their father, endowed a fellowship in Semitics in the Johns Hopkins University; the eldest son, Isidor Rayner, was elected, in 1904, to the United States Senate.

A. C. A. R.

RAZIEL: Angel, first named in the Slavonic Book of Enoch (written before the common era; see Jew. Encyc. i. 591, *s.v.* Angelology), where, under the name "Raguel" or "Rasuel," he is mentioned together with Shemiel or Shemuel. Apart from this, he is unknown both to the Jewish and to the Christian literature of antiquity, the next occurrence of his name being in the Targum on Eccl. x. 20: "Each day the angel Raziel makes proclamation on Mount Horeb, from heaven, of the secrets of men to all that dwell upon the earth, and his voice resounds through all the world," etc. His name, indeed, denotes "secret of God," and it was given to him because of his transmission of "secrets" ("Each angel is named according to his vocation, as Raziel, because he transmitted the Book of Secrets"; "Raziel," ed. Amsterdam, p. 21b).

With the communication of the Book of Secrets the real importance of Raziel ends, nor is he mentioned as often as the angels Michael, Gabriel, Raphael, etc. According to the Book of Raziel, he is the angel of magic, who teaches men astrology, divination, and the lore of amulets; the mysticism associated with him is the precursor of the "practical Cabala." In this capacity Raziel appears in the astrology of the Arabs, where he presides over the twentieth lunar station in the zodiac. In view of these characteristics a distinction must be made between the mysticism of the Merkabah and of Meṭaṭron on the one hand, and the mysticism of Raziel on the other. See Raziel, Book of.

Bibliography: Zunz, *G.V.* p. 167; Bloch, *Gesch. der Entwickelung der Kabbala*, pp. 32–34, Treves, 1894; Schwab, *Vocabulaire de l'Angélologie*, p. 246, Paris, 1897.

T. L. B.

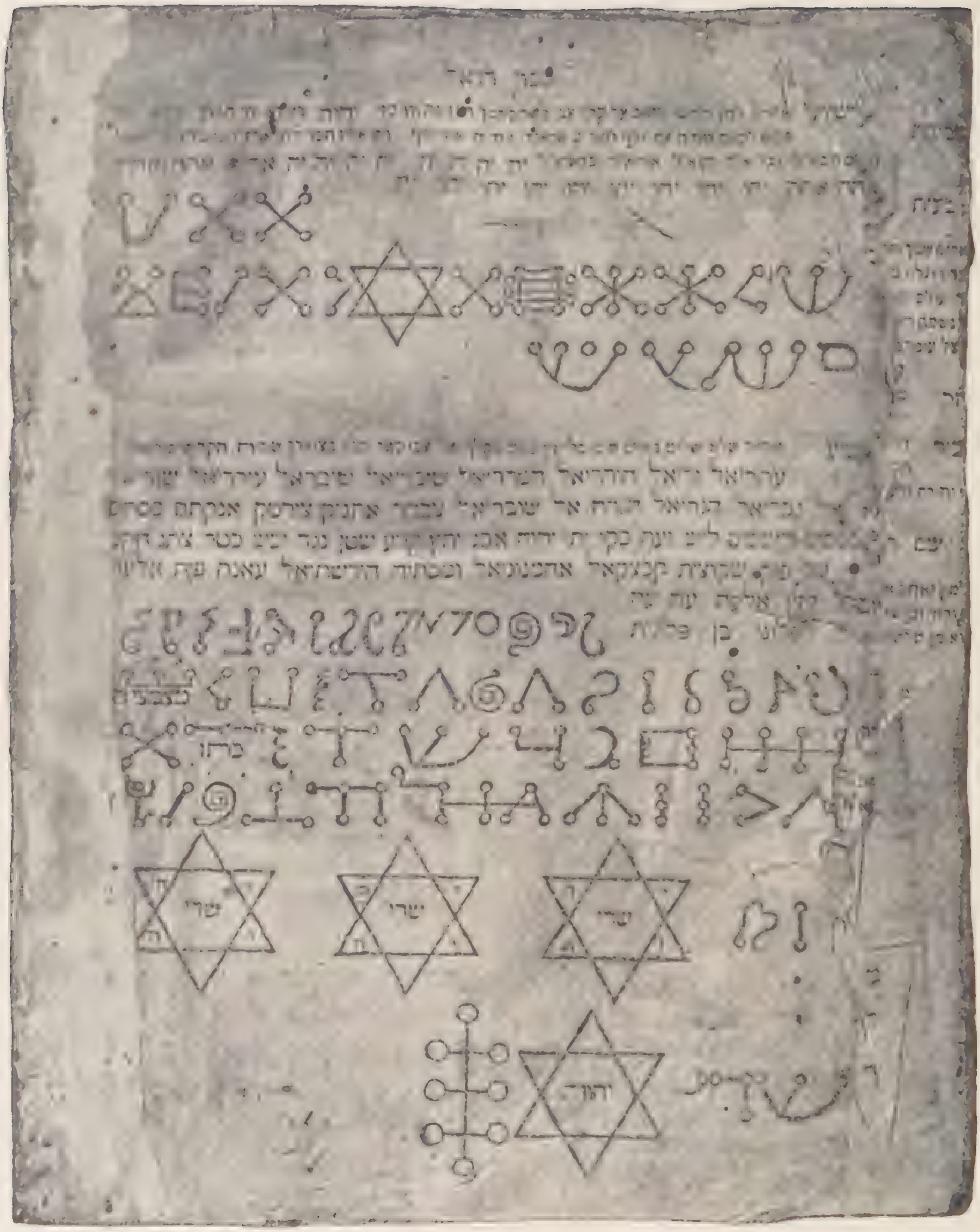
RAZIEL, BOOK OF: Collection of secret writings, probably compiled and edited by the same hand, but originally not the work of one author. This appears from the fact that the book contradicts itself in regard to the person to whom its contents are claimed to have been communicated. The first part states that they were imparted by Raziel to Adam when he was driven from paradise (2a); the third part (34a) says they were communicated to Noah before he entered the ark. The book was engraved on sapphire-stone and handed down from generation to generation until it, together with many other secret writings, came into the possession of Solomon; the Book of Raziel, however, was the best preserved of these works (15, 34a).

Zunz ("G. V." 2d ed., p. 176) distinguishes three main parts: (1) the Book Ha-Malbush; (2) the Great Raziel; (3) the Book of Secrets, or the Book of Noah. These three parts are still distinguishable—2b–7a, 7b–33b, 34a and b. After these follow two shorter parts entitled "Creation" and "Shi'ur Ḳomah," and after 41a come formulas for amulets and incantations. The first part, "which contains little but strange conceits ascribed to the angel Raziel, and which describes the entire organization of heaven" (Zunz), was composed at the earliest in the eleventh century, as is shown by both content and language, and by the coined words and angel-names, which number several thousand (*ib.*). Kohler (Jew. Encyc. i. 595, *s.v.* Angelology) correctly compares the Book of Raziel with the "Sword of Moses," edited by Gaster (London, 1896), also a book of magic. Curiously enough, the name "Raziel" occurs not once among the names of angels, of which there are over a thousand. The citations made in the middle portion of the work under consideration prove its comparatively recent date of composition, and upon this fact Zunz based his theory that it was written by Eleazar b. Judah b. Kalonymus of Worms, a hypothesis refuted by Jellinek from the original manuscript of it ("Orient," 1846, No. 16), although it is probable that the redactor combined an older work with that of Eleazar of Worms (Bloch, "Gesch. der Entwickelung der Kabbalah," p. 34, No. 1). The Book of Raziel was first printed in Amsterdam in 1701, under the title זה ספרא דאדם קדמאה. The belief was formerly current that the Book of Raziel protected from fire the house which contained it.

Bibliography: Zunz, *G. V.* 2d ed., pp. 176 *et seq.*; Bloch, *Gesch. der Entwickelung der Kabbala*, pp. 32–34, Treves, 1894 (in which is found a German translation of an important portion of the Book of Raziel); Schwab, *Vocabulaire de l'Angélologie*, p. 246, Paris, 1897; *Oẓar ha-Sefarim*, iii. 545, No. 121.

T. L. B.

RAZSVYET: Russo-Jewish weekly; founded in Odessa by Osip Rabinovich May, 1860. It was the first journal in the Russian language devoted to Jewish interests; and considerable difficulty was encountered by its founder in securing the necessary governmental permission for its establishment. Owing to the powerful influence of N. I. Pirogov, the permission was ultimately obtained, but with the stipulation that the journal be published in Yiddish. Rabinovich was greatly discouraged with the result of his petition; for, apart from the fact that it was the Russian language which he had specified therein, the proposed journal was placed under the supervision of the Kiev censor, and since only two cities, Jitomir and Wilna, were allowed to



PAGE FROM THE SEFER RAZIEL, AMSTERDAM, 1701.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

have Hebrew printing-houses, the matter was rendered very complicated. Rabinovich again petitioned the government, and with the aid of Pirogov the desired permission was finally obtained.

The purpose of the journal was to diffuse light among the ignorant Jewish masses of Russia; and accordingly its motto was "Let there be light." In the first petition of 1856 Rabinovich in outlining the policy of the proposed journal said that the corrupt jargon used by the great mass of Russian Jews was not adapted to mental enlightenment and progress, since it could not be used for the expression of abstract thoughts; that the Jews would by means of the proposed journal become more familiar with their country and its people, and that the Russian people would become better acquainted with their Jewish neighbors. The journal was to concern itself with questions of religion, sociology, history, criticism, science, biography, travels, trade, agriculture, etc.

The first numbers of the "Razsvyet" raised much bitter criticism on the part of the conservative Jewish people; for the editors fearlessly undertook to point out and to comment on the bad as well as the good features in the life of the Russian Jews. Much opposition was raised particularly by the article "A Few Words About the Jews of Western Russia," which appeared in the first number. From all parts of the country letters and telegrams, some of them containing threats, were addressed to the editors ; but they fearlessly continued in what seemed to them to be the right course. In the third number they again declared that they were not working in the interests of any party, but in the interests of Judaism. Gradually the Jewish public began to appreciate the sterling worth of the journal, and waited impatiently for the appearance of every number. Its educational value proved of great moment to the Jews of Russia, and laid the foundation for much future good.

In the forty-fifth number Rabinovich announced his intention of discontinuing the publication of the "Razsvyet," "on account of insurmountable difficulties." He remained firm in his resolve in the face of a storm of protest; but in the fiftieth number it was announced that in view of the great regret caused by the proposed discontinuance of the "Razsvyet" Dr. Pinsker and Dr. Soloveichik had undertaken to continue its publication, and that in future it would appear under the title "Sion."

Bibliography: *Voskhod*, 1881, No. 6, p. 132: O. M. Lerner, *Yevreii v Novorossiskom Kraye*, p. 191, Odessa, 1901.

H. R. J. G. L.

READING: City of Berks county, Pa. A few Jewish immigrants settled here before 1847, when Reading became a city. In 1864 a cemetery plot was acquired in the southern part of the city, and in the same year Congregation Oheb Sholom was founded with about fifteen charter members, most of them South-Germans. In 1884 a house of worship, located on Chestnut street, near Pearl street, was bought from the Evangelical Church, and, after being rebuilt, it was dedicated July 31, 1885, by Isaac M. Wise. A rabbi and Sabbath-school teacher was engaged; and Reform service of a moderate type was instituted. In 1897 Rabbi Julius Frank, the present (1905) incumbent, introduced the Union Prayer-Book and full Reform service. In 1898 the congregation bought another cemetery at Shillington, three miles from the city, the old one being vacated, and about sixty bodies were removed to the new burial-ground. Connected with the congregation are the Ladies' Hebrew Aid Society and the Ladies' Auxiliary.

The Orthodox Jewish element, consisting entirely of Russian and Polish immigrants or their descendants, combined in 1887 and formed Congregation Shomre Habris. Their house of worship is located on North 8th street. A Hebrew Free School, situated on Moss street, is connected with this congregation.

Reading has a population of about 90,000, of whom approximately 800 are Jews. Most of these are engaged in mercantile life, and a few are manufacturers. Ben Austrian, a painter of still life, has gained a reputation in the artistic world.

A. J. F.

REAL ESTATE (קרקעות): Landed property. The differences between landed or immovable and chattel or movable property have been indicated in the articles Alienation, Appraisement, Debts of Decedent, Deed, Execution, Fraud and Mistake, Infancy, Ona'ah, and Sale. In what respects the two kinds of property are treated alike has been pointed out under Agnates and Wills. In the articles Fixtures and Landlord and Tenant it has been shown which of the things resting upon or growing upon the land are treated as part of it, and which as personalty ("miṭṭalṭelin").

As regards inheritance and wills, as is shown under Agnates, there is no difference between the rights of succession in land and those in personalty; herein the Jewish law differs radically from the common law of England, but agrees with the Roman law. The eighth chapter of Baba Ḳamma, which defines who are heirs, nowhere distinguishes the kind of property to be inherited. In like manner the "gift of him lying sick," which takes the place of the last will (see Wills), was, if made under the proper conditions, that is, during apprehension of speedy death which came true, as valid in its operation on lands as on goods and credits. For "the words of him lying sick are considered as written and sealed"; hence they fill the part of a deed required to pass lands as well as that of the manual taking or "pulling" required to change ownership of goods.

As to changes of title between seller and buyer, or donor and donee, the forms differ according as one or another kind of property is the object of sale or of gift by the healthy; but goods may always be transferred by sale or gift along with land by any formalities which give title to the latter (see Alienation and Acquisition).

In the Talmudic law, contrary to the Biblical idea of an inalienable title to lands vested in the family rather than in the individual owner, and contrary to the customs of nations other than the Jews and to the English and American laws, lands and not goods were deemed the primary fund for the payment of debts. Lands and "Canaanitish slaves" together were known as "wealth which has its responsibility" ("aḥarayot"). This meant mainly that property of this kind, land and slaves, was bound by the owner's bond from the time of its delivery, a bond meaning a written contract attested by two subscribing witnesses; and the debt might be levied not only on "free estate," but also on "subjected estate," that is, on such as had thereafter been given away, sold, or encumbered. Under the older law also, only lands and slaves were liable for the debts of decedents, till the almost universal landlessness of the Jews necessitated a change (see DEBTS OF DECEDENTS; DEED); but for the security and peace of mankind ("tiḳḳun ha-'olam") it was ordained that a bond, in so far as it secures unliquidated damages, should operate only on "free estate"; for instance, the warranty in a deed of conveyance, in so far as it indemnifies the buyer against the payment of mesne profits, or the covenant in the wife's KETUBAH, which secures alimony to her and to her daughters (Giṭ. v. 3).

The occupation of land, in so far as it gives title of derelict (see DERELICTS), or raises, after a lapse of three years, a PRESUMPTION of grant from the former owner, is governed by different rules from those which govern the possession or occupation of goods and chattels.

The manner of subjecting land to the payment of debts under writ of EXECUTION after due APPRAISEMENT, is very formal and elaborate; and for this purpose land is divided into three classes, best, middling, and cheapest, while the sale of the debtor's chattels is rather informal and summary.

Under the head of INFANCY, LEGAL ASPECT OF, it has been shown that until young persons arrive at the age of twenty years they have no power to sell those lands which have come to them by inheritance.

Under ONA'AH it has been pointed out that the rule under which a seller or purchaser may set aside a sale or purchase by reason of excess or deficit of one-sixth above or below the market price does not apply to lands or slaves, on the ground that lands and slaves have no market price; but when one party to a sale charges actual FRAUD OR MISTAKE there is no material difference between sales of land and sales of goods.

E. C. L. N. D.

REBEKAH. — Biblical Data: Daughter of Bethuel, sister of Laban, and wife of Isaac (Gen. xxii. 23, xxiv. 29, 67). Abraham sent his servant Eliezer to seek a wife for Isaac. Arriving with his attendants at Aram-naharaim, Eliezer stopped near the well outside the city and declared to YHWH that he would choose the first maiden that should offer to draw water for himself and his camels, though he should ask it only for himself. After Rebekah had drawn the water, Eliezer asked and obtained her father's and brother's consent to her departure. Rebekah remained childless for nineteen years, when she bore two sons, twins, after Isaac had besought YHWH to remove her barrenness (Gen. xxv. 20–26). Afterward, when Isaac temporarily settled at Gerar, he and Rebekah agreed to pass as brother and sister. Abimelech, the King of Gerar, having discovered that Rebekah was Isaac's wife, under penalty of death forbade any to do them harm (Gen. xxvi. 6–11). Shortly before Isaac's death, Rebekah, moved by her preference for Jacob, induced the latter to intercept by a trick the blessing which his father had destined for his brother Esau (Gen. xxvii. 6 *et seq.*). Later she exhorted Jacob to flee to her brother Laban until Esau should have forgotten the injury done him. Rebekah was buried in the cave of Machpelah (Gen. xlix. 31). See JACOB.

E. G. H. M. SEL.

——In Rabbinical Literature: The Rabbis disagree as to the age of Rebekah at the time of her marriage to Isaac. The statement of the Seder 'Olam Rabbah (i.) and Gen. R. (lvii. 1) that Abraham was informed of Rebekah's birth when he ascended Mount Moriah for the 'AḲEDAH, is interpreted by some as meaning that Rebekah was born at that time, and that consequently she was only three years old at the time of her marriage. Other rabbis, however, conclude from calculations that she was fourteen years old, and that therefore she was born eleven years before the 'Aḳedah, both numbers being found in different manuscripts of the Seder 'Olam Rabbah (comp. Tos. to Yeb. 61b). The "Sefer ha-Yashar" (section "Ḥayye Sarah," p. 38a, Leghorn, 1870) gives Rebekah's age at her marriage as ten years.

From the fact that when Rebekah went down to the well the water rose toward her (Gen. R. lx. 6) Eliezer immediately recognized that she was the maiden chosen by God as Isaac's wife. The miracles which had been wrought through the virtue of Sarah and which had ceased after the latter's death, recommenced through the virtue of Rebekah (Gen. R. lx. 15) when she was taken by Isaac into his tent (Gen. xxiv. 67).

Rebekah joined Isaac in prayer to God for a child, they having prostrated themselves opposite each other. Isaac prayed that the children he was destined to have might be borne by the righteous Rebekah, the latter that she might have children by Isaac only. Isaac's prayer alone was answered (comp. Gen. xxv. 21), because he was a righteous man, and the son of a righteous man, while Rebekah's whole family was wicked (Yeb. 64a; Gen. R. lxiii. 5). It is said that Rebekah, when suffering from her pregnancy (comp. Gen. xxv. 22), went from door to door, asking the women whether they had ever experienced the like. The answer she received (*ib.* xxv. 23) came, according to R. Eleazar b. Simeon, directly from God; R. Ḥama b. Ḥanina declares that God spoke through an angel, and R. Eleazar b. Pedat that the answer was delivered through Shem, the son of Noah, into whose bet ha-midrash Rebekah had gone to inquire (Gen. R. lxiii. 6–8). She should have borne twelve sons, fathers of twelve tribes, but through the birth of Esau she became barren again (Pesiḳ. iii. 23b; Gen. R. lxiii. 6–7). Rebekah was a prophetess; therefore she knew that Esau intended to slay Jacob after Isaac's death, and the words "Why should I be deprived also of you both in one day" (Gen. xxvii. 45) are interpreted as being her prophecy to this effect (Soṭah 13a; Gen. R. lxvii. 9).

The Rabbis agree that Rebekah died at the age of 133 years (Sifre, Deut. 357; Midr. Tadshe, in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," p. xxii.; "Sefer ha-Yashar," section "Wayishlaḥ," p. 56b). Her death occurred while Jacob was on his way back to his parents' home; and it was coincident with that of Deborah (comp. Gen. xxxv. 8). Her decease is not mentioned because Jacob not having yet arrived, Esau was the only son present to attend to her burial. Moreover, the ceremony was performed at night out of shame that her coffin should be followed by a son like Esau (Pesiḳ. *l.c.*; Midr. Agadah on Gen. *l.c.*). According to the Book of Jubilees (xxxi. 8–11, 48), Jacob, when he arrived home, found his mother alive; and she afterward accompanied him to Beth-el to accomplish his vow (comp. Gen. xxviii. 19–20). She died at the age of 155, five years before Isaac's death (Jubilees, xxxv. 1, 41), this determining that her age when she married was twenty years.

E. C. M. Sel.

REBENSTEIN, AARON. See Bernstein, Aaron.

REBICHKOVICH, ABRAHAM JOSEPHOVICH. See Abraham Jesofovich.

REBUKE AND REPROOF: "Faithful are the wounds of a friend," says the Old Testament proverb (Prov. xxvii. 6), doubtless referring to reproof. A mild rebuke administered for a breach of etiquette, or for an act of disrespect, was called "haḳpadah"; a severe rebuke, as for contempt of authority, was known as "nezifah." In both cases, however, the offense involved is unintentional. They are thus distinguished from cases that are punishable by the declaration of the Ban, nezifah involving a mild form of ostracism (see Excommunication).

A rebuff to a friend for a breach of etiquette is mentioned in a case in which R. Ḥiyya called at the house of Raba, but neglected to wipe his feet before he sat on the couch. Desiring to express disapproval of his conduct, Raba rebuked him indirectly, propounding to him a legal question (Shab. 46a, b).

R. Johanan expressed indignation because his disciple Eleazar lectured in the bet ha-midrash on a certain subject without recognizing the authority of his master (Yeb. 96b). R. Joseph reproached R. Ze'era because he had insinuated that the former had had so many masters that he was apt to confound his sources; he indignantly asserted that his only master was R. Judah (Ḥul. 18b).

The manner of showing disapprobation is illustrated by R. Sheshet, who stretched out his neck snakelike toward R. Ḥisda for omitting certain portions which the former thought should be inserted when saying grace (Ber. 49a). R. Judah I., in his desire to maintain strict discipline among his disciples, rebuked them whenever they fell short in respect for his authority, although their lapses were unwitting. R. Simeon, son of Rabbi, and Bar Ḳappara were studying together when they came to a difficult passage. R. Simeon suggested that it be submitted to his father, whereupon Bar Ḳappara remarked, "How can Rabbi solve it?" The next time Bar Ḳappara appeared before Rabbi the latter turned to him and said, "I do not recognize thee." Bar Ḳappara considered this as a nezifah, though Rabbi probably intended only a haḳpadah.

A similar incident occurred when Rabbi ordered that his disciples should not study in the street. R. Ḥiyya and his two cousins disregarded the order. When Ḥiyya next went to see Rabbi the latter said, "Art thou not wanted outside?" Ḥiyya understood this question as a rebuke, and remained away thirty days (M. Ḳ. 16a, b; see Gen. R. xxxiii. 3).

A delicate question presents itself to the preacher as to how far he may remonstrate with a friend in regard to impropriety of conduct. Indeed, R. Ṭarfon doubted the advisability of forcing the issue, since few are willing to accept a rebuke. "If a preacher says, 'Take out the mote from thy eye,' a friend retorts, 'Take out the beam from thine own eye'" (comp. Matt. vii. 3). Rab said a preacher should remonstrate with his friend until the latter resents violently; R. Joshua said, until he curses; but R. Johanan thinks the limit should be a mere rebuke. They all refer to Jonathan's remonstrance with Saul in regard to David ('Er. 16b). See Anathema.

J. J. D. E.

RECANATI: Town in Italy, on the Musone, and in the province of Macerata; formerly included in the Pontifical States. Jews are known to have lived in Recanati as early as the thirteenth century, when R. Menahem Recanati flourished in that city. The usefulness of Jewish money-lenders was well recognized in the Marches, almost every town having its money-lender, who ranked almost as a public official. In Recanati there were several, who maintained business relations with those of Urbino. In 1433 one Sabbatuccio di Alleuzzo, a Jew of Recanati, obtained permission from the Duke of Urbino to establish a money-lending business in that city. He went there, and on June 30 of the same year entered into business relations with others, which he maintained until Dec. 9, 1436.

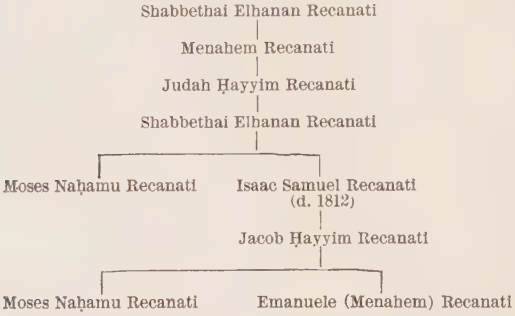
Notwithstanding the protection accorded by the authorities to Jewish money-lenders, the popular hatred against them continued unabated. When Pope Nicholas V., at the instance of Capistrano, a bitter enemy of the Jews, forbade them to lend money at interest (1447), and commanded the restoration of all money that had been received by them as interest, a general rising of the mob took place in Rome, rapidly followed by similar risings throughout Italy. The community of Recanati took steps to avert a similar calamity, and, being unable to bear unassisted all the necessary expenses, endeavored to form a union with other Italian communities for this purpose, particularly with that at Ancona. With this object a letter was written to the latter community, urging it to appoint a day on which delegates from the principal communities might meet and discuss measures of protection. The community of Ancona, however, unwilling to take the lead, advised the community of Recanati to secure the influence of the bishop of its city through the Jews of Rome.

This terminates all information relative to this matter, the outcome of which is unknown. But it is certain that the circumstances of the Jews were no longer flourishing. One of the measures directed against them was the establishment of a "monte di pietà" at Recanati in 1468. On the Day of Atonement in 1558, Filippo, a converted Jew, made a forcible entrance into the synagogue of Recanati and placed a cross upon the Ark; and when the indignant Jews drove him forth he made such a disturbance that the wrathful populace surrounded the synagogue. Two Jews were arrested by the authorities and publicly flogged. The sixteenth century witnessed the end of the Recanati community. Pope Pius V. banished the Jews from the Papal States, excepting those of Rome and Ancona (Feb. 26, 1569), and his decree, although abrogated for a short time by Sixtus V. (Oct. 25, 1586), was renewed by Clement VIII. (1593). R. Rafael Finzi da Recanati, R. Jacob ben Rafael Finzi da Recanati, and R. Pethahiah Jare, all of the sixteenth century, were rabbis at Recanati. Isaac ben Ḥayyim ben Abraham ha-Kohen lived in Recanati in 1517.

Bibliography: Joseph ha-Kohen, *'Emeḳ ha-Baka*, ed. Wiener, p. 97; Luzzatto, *I Banchieri Ebrei in Urbino nell' età Ducale*, passim; David Kaufmann, in *R. E. J.* xxiii. 251 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 14, 92; Mortara, *Indice*, passim.

s. U. C.

RECANATI: Italian family deriving its name from the city of Recanati in the former Papal States. Subjoined is the family tree:


Shabbethai Elhanan Recanati
Menahem Recanati
Judah Ḥayyim Recanati
Shabbethai Elhanan Recanati
Moses Naḥamu Recanati
Isaac Samuel Recanati (d. 1812)
Jacob Ḥayyim Recanati
Moses Naḥamu Recanati
Emanuele (Menahem) Recanati

The more important members are the following:

Amadeo (Jedidiah) ben Moses Recanati: Lived in the sixteenth century. He translated Maimonides' "Moreh Nebukim" into Italian in 1583, under the title "Erudizione dei Confusi," dedicating his work to the cabalist Menahem Azariah da Fano.

Elijah Recanati: Lived in the Romagna about 1660. At an advanced age he wrote a "widdui" in rimed prose, beginning "Ribbono shel 'Olam," and a lament for the wars, pestilence, and famine, which simultaneously afflicted the country.

Bibliography: Zunz, *S. P.* p. 440; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 215.

Emanuele (Menahem) Recanati: Italian physician; born at Sienna in 1796; died at Verona, where his father had been rabbi, Jan., 1864. After studying medicine Emanuele practised as a physician at Verona. He was the author of: "Grammatica Ebraica in Lingua Latina" (Verona, 1842); "Dizionario Ebraico-Caldaico ed Italiano" (*ib.* 1854); "Dizionario Italiano ed Ebraico" (*ib.* 1856).

Jacob Ḥayyim Recanati: Rabbi and teacher; born in Pesaro 1758; died Feb. 27, 1824; son of Isaac Samuel Recanati. In his youth he was an elementary teacher at Ferrara, and later was successively rabbi of Sienna, Acqui, Moncalvo, Finale, Carpi, Verona, and Venice, in which last city he succeeded Jacob Menahem Cracowa. He was, moreover, a grammarian and a profound mathematician. Recanati was the author of several works, among them being the following: "Posḳe Reḳanaṭi ha-Aḥaronim" (Leghorn, 1813); a treatise on arithmetic, published at Sienna; a compendium of the doctrine of Judaism (Verona, 1813); and "Ya'ir Netib" (Dessau, 1818), a responsum on the Hamburg Reform Temple. He wrote also Hebrew poems, and left some collections of sermons in manuscript.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 155; Steinschneider, *Cat. Bodl.* col. 1248; Divia, *Elegia Funèbre pel Rabbino de Verona, Giacobbe Vita Recanati*, Verona, 1824.

Judah Ḥayyim ben Menahem Recanati: Rabbi of the Spanish community of Ferrara in the second half of the seventeenth century. One of his responsa is contained in Jacob Recanati's "Posḳe Reḳanaṭi ha-Aḥaronim," § 5.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 127.

Menahem ben Benjamin Recanati: Italian rabbi; flourished at the close of the thirteenth century and in the early part of the fourteenth. He was the only Italian of his time who devoted the chief part of his writings to the Cabala. He wrote: (1) "Perush 'Al ha-Torah" (Venice, 1523), a work full of mystical deductions and meanings based upon a textual interpretation of the Bible; it describes many visions and celestial revelations claimed to have been experienced by the author, who was blinded by cabalistic ideas, and expresses the highest respect for all cabalistical authors, even the most recent apocryphal ones. The work was translated into Latin by Pico di Mirandola, and was republished with a commentary by Mordecai Jaffe, at Lublin in 1595. (2) "Perush ha-Tefillot" and (3) "Ṭa'ame ha-Miẓwot," published together (Constantinople, 1543–1544; Basel, 1581). Like the preceding work, these are strongly tinctured with German mysticism. Recanati frequently quotes Judah he-Ḥasid of Regensburg, Eleazar of Worms, and their disciples, and alludes also to the Spanish cabalists, Naḥmanides among them. He is rarely original, quoting almost always other authorities. Although Recanati had a high reputation for sanctity, he exercised less influence on his contemporaries than upon posterity. To assist him in his cabalistic researches, he studied logic and philosophy; and he endeavors to support the cabala by philosophical arguments. (4) "Posḳe Hilkot," Bologna, 1538.

Bibliography: Güdemann, *Gesch.* ii. 180 *et seq.*; Zunz, *Literaturgesch.* p. 369; *idem*, in Geiger's *Jüd. Zeit.* iv. 139; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, p. 48b.

Menahem Recanati: Rabbi of Ferrara in the seventeenth century. He wrote a number of responsa, some of which are inserted in Jacob Recanati's "Posḳe Reḳanaṭi ha-Aḥaronim" (§§ 4, 6, 33). The legend related by Nepi, in "Toledot Gedole Yisrael" (p. 225), refers not to this Menahem, but to Menahem ben Benjamin Recanati.

Bibliography: Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, p. 48b; Steinschneider, *Cat. Bodl.* col. 1734.

Moses Naḥamu Recanati: Rabbi of Senigaglia and Pesaro in the eighteenth century.

Moses Naḥamu Recanati: Joint rabbi with his father-in-law, Moses Aaron Yaḥya, of Correggio at the beginning of the nineteenth century.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 157.

Shabbethai Elhanan Recanati: Rabbi of Ferrara in the beginning of the seventeenth century. He lived at the time of the establishment of the ghetto.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 335.

Shabbethai Elhanan Recanati: Rabbi for many years of the Spanish community in Ferrara. One of his responsa is inserted in the "Debar Shemuel" (p. 280) of Samuel Aboab. Approbations ("haskamot") by him are frequently met with, *e.g.*, in Lampronti's "Paḥad Yiẓḥaḳ," Jacob Daniel Olmo's "Reshit Bikkure Ḳaẓir," Samson Morpurgo's "Shemesh Ẓedaḳah," and Shulḥan 'Aruk, Yoreh De'ah, § 50. In the section Eben ha-'Ezer of the last-named work is included a responsum by Recanati on the writings of Maimonides.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 319.

Other branches of the family are found in various Italian cities, *e.g.*, in Rome: Shabbethai Recanati (see MS. De Rossi No. 402); Maestro Joab in 1553 (see Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 420); at Santa Vittoria, Fermo: Jehiel ben Joab in the fifteenth century ("Mosé," v. 192); in Pesaro: in 1626, Lazzaro and Elia Recanati, bankers; Isaac di Salvatore, Jacob, and Abramo Recanati. In the nineteenth century the rabbinate of Pesaro was held by Giuseppe Samuele Recanati (b. at Pesaro in 1807; died there Oct. 15, 1894).

A branch of the Finzi family bears the cognomen "Da Recanati," and claims descent from the first Menahem Recanati (see Jew. Encyc. v. 389b, *s.v.* Finzi).

S. U. C.

RECHABITES.—Biblical Data: Members of a family descended from Hammath, the progenitor of the house of Rechab; otherwise known as the Kenites (I Chron. ii. 55), who were the descendants of Hobab (Jethro), the father-in-law of Moses (Judges iv. 11). In Jeremiah (xxxv.) it is recorded that the prophet took some Rechabites into the Temple and offered them wine to drink, and that they declined on the ground that Jehonadab, son of Rechab, their ancestor, had commanded them not to drink wine or other strong drink, or to live in houses, or to sow seed, or to plant vineyards, and had enjoined them to dwell in tents all their days. Jeremiah used this fidelity of the Rechabites to their principles as an object-lesson in his exhortations to his contemporaries.

Jehonadab appears at an earlier point in the Bible as the companion of King Jehu when he slaughtered the prophets of Baal (comp. II Kings x. 15, 23). Jehonadab was apparently a champion of the worship of Yhwh as against that of Baal. After the Exile Malchiah, the Rechabite ruler of the district of Beth-haccerem, built a portion of the walls of Jerusalem (Neh. iii. 14, 15). In I Chron. (ii. 55) it is stated that certain people of Jabez in Judah were "the Kenites that came of Hammath, the father of the house of Rechab." It is clear from these passages that the Rechabites were a people who endeavored to resist the customs of settled life in Palestine by maintaining the nomadic ideal; that they existed at different times in both the Northern and Southern Kingdoms; that they were especially interested in the worship of Yhwh; and that the Chronicler connects them with the Kenites.

E. C. G. A. B.

In the Talmud.

——In Rabbinical Literature: God's promise that the Rechabites "shall not want a man to stand before me forever" (Jer. xxxv. 19) is interpreted by R. Jonathan to mean that they shall become scribes and members of the Sanhedrin. Other rabbis say the Rechabites married their daughters to priests and had grandchildren in the priesthood (Yalḳ., Jer. 323). Jonathan's appears to be the accepted view, as the Rechabites became scribes (I Chron. ii. 55) and sat with the Sanhedrin in the granite chamber ("lishkat ha-gazit"; perhaps the same as the chamber of Hanan) of the Temple. The names of the subdivided families, the Tirathites, the Shemeathites, and the Suchathites (*ib.*), are appellations indicating their learning and (in the case of the last-named) their custom of living in tents (Mek., Yitro, ii. 60b; Sifre, Num. 78 [ed. Friedmann, p. 20a]; Soṭah 11a). R. Nathan remarked that God's covenant with the Rechabites was superior to the covenant with David, inasmuch as David's was conditional (Ps. cxxxii. 12), while that with the Rechabites was without reservation (Mek., *l.c.*). The Talmud identifies "ha-yoẓerim" ("the potters"; I Chron. iv. 23) as the Rechabites, because they observed ("she-naẓeru") the commandment of their father (B. B. 91b). Evidently the Talmud had the reading "ha-noẓerim" (= "diligent observers") instead of "ha-yoẓerim." This would explain the term "Migdal Noẓerim," the habitation of the Rechabites, in contrast with a "fenced city" (II Kings xvii. 9, xviii. 8). The appellation of "Noẓerim" or "Noẓerites" is perhaps changed from "Nazarites" as indicative of the temperate life of the Rechabites.

In the Second Temple.

The appointed time for the service of the Rechabites in the Temple was the 7th of Ab (Ta'an. iv. 5). After the destruction of the Second Temple, traces of the Rechabites are found in the pedigree of R. Jose b. Ḥalafta, the author of "Seder 'Olam," who claimed to be a direct descendant of Jehonadab ben Rechab (Gen. R. xcviii. 13).

According to Benjamin of Tudela.

Judah Löw b. Bezaleel, in his "Neẓaḥ Yisrael" (Prague, 1599), claims that the Jews in China are descended from the Rechabites and that they are referred to in Isa. xlix. 12 ("the land of Sinim"). Benjamin of Tudela (1160) found Rechabites in his travels: "Twenty-one days' journey from Babylon, through the desert of Sheba, or Al-Yemen, from which Mesopotamia lies in a northerly direction, are the abodes of the Jews who are called the Rechabites." He describes them as "an independent tribe. The extent of their land is sixteen days' journey among the northern mountains. They have large and fortified cities, with the capital city of Tema. Their nasi is Rabbi Hanan [a name suggestive of the chamber of Hanan]. The Rechabites make marauding expeditions in distant lands with their allies, the Arabs, who live in the wilderness in tents. The neighboring countries fear the Jews, some of whom cultivate the land, raise cattle, and contribute tithes for the men learned in the Law, for the poor of Palestine, and for the mourners of Zion and Jerusalem, who, except on Sabbaths and holy days, neither eat meat nor drink wine, and who dress in black and live in caves." Benjamin's description of the Rechabites is ambiguous, and, the text being unpunctuated, it is difficult to tell when he refers to the Rechabites, when to the Arabs, and when to the mourners of Zion. Probably the tents referred to are those of the Arabs, and the abstention from meat and wine applies to the mourners of Zion. The latter evidently were Karaites, who made frequent pilgrimages to Jerusalem in the tenth and eleventh centuries (see Pilgrimage).

The Rechabites were found also by the English missionary Dr. Wolff, in 1828, near Mecca in Arabia. He credits them with the observance of the pure Mosaic law. They speak Arabic and a little Hebrew. They are good horsemen, and number about 60,000.

Bibliography: Lewisohn, *Shorshe Lebanon*, pp. 220-228, Wilna, 1841; M. A. Ginsburg, *Debir*, i. 96-101, Warsaw, 1883; L. de St. Aignan, *La Tribu de Rechabites Retrouvée*, Versailles, 1871; *The Itinerary of Benjamin of Tudela*, ed. Asher, London, 1840-41.

W. B. J. D. E.

——**Critical View:** According to Ewald, Schrader, Smend, and Budde, the Rechabites represented a reaction against Canaanitish civilization. As Budde points out, in the wilderness, or steppes, the religion of Yhwh was the religion of a simple nomadic people, devoid of the voluptuous ritual which the greater wealth of Canaan made possible (comp. "The New World," 1895, pp. 726–746; "Religion of Israel to the Exile," ch. i.). The Yhwh religion, he holds with Tiele and Stade, was the religion of the Kenites.

These Rechabites, a part of the Kenites, as even the late Chronicler remembered, bound themselves to maintain the nomadic ideal of life and the primitive simplicity of Yhwh's religion. This would explain the form of their life as depicted by Jeremiah, and the aid rendered by their ancestor to Jehu. If, however, this view is correct, they are really much older than Jehonadab, the contemporary of Jehu. Budde supposes that Jehonadab did not originate, but revived or reimposed, the old rule of their brotherhood.

If they were Kenites, how came they in the Northern Kingdom at this time? The Kenites were dwellers on the southern borders of Judah until absorbed by that tribe (see Kenites; comp. I Sam. xxvii. 10, xxx. 29). The explanation is probably to be found in I Chron. ii. 55, which connects Rechabites with Hammath, a town at the hot springs by the Sea of Galilee, a little to the south of Tiberias (comp. Buhl, "Geographie des Alten Palästina," pp. 115, 226). Probably a colony of them settled at this point for a time, and so became residents of the Northern realm. The same reference connects them with Jabez in Judah. It is probable, therefore, that all were of one family. In the time of Nehemiah they were connected with Beth-haccerem, a town near Tekoah, southeast of Bethlehem. Budde has well shown the importance of the Rechabites for an understanding of the religion of Israel.

Bibliography: Ewald, *Gesch.* iii. 543 *et seq.*; Smend, *Alttestamentliche Religionsgeschichte*, 2d ed., pp. 93 *et seq.*; Smith, *Rel. of Sem.* 2d ed., pp. 484 *et seq.*; Budde, *Religion of Israel to the Exile*, ch. i.; Dillmann, *Old Testament Theology*, p. 172; Barton, *Sketch of Semitic Origins*, p. 277.

E. C. G. A. B.

RECIFE (PERNAMBUCO): Brazilian city and seaport; capital of the state of Pernambuco. It was merely a collection of fishermen's huts when occupied by the French in 1561. Shortly afterward, however, it began to attract attention as a port. Both Recife and the neighboring town of Olinda were captured by the Dutch under Admiral Loncq in 1631. Thereafter Recife became one of the most important strongholds of the Dutch in Brazil.

Under the Dutch.

The liberal policy of the Dutch induced many Jews and Neo-Christians to remove thither from other parts of Brazil, and soon Recife had a large Jewish population. It is described by Portuguese writers as being chiefly inhabited by Jews, who by 1639 had the trade of the city practically in their own hands; and in a work published at Amsterdam in 1640 they are stated to have been twice as numerous there as Christians. They were permitted to observe their Sabbath. The importance of the city increased during the wars between the Dutch and the Portuguese. Anxious to make it the foremost city of their possessions, the Dutch endeavored to attract colonists from abroad, and appealed to Holland for craftsmen of all kinds. In response many Portuguese Jews left Holland for Recife, induced to do so not only by pecuniary considerations and the advantage of the free exercise of their religion, but doubtless by a preference for a community in which the Spanish and Portuguese tongues were spoken.

Within a few years the Jews at Recife numbered thousands, and one of them, Gaspar Diaz Ferreira, was considered one of the richest men in the country. Nieuhoff, the traveler, writing in 1640, says: "Among the free inhabitants of Brazil the Jews are most considerable in number; they have a vast traffic, beyond all the rest; they purchased sugar-mills and bought stately houses in the Receif." In 1642 several hundred Spanish and Portuguese Jews emigrated from Amsterdam to Brazil. Among these were two famous scholars, both of whom settled at Recife. One of them, Isaac Aboab da Fonseca, became the ḥakam of the congregation, and the other, Raphael de Aguilar, its reader. Among the prominent Jews born at Recife may be mentioned Elijah Machorro and Dr. Jacob de Andrade Velosino, who wrote against Spinoza.

Recife soon became favorably known throughout Europe. Its congregation became influential, and among its distinguished members may be mentioned Ephraim Suero, the stepbrother of Manasseh ben Israel. In fact, the latter seriously considered going there in 1640, and dedicated the second part of his "Conciliador" to the most eminent members of the congregation at Recife, including David Senior Coronel. In 1645, when Joam Fernandes Vieyra urged the Portuguese to reconquer Brazil, one of his arguments was that Recife "was chiefly inhabited by Jews, most of whom were originally fugitives from Portugal. They have their open synagogues there, to the scandal of Christianity. For the honor of the faith, therefore, the Portuguese ought to risk their lives and property in putting down such an abomination." When the conspiracy was in its infancy the Dutch authorities were slow to realize what was happening; "but the Jews of Recife were loud in their expressions of alarm." In the words of

Southey, "They had more at stake than the Dutch; they were sure to be massacred without mercy during the insurrection, or roasted without mercy if the insurgents should prove successful. They therefore besieged the council with warnings and accusations."

Insurrection of Vieyra.

At the beginning of his insurrection Vieyra promised the Jews protection provided they remained peaceably in their houses. The Jews, however, remained loyal to the Dutch, and in 1646, when the war was raging, they raised large donations for the service of the state. When, in the same year, the city was besieged by the Portuguese, the Jews were its stoutest defenders, being "resolved to perish by the sword rather than surrender." Dutch aid arrived in time, and the war was prolonged. So influential was the Jewish community at Recife that when the Portuguese, in 1648, contemplated the purchase of the place, they considered the advisability of making a secret agreement concerning the Jews even before broaching the subject to Holland. But the Dutch régime was doomed. The story of the sufferings and fortitude of the Jews at Recife during the siege, when general famine prevailed, has been preserved in a poem by Isaac Aboab, an eye-witness. Though the first siege was unsuccessful, the city was again besieged; many Jews were killed, and many more died of hunger. When it became evident that resistance was futile, the Jews clamored for a capitulation, "without which, they well knew, no mercy would be shown them." They were especially mentioned in the terms of capitulation, the Portuguese promising them amnesty "in all wherein they could promise it." More than 5,000 Jews were in Recife; they hurriedly removed, many going to Surinam, others returning with Aboab and Aguilar to Amsterdam, and still others going to Guadeloupe and other West-Indian islands. Probably the small group of Jews that arrived in New Amsterdam (New York) in 1654 were refugees from Recife.

Under the Portuguese.

After the Portuguese reconquest Jews do not appear to have had a community at Recife, though Jews were there probably during the seventeenth and eighteenth centuries, as the Portuguese sent large numbers of "reconciled" Neo-Christians to Brazil between 1682 and 1707. Most likely such Jews have long since been absorbed by the Catholic population. No restrictions against Jewish settlement exist in Brazil to-day, and there are a number of Jewish residents at Recife, largely of German or Russian origin. Nevertheless, in a list of the leading merchants of the town published by the Bureau of American Republics (1891) such decidedly Sephardic names appear as Carvalho, Seixas, Pereira, and Machado.

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A. L. Hü.

RECKENDORF, HERMANN (ḤAYYIM ẒEBI BEN SOLOMON): German scholar and author; born in Trebitsch in 1825; died about 1875. Having acquired a thorough acquaintance with the Hebrew language and literature, Reckendorf devoted himself to the study of the other Semitic languages. In 1856 he went to Leipsic, where he occupied himself with the study of history; later he became lecturer in the University of Heidelberg. Influenced by Eugène Sue's "Les Mystères de Paris," Reckendorf planned a similar work in Jewish history. The result of his design appeared in his "Die Geheimnisse der Juden" (5 vols., Leipsic, 1856–57), a collection of sketches from Jewish history, written in German. These, though independent of one another, preserve an unbroken historical sequence covering the whole period from the time when the Jews were exiled by Nebuchadnezzar up to his own time. Reckendorf endeavored especially to show that the line of David never disappeared; that it passed from Zerubbabel, through Hillel and certain Jewish kings in Arabia, and through the Abravanels. His assertions are based on various historical works and on the Talmud, the sources being referred to in footnotes. Abraham Kaplan translated the first part into Hebrew under the title of "Mistere ha-Yehudim" (Warsaw, 1865); later the whole work was freely translated into Hebrew by A. S. Friedberg, under the title of "Zikronot le-Bet Dawid" (*ib.* 1893).

In 1857 Reckendorf published at Leipsic a Hebrew translation of the Koran under the title of "Al-Ḳuran o ha-Miḳra"; its preface, written by the translator, contains an essay on the pre-Mohammedan history of Arabia, a biography of Mohammed, an essay on the Koran itself, and other small treatises on allied themes. In 1868 he published at Leipsic "Das Leben Mosis," a life of Moses according to Biblical and other sources, and a French article on the Ibn Tibbons ("Arch. Isr." xxix. 564, 604).

Bibliography: *Allg. Zeit. des Jud.* 1858, pp. 201, 398; Epilogue to Reckendorf's *Die Geheimnisse der Juden*; Fürst, *Bibl. Jud.* iii. 137, 138; Zeitlin, *Bibl. Post-Mendels.* pp. 295–296.

S. M. Sel.

RECORD. See Deed; Judgment.

RECORDING ANGEL: The angel that, in popular belief, records the deeds of all individuals for future reward or punishment. The keeping of a general account between man and his Maker is represented by Akiba thus: "Man buys in an open shop where the dealer gives credit; the ledger is open, and the hand writes" (Abot iii. 20). Citing, "He sealeth up the hand of every man; that all men may know his work" (Job xxxvii. 7), R. Shila said, "Two attending angels follow man as witnesses, and when a man dies all his deeds are enumerated, with place and date of occurrence, and the man himself indorses the statement" (Ta'an. 11a). Again, citing Mal. iii. 16 ("and a book of remembrance was written before him for them that feared the Lord"), R.

Shila said, "Whenever two discuss the Law their words are recorded above" (Ber. 6a).

All prayers are recorded in heaven by the angels (see Prayer). The principal recording angel appears to be Gabriel, "the man clothed with linen," whom God ordered to place a sign upon the foreheads of the men in Jerusalem who were to be spared (Ezek. ix. 4; see Shab. 55a). The entry in the royal annals recording the meritorious act of Mordecai in saving the life of Ahasuerus was said to have been erased by the royal secretary Shimshai, an enemy of the Jews, and to have been restored by Gabriel, the champion of Israel, which incident brought about the fall of Haman and the victory of the Jews (Meg. 16a; Rashi *ad loc.*). See Elijah; Enoch; Eschatology.

K. J. D. E.

RED HEIFER.—Biblical Data: According to Yhwh's instructions to Moses and Aaron the Israelites prepared for sacrifice a red heifer which was free from blemish and which had not yet been broken to the yoke. It was slain outside the camp, in the presence of Eleazar, representing the high priest; Eleazar dipped his fingers in the blood and sprinkled it seven times in the direction of the tabernacle; then the carcass was burned in his presence—hide, flesh, and blood. The priest himself took cedar-wood, hyssop, and scarlet, and cast them upon the pyre. Another man, ceremonially clean, then gathered up the ashes of the consumed heifer and stored them in a clean place outside the camp, that they might be used in preparing water of purification. The priest, the man who attended to the burning of the heifer, and the one who gathered the ashes had to wash themselves and their clothes; they remained ceremonially unclean until sunset.

The ashes were dissolved in fresh water, which was sprinkled on those who were contaminated by coming in contact with a dead body or in proximity to the dead. The one so contaminated remained unclean for seven days; he was sprinkled with the water on the third and seventh days, and at sunset of the last day was clean again. The sprinkling was done by one who was clean, and who, after the sprinkling, washed himself and his clothes and remained unclean until sunset. All who touched the water or the unclean person were likewise unclean until sunset. The one who neglected to observe this law was deprived of religious privileges, for he defiled the sanctuary of Yhwh (Num. xix. 1–22). Spoils of war consisting of metal vessels were to be purified by fire and finally cleansed by the water of purification (Num. xxxi. 21–24).

——Rabbinical View: See Parah.

——Critical View: Modern critics declare that Num. xix. is composed of two sections—1–13 and 14–22. Wellhausen and Kuenen think that the second section is an appendix giving precise instructions regarding the application of the regulation to particular cases; but according to the editors of the "Oxford Hexateuch" (1900) the second section is derived from a body of priestly torot or decisions. Other critics, however, are of the opinion that the more elaborate and peculiar title of the first section —"Ḥuḳḳat ha-Torah"—as well as other indications, suggests rather that this section is the later of the two and belongs to the secondary strata of the Priestly Code (P). The connection of this chapter with the preceding one is explained by Ibn Ezra: both contain "a perpetual statute" for the priests (Num. xix. 21). The connection with the following chapter is thus explained by Josephus: Moses instituted the rite of the red heifer on the death of Miriam (Num. xx. 1), the ashes of the first sacrifice being used to purify the people at the expiration of thirty days of mourning ("Ant." iv. 4, § 6).

The sacrifice of the red heifer should be compared with that of the scapegoat, similarly sacrificed outside the camp by one who must purify himself before returning to it. The bullock as the sin-offering of the high priest and the goat as the sin-offering of the people were likewise burned outside the camp—hide, flesh, and dung (Lev. xvi. 26–27). The red-heifer sacrifice is similar to the heifer sacrifice offered for the purpose of purifying the land from the defilement attending an untraced murder, a heifer "which hath not been wrought with, and which hath not drawn in the yoke" (Deut. xxi. 3). In both cases the heifer was chosen as being a more suggestive offering in a rite associated with death. This view is supported by Bähr, Kurtz, Keil, Edersheim, and others. The Jewish exegetes point, in addition, to the uncultivated "rough valley" and the wilderness as suggestive of the check to human multiplication caused by natural death and by manslaughter.

The performance of the rite at a distance from the tabernacle excluded therefrom the high priest, who could not leave the sanctuary; hence he was represented at the ceremony by a substitute. The term "me niddah" (A. V. "water of separation"; R. V. "water of impurity"), rendered by the Septuagint as ὕδωρ ῥαντισμοῦ ("water of sprinkling"; by Luther, "Sprengwasser"), is interpreted by Rashi by comparing "niddah" with "wa-yaddu" (on Lam. iii. 53) and "le-yaddot" (to cast, throw, or sprinkle; Zech. ii. 4 [A. V. i. 21]). Ibn Ezra compares "niddah" with "menaddekem" (cast you out; Isa. lxvi. 5), as denoting "exclude from the cultus," like the Neo-Hebrew "niddui" (to excommunicate), and he therefore interprets "me niddah" as "the water of exclusion," *i.e.*, the means for removing the uncleanness which is the cause of the exclusion; this explanation agrees with the rendering of the Authorized Version "water of separation."

The "cedar-wood" thrown on the fire was probably a piece of fragrant wood of *Juniperus Phœnicea* or *Juniperus Oxycedrus* (Löw, "Aramäische Pflanzennamen," p. 57). The explanation may be found in the belief of primitive times, when fragrant woods, such as juniper and cypress and the aromatic plants of the mint family, were supposed to act as a protection against the harmful unseen powers that were thought to be the cause of death. Even in comparatively recent times, in the United States, a juniper-tree planted before a house was regarded as a preventive of the plague.

The essential part of the rite, it is claimed, is of extreme antiquity. Robertson Smith points out that "primarily, purification means the application to the person of some medium which removes a taboo, and enables a person to mingle freely in the ordinary life of his fellows." The best medium is water, but for serious cases of uncleanness the addition of ashes is necessary (Bähr, "Symbolik," ii. 495). The symbolical significance of the rite has been interpreted as follows: The majestic cedar of Lebanon represents pride, and hyssop represents humility; uncleanness and sin and sin and death are associated ideas; the ceremony, therefore, is a powerful object-lesson, teaching the eternal truth that a holy God can be served only by a holy people.

The early Jewish conception was that the sacrifice of the red heifer was an expiatory rite to atone for the sin of the golden calf. The color of the heifer, as well as the scarlet thrown upon the fire, represents sin (comp. "your sins be as scarlet"; Isa. i. 18).

BIBLIOGRAPHY: Bähr, *Symbolik*, i. 493-512; Maimonides, *Moreh*, iii. 47; Nowack, *Hebräische Archäologie*, ii. 288; Edersheim, *The Temple*, p. 304; Kent, *The Messages of the Bible*, p. 347, New York, 1902; Hastings, *Dict. Bible*.

J. J. D. E.

RED SEA: References to the Red Sea under that name are not found earlier than the Apocrypha (Judith v. 12; Wisdom x. 18, xix. 7; I Macc. iv. 9). The name refers to the body of water, termed "Yam Suf" in all other passages, crossed by the Israelites in their exodus from Egypt (Ex. xiii. 18; xv. 4, 22; Num. xxxiii. 10 *et seq.*; Deut. xi. 4; Josh. ii. 10; *et al.*). It denotes, therefore, the present Gulf of Suez, which at that time extended considerably farther north, reaching, according to Greek and Latin authors, as far as the city of Hero (= Pithom), in the Wadi Tumilat. The meaning of the word "suf" in the name is uncertain, although it appears from Ex. ii. 3, 5 and Isa. xix. 6 that it meant "reed." According to Ermann and others it is an Egyptian word borrowed by the Hebrews, although the Egyptians never applied that name to the gulf. While it is true that no reeds now grow on the salty coast of the gulf, different conditions may have prevailed along the northern end in ancient times, where fresh-water streams discharged into it. Other authorities translate "suf" as "sea-grass" or "seaweed," which is supposed to have been reddish and to have given that body of water the name "Red Sea." Seaweed of that color, however, is seldom found there. In other passages the same name, "Yam Suf," is applied also to the Ælanitic Gulf of the Red Sea, which extends northward on the eastern side of the Sinaitic Peninsula, with Ezion-geber and Eloth at its northern end (I Kings ix. 26; Ex. xxiii. 31; Deut. i. 40; Judges xi. 26; Jer. xlix. 21; *et al.*). It is difficult to say how the Red Sea received its name; red mountains on the coast, or the riparian Erythreans, may have given rise to it.

E. G. H. I. Be.

REDDINGE, ROBERT DE: English preaching friar, of the Dominican order; converted to Judaism about 1275. He appears to have studied Hebrew and by that means to have become interested in Judaism. He married a Jewess, and was circumcised, taking the name of Hagin. Edward I., when he heard of this, brought the case before the Archbishop of Canterbury. It is said that this was one of the causes which led the king and his mother, Eleanor, to aim at the expulsion of the Jews from England.

BIBLIOGRAPHY: Grätz, *Gesch.* vii. 421-422.

J.

REDEMPTION. See SALVATION.

REDLICH, HENRY: Polish engraver in copper; born at Lask, government of Piotrkow, 1840; died at Berlin Nov. 7, 1884. He went at an early age to Breslau, where he entered the public school. At fourteen he returned to Russia and became a government pupil in the Warsaw school of fine arts. In 1861, after winning a prize, he went to Munich and Dresden to continue his studies. From 1866 to 1873 he lived at Vienna, and then returned to Warsaw. In 1876 the government appointed him a member of the St. Petersburg Academy of Fine Arts. Being disappointed, on account of his religion, in his expectation of a professorship, Redlich went to Paris, where his engravings won for him a gold medal at one of the exhibitions. Overtaken by illness at Paris, he was removed to Berlin, where, as stated above, he died.

Redlich's most important engravings are: "The Tempi Madonna," from Raffael; "The Entrance of the Polish Army into Harthausen in 1659," from Brandt; "The Preacher Peter Skarg Before the Polish King Sigismund III.," from Mateiko; "Copernicus Expounding His System of the World to the Astronomers of Rome," from Gerson. Redlich occupied himself also with drawing, especially portraits and Alpine scenes.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*; *Ha-Asif*, ii. 760.

H. R. A. S. W.

RÉE, ANTON: German educationist; born at Hamburg Nov. 16, 1815; died Jan. 13, 1891. He was educated at Kiel, during which time he wrote two works, "Wanderungen eines Mitgenossen auf dem Gebiete der Ethik" and "Ueber die Pflicht." In 1838 he was appointed a teacher at the Hamburg Israelitische Freischule, and in 1848 was promoted to the position of director. He admitted Christian pupils to this institution, and by 1869 they outnumbered the Jewish. He founded a scholarship for Christian and other non-Jewish pupils in memory of his only daughter, who died at an early age ("Allg. Zeit. des Jud." 1891, p. 38).

S. S. O.

REE, ANTON: Danish pianist and author; born in Aarhuus, Jutland, Oct. 5, 1820; died in Copenhagen Dec. 20, 1886. He studied in Hamburg under Jacques Smitt and Karl Krebs, in Vienna under Halm, and in Paris. In 1842 he settled in Copenhagen, where he soon gathered a great number of pupils around him and where his superior technique won him a place among the foremost pianists of the day. In 1866, when the Copenhagen Conservatory of Music was established, he became one of its first teachers. Anton Ree composed some pieces for pianoforte, and was the author of several articles in Danish and German musical periodicals. He wrote also a valuable work on the piano entitled "Bidrag til Klaverspillets Teknik" (Copenhagen, 1892), and an essay on the general history of music entitled "Musikhistoriske Momenter" (*ib.* 1893).

BIBLIOGRAPHY: *Salmonsen's Store Illustrerede Konversations-Lexicon.*
S. F. C.

REE, BERNHARD PHILIP: Danish editor and politician; born in Aarhuus, Jutland, July 18, 1813; died there Nov. 13, 1868; son of Hartvig Philip Ree. He studied law for a while, but in 1838 became editor of the "Aalborg Stiftstidende," at the same time engaging in the publishing business. In addition to the "Stiftstidende," he edited and published several magazines, of which may be mentioned "Læsekabinettet" (1841–42, 3 vols.); "Almindelig Dansk Landbotidende" (1846); and "Nyeste Aftenpost" (1849).

In 1844 Ree was elected a member of the municipal council, and in 1860 was reelected, serving during both terms as a member of committees on steamship communication, postal service, and agriculture dealing with questions of importance to the community of Aalborg. From 1850 to 1854 Ree served as a member of the Folkething, or Lower House, representing the third and fifth election districts of Aalborg amt. As a member of this legislative body Ree strongly advocated the sale of the Danish West Indies to the United States.

In 1864 Ree was again returned to the Folkething, and in 1866 he was elected a member of the Landsthing, or Upper House, but illness compelled him to resign in the following year.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon.*
S. F. C.

REE, HARTVIG PHILIP: Danish merchant and author; born in Fredericia, Jutland, Oct. 12, 1778; died in Copenhagen Oct. 1, 1859. On the death of his father, Ree succeeded to the management of an important business which had been established in Fredericia by the former. He, however, found time also for the study of Jewish philosophy and literature, the itinerant teacher Eleazar Lisser being his instructor. As a merchant Hartvig Ree was very successful, and he became one of the wealthiest men in Jutland. He engaged in shipbroking, in the manufacture of beet-sugar and cocoa, and in the clothing industry.

Ree was the first Danish Jew to receive full citizenship (1814). The Jewish congregation of Aarhuus owed its first synagogue to his munificence; and he personally defrayed all its expenses for several years (1820–25). In addition to several hymns for the synagogue services, Ree wrote "Forschungen über die Ueberschriften der Psalmen," Leipsic, 1846.

In 1850 Ree settled in Copenhagen, where he became interested in the new philosophy propounded by Rasmus Nielsen. Ree was the father of Anton, Bernhard Philip, and Julius Ree.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon.*
S. F. C.

REE, JULIUS: Danish merchant and political author; born in Aarhuus, Jutland, June 1, 1817; died in Copenhagen Sept. 3, 1874; son of Hartvig Philip Ree. In 1842 he established a wholesale produce business in Randers, in which town he filled many public offices, being, *e.g.*, a member of the harbor committee and an alderman (1849–53). He was, besides, a representative of the Jewish congregation. In 1857 Ree transferred his business to Copenhagen, and in 1864 was elected a member of the Folkething, or Lower House.

Ree wrote, besides several articles on national economy, a political history of Norway entitled "Undersögelser over Norges Forhold i 1814," which appeared in several numbers of the "Dansk Maanedsskrift" (1862, 1863, 1865). He was one of the founders of Kreditforeningen for Landejendomme i Östifterne (1866), a society for the promotion of agriculture by means of loans to the owners of small farms.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon.*
S. F. C.

REED: Rendering given in the English versions for several words used to designate rush-like water-plants of various kinds. These words are: (1) "Gome"; the *Cyperus papyrus* of Linnæus. (2) "Suf" (Ex. ii. 3; Isa. xix. 6); identified by Egyptologists with the Egyptian "thof" (Nile reed; on "Yam Suf" as a name of the Red Sea, see Red Sea). (3) "Aḥu" (Gen. xli. 2, 18; Job viii. 11); Egyptian loan-word denoting a marsh-grass growing on the banks of the Nile and used as fodder; the translation "flag," based on the Vulgate, is, therefore, incorrect. (4) "Agmon" (Isa. ix. 13, xix. 15, lviii. 5; Job xl. 26; Jer. li. 32 ["agam"]); generally explained as a kind of rush ("scirpus"); according to the "Hierobotanicon" of Celsius, the common reed. (5) "Ebeh" (only Job ix. 26; Arabic, "aba'"; Assyrian, "abu"); the reed or sedge from which, as from the "gome" (Isa. xviii. 2), boats were made in Egypt (comp. Erman, "Egypten," p. 636). (6) "Ḳaneh" (I Kings xiv. 15 *et al.*); probably the common marsh-reed, the *Amudo donax* of Linnæus (Boissier, "Flora Orientalis," iv. 564), which is much stouter than the common reed. It was used as a staff (II Kings xviii. 21; Isa. xxxvi. 6, xlii. 3; Ezek. xxix. 6), or made into measuring-rods (Ezek. xl. 3), etc. Animals live among the thick reeds (Ps. lxviii. 31 [R. V. 30]), and according to Job xl. 21, behemoth (the hippopotamus) lies "in the covert of the reed," this passage implying that the word "ḳaneh" was used as a general term for this plant, including the common variety (*Arundo phragmites*). (7) "Gofer"; see Gopher-Wood.
E. G. H. I. Be.

REEVE, ADA: English actress; born in London about 1870. Her parents were themselves connected with the dramatic profession, her father being for many years a member of stock companies which included Toole and Irving among their members. She first appeared as a child of six in a pantomime at the Pavilion Theatre, Mile End, London. Passing to melodrama, she played as a child the characters of servant-girls and even old women. She then toured with Fannie Leslie in "Jack in the Box," and at twelve appeared as a serio-comic singer. Later she scored a great success with a song entitled "What Do I Care!" and in 1895 appeared at the Criterion in "All Abroad" and afterward in the

"Gay Parisienne" at the Duke of York's, London. In 1899 she took a leading part in "Florodora" at the Lyric Theatre, London, and appeared later at Daly's Theatre in "San Toy."

J. G. L.

REFORM ADVOCATE: Jewish weekly; first issued Feb. 20, 1891, at Chicago. Founded by Charles E. Bloch, of the Bloch Publishing Company, and published by Bloch & Newman, it entered the journalistic field as an advocate of progressive Judaism. Since its inception it has been conducted by Emil G. Hirsch, who was its sole editor at the outset; from 1901 to 1903 T. Schanfarber was associate editor. It is the most fearless champion of Reform Judaism.

Bibliography: *Reform Advocate*, i., Nos. 1, 3.

H. R. I. War.

REFORM JUDAISM FROM THE POINT OF VIEW OF THE REFORM JEW: By Reform Judaism is denoted that phase of Jewish religious thought which, in the wake of the Mendelssohnian period and in consequence of the efforts made during the fifth decade of the nineteenth century to secure civil and political emancipation, first found expression in doctrine and observance in some of the German synagogues, and was thence transplanted to and developed in the United States of America. The term is not well chosen. It suggests too strongly that the movement culminates in endeavors to recast the external forms of Jewish religious life. Moreover, it is transferred from the terminology of the Protestant Reformation, though in its bearing on the Judaism of the modern Synagogue the term can not be construed as implying that, like Protestantism to the Christianity of the early centuries, Reform Judaism aims at a return to primitive Mosaism; for in that case rabbinical Judaism must have been a departure from the latter.

"Reform" a Misnomer.

The Reform movement in its earlier stages was merely a more or less thoroughly executed attempt to regulate public worship in the direction of beautifying it and rendering it more orderly. With this in view, the length of the services was reduced by omitting certain parts of the prayer-book which, like the "Yeḳum Purḳan" and the "Bameh Madliḳin," were recognized as obsolete; the former being the prayer in behalf of the patriarchs of the Babylonian academies, which had for centuries ceased to exist; the latter, an extract from the mishnaic treatise Shabbat, and thus not a prayer. In addition, the piyyuṭim (see Piyyuṭ), poetical compositions in unintelligible phraseology for the most part, by medieval poets or prose-writers of synagogal hymns, were curtailed. The time thus gained came gradually to be devoted mainly to German chorals and occasional sermons in the vernacular. The rite of Confirmation also was introduced, first in the duchy of Brunswick, at the Jacobson institute. These measures, however, aimed at the esthetic regeneration of the synagogal liturgy rather than at the doctrinal readjustment of the content of Judaism and the consequent modification of its ritual observances.

The movement later took on an altogether different aspect in consequence, on the one hand, of the rise of "Jewish science," the first-fruits of which were the investigations of Zunz, and the advent of young rabbis who, in addition to a thorough training in Talmudic and rabbinical literature, had received an academic education, coming thereby under the spell of German philosophic thought. On the other hand the struggle for the political emancipation of the Jews (see Riesser, Gabriel) suggested a revision of the doctrinal enunciations concerning the Messianic nationalism of Judaism. Toward the end of the fourth and at the beginning of the fifth decade of the nineteenth century the yearnings, which up to that time had been rather undefined, for a readjustment of the teachings and practises of Judaism to the new mental and material conditions took on definiteness in the establishment of congregations and societies such as the Temple congregation at Hamburg and the Reform Union in Frankfort-on-the-Main, and in the convening of the rabbinical conferences (see Conferences, Rabbinical) at Brunswick (1844), Frankfort (1845), and Breslau (1846). These in turn led to controversies (see Frankel, Zacharias), while the Jüdische Reformgenossenschaft in Berlin (see Holdheim, Samuel) in its program easily outran the more conservative majority of the rabbinical conferences. The movement may be said to have come to a standstill in Germany with the Breslau conference (1846). The Breslau Seminary under Frankel (1854) was instrumental in turning the tide into conservative or, as the party shibboleth phrased it, into "positive historical" channels, while the governments did their utmost to hinder a liberalization of Judaism (see Budapest; Einhorn, David).

Principles Laid Down in Conferences.

Arrested in Germany, the movement was carried forward in America. The German immigrants from 1840 to 1850 happened to be to a certain extent composed of pupils of Leopold Stein and Joseph Aub. These were among the first in New York (Temple Emanu-El), in Baltimore (Har Sinai), and in Cincinnati (B'ne Yeshurun) to insist upon the modernization of the services. The coming of David Einhorn, Samuel Adler, and, later, Samuel Hirsch gave to the Reform cause additional impetus, while even men of more conservative temperament, like Hübsch, Jastrow, and Szold, adopted in the main Reform principles, though in practise they continued along somewhat less radical lines. Isaac M. Wise and Lilienthal, too, cast their influence in favor of Reform. Felsenthal and K. Kohler, and among American-bred rabbis Hirsch, Sale, Philipson, and Shulman may be mentioned among its exponents. The Philadelphia conference (1869) and that at Pittsburg (1885) promulgated the principles which to a certain extent are basic to the practise and teachings of American Reform congregations.

The Center Principle.

The pivot of the opposition between Reform and Conservative Judaism is the conception of Israel's destiny. Jewish Orthodoxy looks upon Palestine not merely as the cradle, but also as the ultimate home, of Judaism. With its possession is connected the possibility of fulfilling the Law, those parts of divine legislation being unavoidably suspended that are conditioned by the existence of the Temple and by the occupation of the Holy Land. Away from Palestine, the Jew is condemned to violate God's will in regard to these. God gave the Law; God decreed also Israel's dispersion. To reconcile this disharmony between the demands of the Law and historically developed actuality, the philosophy of Orthodoxy regards the impossibility of observing the Law as a divine punishment, visited upon Israel on account of its sins. Israel is at the present moment in exile: it has been expelled from its land. The present period is thus one of probation. The length of its duration God alone can know and determine. Israel is doomed to wait patiently in exile, praying and hoping for the coming of the Messiah, who will lead the dispersed back to Palestine. There, under his benign rule, the Temple will rerise, the sacrificial and sacerdotal scheme will again become active, and Israel, once more an independent nation, will be able to observe to the letter the law of God as contained in the Pentateuch. Simultaneously with Israel's redemption, justice and peace will be established among the dwellers on earth, and the prophetic predictions will be realized in all their glories.

At present Israel must maintain itself in a condition of preparedness, as redemption will come to pass in a miraculous way. That its identity may not be endangered, Israel must preserve and even fortify the walls which the Law has erected around it to keep it distinct and separate from the nations. The memories of and yearnings for Palestine must be strengthened even beyond the requirements of the written law. The Law itself must be protected by a "hedge." The ceremonial of the Synagogue, regulated by the Law as understood in the light of rabbinical amplifications and interpretations, is both a memento and a monition of the Palestinian origin and destiny of national Israel, while life under the Law necessarily entails the segregation of Israel from its neighbors.

Relation to Nationalism.

Reform conceives of the destiny of Israel as not bound up in the return to Palestine, and as not involving national political restoration under a Messianic king with the Temple rebuilt and the sacrificial service reinstituted. It is true, many of the commandments of the Torah can not be executed by non-Palestinian Israel. Yet, despite this inability to conform to the Law, Israel is not under sin (the Paulinian view). It is not in exile ("galut"). Its dispersion was a necessary experience in the realization and execution of its Messianic duty. It is not doomed to wait for the miraculous advent of the Davidic Messiah. Israel itself is the Messianic people appointed to spread by its fortitude and loyalty the monotheistic truth over all the earth, to be an example of rectitude to all others. Sacrifices and sacerdotalism as bound up with the national political conception of Israel's destiny are not indispensable elements of the Jewish religion. On the contrary, they have passed away forever with all the privileges and distinctive obligations of an Aaronic priesthood. Every Jew is a priest, one of the holy people and of a priestly community appointed to minister at the ideal altar of humanity. The goal of Jewish history is not a national Messianic state in Palestine, but the realization in society and state of the principles of righteousness as enunciated by the Prophets and sages of old.

Its Negations.

Therefore Reform Judaism has (1) relinquished the belief in the coming of a personal Messiah, substituting therefor the doctrine of the Messianic destiny of Israel, which will be fulfilled in a Messianic age of universal justice and peace. (2) Reform Judaism disregards consciously, not merely under compulsion, all Pentateuchal laws referring to sacrifices and the priesthood or to Palestine ("miẓwot ha-teluyot ba-areẓ"). It eliminates from the prayer-book all references to the Messiah, the return to Palestine, and the restoration of the national sacerdotal scheme. It ceases to declare itself to be in exile; for the modern Jew in America, England, France, Germany, or Italy has no cause to feel that the country in which he lives is for him a strange land. Having become an American, a German, etc., the Jew can not pray for himself and his children that he and they may by an act of divine grace be made citizens of another state and land, viz., national Israel in Palestine. (3) Reform Judaism relinquishes the dogma of the Resurrection, involved in the Jewish natiŏnal Messianic hope (see Messiah; Pharisees) that at the final advent of the Messiah all the dead will rise in Palestine, and eliminates from the prayer-book all references to it.

The foregoing shows that Reform was never inspired by the desire to return to Mosaism. Mosaism certainly presupposes the Levitical institutionalism of Judaism; and it is nomistic, insisting on the eternally binding character and the immutability of the Law. Reform Judaism ignores and declares abrogated many of the laws of Mosaism. Its theory of Revelation and of the authoritative character of Scripture must of necessity be other than what underlies Orthodox doctrine and practise.

Relation to the Oral Law.

According to Orthodox teaching, God revealed His Law on Mount Sinai to Moses in two forms, (1) the written law ("Torah shebi-ketab"), and (2) the oral law ("Torah shebe-'al peh"). According to Mendelssohn and all rationalists of the "Aufklärung" philosophy, there was no need for the revelation of religion, human reason being competent to evolve, grasp, and construe all religious verities. Judaism is, however, more than a religion. It is a divine legislation, under which the Jew qua Jew must live. Human reason could not have evolved it nor can it now understand it. It is of "superrational," divine origin. It was miraculously revealed to Israel. The Jew need not believe. His religion, like every rational religion, is not a matter of dogma. But the Jew must obey. His loyalty is expressed in deed and observance.

This Mendelssohnian position was undermined, as far as the oral part of revealed legislation was concerned, by the investigations into the historical development of "tradition," or Talmudic literature, brilliantly carried to definite and anti-Mendelssohnian results by Zunz and his disciples. The oral law certainly was the precipitate of historical processes, a development of and beyond Biblical, or even

Influence of Evolution.

Pentateuchal, Judaism. Judaism, then, was not a fixed quantity, a sum of 613 commandments and prohibitions. The idea of progress, development, historical growth, at the time that the young science of Judaism established the relative as distinguished from the absolute character of Talmudism and tradition, was central in German philosophy, more clearly in the system of Hegel. History was proclaimed as the self-unfolding, self-revelation of God. Revelation was a continuous process; and the history of Judaism displayed God in the continuous act of self-revelation. Judaism itself was under the law of growth, and an illustration thereof. Talmudic legalism certainly was a product of the Talmudic period. It was not originally inherent in Judaism. It must not be accepted as eternally obligatory upon later generations.

But was Biblical law, perhaps, the original, divinely established norm and form of Judaism, and, as such, binding upon all subsequent generations? If it was, then Reform Judaism, ignoring post-Biblical development and tradition, was identical with Karaism; and, furthermore, its omission of all reference to sacerdotal and sacrificial institutions, though these form an integral part of the Mosaic law and revelation, is in violation of the assumption that Judaism is Law, which Law divinely revealed is the Pentateuch. This was the dilemma with which Reform theologians were confronted. This was an inconsistency which, as long as Judaism and Law were interchangeable and interdependent terms, was insurmountable. To meet it, a distinction was drawn between the moral and the ceremonial laws, though certainly the Torah nowhere indicates such distinction nor discloses or fixes the criteria by which the difference is to be established. God, the Lawgiver, clearly held the moral and the ceremonial to be of equal weight, making both equally obligatory. Analysis of the primitive scheme in connection with the possible violation of the precepts, tends to prove that infractions of certain ceremonial statutes were punished more severely (by "karet" = "excision") than moral lapses.

National and Universal Elements.

Nor could the principle be carried out consistently. Reform Judaism retained the Sabbath and the other Biblical holy days, circumcision, and in certain circles the dietary laws. Were these not ceremonial? What imparted to these a higher obligatory character? In this artificial distinction between the moral and the ceremonial content of the divinely revealed law the influence of Kantian moralism is operative. Holdheim, to escape this inconsistency, urged as decisive the distinction between national and religious or universal elements. The content of revelation was twofold—national and universal. The former was of temporary obligation, and with the disappearance of state and nation the obligatory character ceased; but the universal religious components are binding upon religious Israel. While this criterion avoided many of the difficulties involved in the distinction between ceremonial and moral, it was not effective in all instances. The sacrificial scheme was religious, as Einhorn remarked when criticizing Holdheim's thesis, and still Reform ignored its obligatory nature. Nor could Judaism be construed as a mere religion, a faith limited by creedal propositions.

Symbolic Views of S. Hirsch.

Samuel Hirsch approached the problem from the point of view of the symbolist. With his master Hegel, he regarded history as the divine process of revelation. Against Paul, Hegel, and Kant, and against most of the Reform rabbis, he maintained that Judaism was not law but "Lehre," a body of truths finding expression in Israel through the genius of its prophets, and for the application of which in life and the illustration and exemplifying of which before the whole world Israel was chosen and appointed. This obligation and this appointment descend from father to son, and are imposed at birth. "Torah" does not signify "law," but "Lehre," doctrine. The laws are symbols illustrative of the truths confided to Israel. They are aids to keep alive the Jewish consciousness. As long as symbols are vital and not mechanical they may not be neglected; but when they have fallen into desuetude or are merely retained in mechanical, perfunctory observance, or from fear or superstition, they have lost their value, and they need not be retained. Life and actual observance, not law or custom, decide what rite shall be practised. Between theory and life perfect concord must be established.

Yet some symbols have been expressive of the unity of Israel. These (the holy days, the Sabbath) must receive reverent care and fostering attention in the synagogal scheme. Reform is, according to Hirsch, not interested in the abolition of ceremony, but it insists that ceremonies be effective as means of religious culture, that they be observed not as ends unto themselves or with a view to obtaining reward, but as expressions of religious feelings and as means of religious instruction. All ceremonies pointing to Palestine as his national home conflict with the sentiments and hopes of the politically emancipated Jew. Bloody sacrifices are repugnant to modern religious ideas. These national symbols, then, have no longer a place in the cult of the modern Jew. The Sabbath, too, is a symbol. It embodies the deepest truth of Judaism—man's divinity and freedom. It is not conditioned by the notation of the day. If modern Jews could observe the traditional Sabbath, there would be no call to make a change. But they can not and do not. Life and theory are at opposite poles. But the Sabbath is expressive also of the unity of all Israel. All Israel alone could make the change. The misconstruction of Judaism as Law is the thought of the Roman period, and is a clear departure from the broader conceptions of the Prophets.

The foregoing detailed analysis of the positions of the early German Reformers was necessary to understand their attitude with reference to the obligatory character of the Biblical and Pentateuchal laws. The Talmudic amplifications were ignored as being clearly not of divine origin and authority (*e.g.*, second holy days, and many of the Sabbath regulations); but a similar decision was not so easy in the case of the Biblical statutory insistences.

The researches of more recent years in the domain

Influence of Higher Criticism.

of Biblical literature have enabled the successors of these earlier Reformers to apply to the Bible and Pentateuch the principles applied by their predecessors to rabbinical literature. The Pentateuch is not the work of one period. Pentateuchal legislation also is the slow accretion of centuries. The original content of Judaism does not consist in the Law and its institutions, but in the ethical monotheism of the Prophets. Legalism is, according to this view, originally foreign to Judaism. It is an adaptation of observances found in all religions, and which therefore are not originally or specifically Jewish. The legalism of Ezra had the intention and the effect of separating Israel from the world. This separatism is to-day a hindrance, not a help, to the carrying out of the Jewish mission. The Jew must seek the world in order to make his ethical religion a vital influence therein. The Pentateuchal ordinances are binding upon the Jew in no higher degree than the Talmudic.

But this new school—commonly designated as the Radical—adopts also, though in a new form, Samuel Hirsch's theory of the symbolic value of the ceremonial element. It invokes the psychological factor as finally decisive. Certain laws and institutions have in course of time, and owing to bitter persecutions, taken on a new significance. They have come to be associated in the Jewish consciousness with Jewish loyalty unto death in the face of apostasy and prejudice and oppression. Circumcision, the Sabbath, and the dietary laws (see Bib. Book of Daniel) may be said to comprise this class of institutions. The former two, even in Radical congregations and in the life of their individual members, have retained their hold on the religious consciousness. The seventh-day Sabbath, though observed only in theory, is still regarded as the one citadel which must not be reconstructed. It is proclaimed the visible sign of Israel's unity. Congregations that would officially substitute the first day for the seventh as the Sabbath would be called schismatic.

The Dietary Laws.

The dietary laws have had their own history in Reform thought. A committee was appointed at the Breslau conference to report on them; but as the conference never again convened, only the suggestions of some of the members appeared in print. The more conservative opinions were in favor of reverting to Biblical practise, recognizing that the rabbinical insistence on a certain mode of slaughtering, and Talmudic interpretations of "ṭerefah," of "meat and milk," etc., are without Biblical warrant (see Wiener, "Die Jüdischen Speisegesetze," pp. 482 *et seq.*). In the United States the Biblical equally with the Talmudic dietary laws have fallen generally into disuse, even in so-called conservative congregations, though no rabbinical conclave or synod ever sanctioned or suggested this. On the principle, fundamental to Jewish Reform, that the national exclusiveness of Judaism is no longer its destiny, these practises, necessarily resulting in Jewish separatism and incorporated into the Levitical scheme to effect Levitical purity, must be looked upon as in one class with all other sacerdotal and Levitically national provisions.

Reform Judaism withal does not reduce Judaism to a religion of creed, least of all to a religion of salvation, with the prospect of heavenly rewards or life everlasting for the pious believer. In saying that Judaism is a mission to keep alive among men the consciousness of man's godlikeness, Reform Judaism holds that Judaism is imposed on the Jew by birth. It is not accepted by him in a voluntary act of confession. The Jew by his life and example is called to demonstrate the perfectibility—over against the Paulinian dogma of the total depravity—of every human being, and to help to render conditions on earth more and more perfect. Insistence on justice and righteousness are the practical postulate of the Jew's ethical monotheism, which is never a mere belief, but always a vitalizing principle of conduct. This duty of being an exemplar to others, incumbent on the Jew by virtue of his historical descent from prophetic ancestors on whose lips this monotheism was first formulated, at times entails suffering and always requires fortitude; but it is imposed in the certainty that ultimately justice and righteousness will triumph on earth, and all men will learn to know God and live the life which those who know God must live. With this Messianic fulfilment the history of the Jew will attain its goal.

Reform Judaism, then, may be said to advance the following dogmas, using that term, however, not in the Paulinian-evangelical sense:

"Dogmas" of Reform Judaism.

(1) The world and humanity are under the guidance of God, who reveals Himself to man in history as the Supreme Power unto Righteousness, as the Educator and Father of His children, the whole human family. The anthropomorphic character of the theological terminology is fully recognized.

(2) In His grace and wisdom God has appointed Israel to be His witness on earth, laying upon this His priest-people the obligation by its life to lead the world to the recognition of the truth that love and justice and righteousness are the only principles of conduct which can establish peace among men and fill man's life with blissful harmony, besides conferring on man an imperturbable sense of worth and worthiness, independent of accidents of fortune or station.

(3) This election of Israel confers no privilege on the Jew, but imposes greater obligations. Every human being is God's child, called to lead and capable of leading a righteous life.

(4) The dispersion of the Jews and the destruction of the Temple were not acts of providential requital for sins. They were providential devices to bring Israel nearer unto other children of man. The goal of Israel's history is not national restoration and segregation, but the rise of a more nearly perfect humanity in which Jewish love for God and man shall be universalized. Not a Messiah, but the Messianic age, is the burden of Israel's hope.

(5) Like all Judaism, Reform rejects the doctrine of man's innate sinfulness. The Law—which according to Paul is a means to arouse a consciousness of the futility of man's attempt to conquer sin and is thus expressive of Judaism's content as merely preliminary—is not Judaism's distinctive badge or

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possession. The Law, often of non-Jewish origin, is the product of time, and is subject to growth and change in the course of time. But Judaism is a body of spiritual and moral truths, and as such independent of legal expression or enactment. Circumcision is not, like baptism, an indispensable and prerequisite rite of reception. Born of a Jewish mother, the Jew is Jew by birth (see Proselyte). As Israel is not now, and is not necessarily destined again to be, a political nation on the soil of Palestine, there are omitted all references not only to Palestine as the only legitimate home of Judaism and to the sacerdotal and sacrificial Temple services and laws, but also to the laws and institutions that are bound up with social conditions no longer extant and not expected to become reactive (in Palestine) in the future. For example, the Levirate and Ḥaliẓah, not being applicable to our times and conditions, are abolished as having lost binding force. The laws regulating marriage and divorce, as developed more especially in Talmudic casuistry, often operate unjustly (see Geṭ) and are, in view of the better provisions in the civil codes of modern nations, amended and in many respects superseded by the law of the land (see Monogamy). Woman is no longer deemed to be a minor, but is admitted to full participation in the religious life of the congregation.

Reform Ritual.

As far as possible, Reform Judaism endeavors to preserve the historical continuity with the past, especially in its ritual and synagogal services. The best illustration of this is afforded by Einhorn's prayer-book "'Olat Tamid" (see Einhorn, David). This is based on Zunz's researches into the rise and development of the Jewish ritual. It omits the Musaf, as essentially sacrificial. Allusions in the older forms of the prayers to the Messiah are changed into expressions of hope in the Messianic destiny of Israel and of all mankind. For the doctrine of resurrection is substituted that of God's sustaining love. Otherwise, the scheme is maintained as it was in the synagogues of the tannaitic period, the service on Yom ha-Kippurim alone showing departures of greater scope from the traditional pattern, the piyyuṭim being largely replaced by paraphrases of the Psalms illustrative of the Jewish conceptions of sin, repentance, and atonement. The Yom ha-Kippurim itself is treated as typical of the ultimate Messianic fulfilment. The service for the Ninth of Ab ("Tish'ah be-Ab") is especially noteworthy. It is a résumé, in fact, of the Reform construction of Israel's history and Messianic obligations. The Hebrew language is retained in the prayers that are of tannaitic origin—*e.g.*, Shema' with its berakot, and Shemoneh 'Esreh.

Some minor points resulting from the application of the foregoing principles, in which the practise of the Reform synagogues differs widely from the traditional, should be noticed.

Language of Prayers.

In public and private prayers the use of the vernacular language predominates. For this there is good historical precedent (Yer. Soṭah vii. 1). R. Jose, controverting the prohibition of the use of any language but Hebrew (Soṭah vii. 1, 33a; Yer. Soṭah iii. 1), permits the recitation of the Shema', the Decalogue, the "Tefillah" ("Shemoneh 'Esreh"), and grace after meals in any language understood by the worshiper (comp. Maimonides, "Yad," Ḳeri'at Shema', ii. 10; Shulḥan 'Aruk, Oraḥ Ḥayyim, 62, 2; 102, 4). Einhorn, followed in the main by the Union Prayer-Book (see Prayer-Books), retains the Hebrew for the mishnaic prayers, and, strange to say, the Aramaic for the Ḳaddish where the original is in the vernacular of its day. The Ḳaddish in America has become a prayer in memory of the dead, though this perversion of its meaning is not countenanced by all. The Reformgenossenschaft of Berlin omitted Hebrew almost entirely; but even in the most radical congregations of America such portions as the Bareku, the Shema', and the Ḳadosh (see Ḳedushshah) are recited in Hebrew. In the reading of the Law the triennial cycle was adopted, though of late most congregations have reverted to the annual one—reading, however, only a small portion of each "parashah," which results in the Torah being read in disjointed fragments. The scheme of the Union Prayer-Book ignores both the annual and the triennial cycle. The "calling up" of the prescribed number of men is omitted, the reader reciting the benedictions before and after and reading the portion without interruption. The trope (see Jew. Encyc. iii. 537b, *s.v.* Cantillation) also has been abandoned.

Ṭallit and tefillin (see Phylacteries) are not worn; neither is the "kittel" (see Sargenes) on the Day of Atonement; nor are the shoes removed on that day. Worship is engaged in with uncovered head. For this latter concession to Occidental custom there seems to have been a precedent in the habits of the Jews in France in the thirteenth century (see Isserles, "Darke Mosheh," on Ṭur Oraḥ Ḥayyim, 282, כמנהג צרפת קורין בראש מגולה; and "Ha-Manhig," ed. Berlin, p. 15, where the covered head is called the "custom of Spain," from which it is plain that in Provence, the country of Abraham b. Nathan ha-Yarḥi, the author of the "Manhig," the uncovered head was the rule).

Use of Organ.

In Reform synagogues the Organ and mixed choirs are always among the appointments of public worship. In Germany the gallery for women is without curtain or lattice-work to hide its occupants from view; while in America the segregation of the sexes has been abandoned in favor of family pews. Women no longer regard it as a religious duty to clip or to cover up their hair. The Almemar is connected with the Ark.

The observance of the second days of the holy days (see Festivals) has been discontinued, as there is at present no uncertainty concerning the proper day. Minyan is not determined by the presence of ten men. The Dukan of the priests is abolished, since the privileges of priest and Levite are sacerdotal and thus bound up with nationalism. The priestly benediction is recited by the reader with reading changed from "Aaron and his sons, the priests, Thy holy people" to "Aaron and his sons, the priests of Thy holy people" (from כהנים to כהני). In the understanding of what the proper observance of the Sabbath requires, Reform Judaism rejects the legalism of the rabbinical scheme, with its insistence on ‘Erub, teḥum, and similar legal fictions. Work is interpreted to be "labor for profit," and not merely such work as was undertaken at the construction of the Tabernacle in the desert (see Sabbath). Many of the Reform congregations have introduced supplementary Sunday services, or have set the Friday evening service at an hour later than the "reception of the bride Sabbath" (קבלת שבת), and have changed its character by introducing "lectures." The regular sermon constitutes the principal feature of the Reform service. Reform synagogues are generally called "temples" after the Hamburg precedent, probably to indicate that they take the place of the temple in Jerusalem, which Orthodoxy looks forward to as the to-be-restored sanctuary.

See also Aub, Joseph; Conferences, Rabbinical; Geiger, Abraham; Holdheim, Samuel; Philippson, Ludwig; Stein, Leopold; Wise, Isaac M.

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K. E. G. H.

——**History:** Although the Reform movement in Judaism as such dates from the opening years of the nineteenth century, still its beginnings must be sought in the radical changes wrought in the life of the Jews during the closing quarter of the eighteenth century. That stirring era of emancipatory efforts of various kinds, political, educational, social, and religious, affected no section of the people more markedly than it did the Jews, who, in the ghettos to which they had been forced to confine themselves for centuries, had been virtually cut off from the life of the world.

Predisposing Factors.

Various agencies combined at this time in urging the title of the Jews to the common rights of mankind. Politically, the American and the French revolutions occupy the foremost place; the influence of the doctrines which these struggles brought to the fore gradually effected the removal of the political disabilities of the Jews, particularly in France, England, Germany, and Italy. Educationally, the work of Moses Mendelssohn furnished the impetus; his translation of the Pentateuch into pure German was the "open sesame" which unbarred for the Jews the gates leading to the treasure-houses of the world's learning. This translation achieved, too, what may be termed a linguistic emancipation; as long as Yiddish was their language the Jews were debarred from the intellectual companionship of the masters of thought, but when they succeeded in acquiring the German language in its purity, the domain of Kant and Lessing, Goethe and Schiller, was open to them, and their outlook upon things was changed materially.

In connection with this the founding of schools wherein secular instruction was given to Jewish children may not be overlooked; in 1778 the Freischule, the first of its kind, was opened in Berlin; in 1781 the emperor Joseph II. of Austria issued his famous "Toleration Edict," wherein he commanded the establishment of such schools throughout his empire. Hartwig Wessely addressed an epistle to his coreligionists urging them to comply with the injunction of the emperor. But a number of rabbis pronounced the ban upon this epistle of Wessely's, as they had upon Mendelssohn's translation of the Pentateuch. They felt that the acquisition of the culture of the age which the knowledge of German and the newer education were making possible would result in a breaking away from the old religious moorings; and this proved to be the case. Religious reform was the outcome of the educational and linguistic emancipation.

Attitude of Mendelssohn.

Mendelssohn is spoken of frequently as the founder of the Reform movement in Judaism. This rests upon a misconception. True, he made the movement for religious reform possible by giving the impulse to modern education and culture among the Jews. But a religious reformer he was not. His conception of Judaism was that it is a divine legislation, and he held that since the ceremonial law was revealed by God, it will have potency in all its minutiæ until such time as a distinct second revelation repeals it ("Jerusalem," p. 31). The Reform movement, through its foremost expounders, taught the very opposite. Whereas in Mendelssohn's view every ceremony has eternal validity, the reformers claimed that ceremonies are the transitory expressions of the religious spirit, and must be accommodated to the changing needs of successive ages. The spirit of an age also is a revelation of God, and this may demand the abolition of observances that had religious sanction at one time, and require the institution of others (Holdheim, "Gesch. der Berliner Reformgemeinde," pp. 94, 127; *idem*, "Das Ceremonialgesetz im Gottesreich (Messiasreich)," pp. 58, 68; "Ueber die von Mendelssohn in Jerusalem Geäusserte Ewige Verpflichtung des Ceremonialgesetzes," in "Israelit des Neunzehnten Jahrhunderts," vi. 153).

An indication of the tendency in the closing years of the eighteenth century to disregard traditional customs is presented by a remarkable book which appeared in Berlin in 1793 under the title "Besamim Rosh." It was a collection of responsa purporting to be by Asher ben Jehiel, the great rabbinical authority of the fourteenth century, and was published by Saul Berlin, son of Hirschel Levin, chief rabbi of Berlin. In it such reforms are sanctioned as the use of rice and pulse on Passover, and of cheese and wine procured from non-Jews; the use of a knife for shaving; riding on the Sabbath; the cancellation of the obligation to abstain from eating during the Fast of Esther; eating before the stars appear on all fast-days except the Day of Atonement; the suspension of fasting on Tisha‘ be-Ab in order that the feast at a circumcision may be partaken of; the elimination of piyyuṭim from the service on New-Year's Day. All of these dispensations were, of course, conditioned by circumstances.

Obviously, Saul Berlin, influenced by the forward

Berlin's "Besamim Rosh."

tendencies of his age, wrote these responsa and ascribed them to Asher ben Jehiel, not daring to advocate such reforms in his own name, but hoping to obtain sanction for them by crediting them to a paladin of Rabbinism. The book and the author were assailed by Marcus Benedict, the chief rabbi of Moravia, who denounced the production as spurious; and it was defended as zealously by Hirschel Levin, the father of Saul Berlin. A letter addressed by this Levin to the Berlin congregation throws a most interesting light upon conditions at this critical juncture, when the old Judaism was struggling to retain its hold and the new had not yet made its appearance. The old rabbi recognized that changes were impending; Judaism seemed to him in great danger and to be nearing dissolution. Because of this distressing condition of affairs he stated in his letter that he desired to resign his office and end his days in the Holy Land, since he could not endure any longer to witness the decay of religious life among his people. From expressions like this it becomes evident that many Jews had ceased to conform to rabbinical practise. There was a conflict between the traditional interpretation of the faith and the larger life the people were leading. Partaking of the philosophical and literary culture of the time, numbers failed to find religious satisfaction in the observance of many forms, customs, and ceremonies which had been accepted unquestioningly by their fathers as constituting an essential element of the faith. The old Berlin rabbi, and such as he, knew but one rule for the Jew, and that was the faithful observance of every item of religious practise as codified in the Shulḥan 'Aruk. About him, however, were hundreds upon whom this obligation sat lightly, or who disregarded utterly many an injunction that he considered of supreme importance.

But although change was in the air, the eighteenth century witnessed only one practical demonstration of the working of the new spirit; and this occurred not in Germany, but in Holland. In 1796, after great agitation, a congregation was organized in Amsterdam under the name of "Adath Jeshurun," whose avowed purpose was to introduce certain reforms; but the results were painfully inadequate: they consisted merely in the abolition of some piyyuṭim wherewith the synagogal service had become overburdened, and the use of the vernacular in public addresses.

Israel Jacobson.

In as far as any one individual can be credited with being the pioneer of the movement for introducing reforms into the Synagogue, that credit belongs to Israel Jacobson. Jacobson noted with distress the indifferent attitude of many Jews toward their faith, for he was deeply attached to his ancestral religion; he came to the conclusion that this indifference was due to the fact that Judaism had degenerated into a lifeless formalism which could not possibly appeal to such as regarded religion as the depositary of spiritual truths. Form and ceremony had usurped the place of the essentials. The services in the Synagogue were unintelligible, and the disorder and indecorum prevalent there did not tend to further the spirit of devotion. Jacobson became convinced that the only method whereby these abuses could be corrected was the reform of the service. He proceeded cautiously. He began his activity in the cause of Reform by founding a school at Seesen, in which the children were instructed in secular subjects in addition to the Hebrew branches, and a religious service was instituted. Features were introduced at these services which would not have been tolerated in the Synagogue, such as songs and sermons in the vernacular. These services were attended frequently by adults who, becoming accustomed to hearing the German language at a religious service, were readily enlisted in the cause when the time came for inaugurating reforms in the house of worship; and when the children who attended this and similar schools grew to maturity, they likewise became hearty supporters of the new movement.

But Jacobson's real opportunity did not come until the time of the French occupation of Westphalia. On March 31, 1808, a Jewish consistory was established in that province after the French model, and Jacobson was named president. Determining to use his position to carry his Reform ideas into practise, he induced his colleagues to found at Cassel a school similar to that at Seesen. A place of worship was built in connection with the school, and every Sabbath services were conducted partly in Hebrew and partly in German; a member of the consistory (which was made up of the president, three rabbis, and two laymen) preached a sermon in the vernacular, and German songs were sung. The rabbinical members of the consistory took pains to explain that these reforms were not antagonistic to any traditional rabbinical enactments. The success of this departure encouraged Jacobson to take a bolder step. At his own expense he erected a temple at Seesen, placing in it an organ, and forming a choir from among the pupils of the school.

First Reform Temple, 1810.

This, the first Reform temple, was dedicated with elaborate ceremonies on July 17, 1810. The occasion was described bombastically as the "festival of the Jewish Reformation." Jacobson was lauded extravagantly by sympathizers of the movement as the regenerator of Judaism. He took these praises seriously. He really thought that the religious ills that had been corroding the very vitals of Judaism were now removed. But the evil was beyond his power to fathom. The reforms wherewith his name is associated were purely external. He did what he could, according to his light; but he did not penetrate to the seat of the distemper that was playing such havoc with the inherited traditions. Observing that many an unesthetic custom had crept into the divine service, and that the prayers were unintelligible, he thought that the introduction of German sermons, German songs, and German prayers would render the religion a living entity to his generation, as it had been to the fathers; but these few external reforms touched merely the surface of the trouble. Still, with all his limitations, his fame is secure as the opener of a path that many others followed later.

This first attempt at Reform was purely local; it

First Berlin Reform Synagogue.

did not spread beyond Westphalia. When the French occupation of that province ceased, the French institutions, among them the Jewish consistory, were abolished. But this did not end Jacobson's activity in the cause of Reform. At the Feast of Weeks (1815), on the occasion of the confirmation of his son, he established a Reform service in his own house in Berlin, whither he had removed from Cassel. From that time a weekly service was conducted in Jacobson's home, the distinguishing features of which were music by a choir, with organ accompaniment, and sermons and prayers in German. (It may be stated here that the first confirmation service in the history of Judaism was held at Cassel, in 1810, under Jacobson's supervision.) The attendance at these services soon exceeded the accommodations afforded by Jacobson's house, and in consequence Jacob Herz Beer, a wealthy banker, father of the composer Meyerbeer, instituted similar services in his home. But the government, appealed to by the Orthodox party to stop these services on the ground that they undermined the traditional Jewish faith (1817), ordered all private synagogues closed. Beer evaded immediate obedience to this decree by the subterfuge that, because the communal synagogue was undergoing repair, his private temple must be used as a temporary house of worship for the community. The struggle between the two parties now began in earnest. The rabbis of Berlin, whose chief was Meyer Simon Weyl, were opposed unalterably to any reforms, even the preaching of sermons in the vernacular. A number of compromises were suggested, but none proved acceptable. The outcome of this first clash between the two schools of Jewish thought in Berlin was a complete victory for the traditionalists. The government was reactionary and opposed to reforms of any kind anywhere. On Dec. 9, 1823, a decree was issued to the effect "that the divine services of the Jews must be conducted in accordance with the traditional ritual and without the slightest innovation in language, ceremonies, prayers, or songs." This decree stopped effectually, for the time, all efforts at reform in the Prussian capital; the Beer temple was closed, and the old order was continued.

The Hamburg Temple.

In 1817 Eduard Kley, who had been one of the preachers in the private Reform temple at Berlin, removed from that city to Hamburg to accept the post of principal of the Jewish Free School in that city. He began to agitate for a reformed service almost immediately, and, finding a number of sympathizers, organized a Reform society. Active steps were at once taken for the erection of a house of worship, and on Oct. 18, 1818, the building that became famous as the Hamburg Temple was dedicated. The bitterest opposition was engendered. But the issue between the traditionalists and the reformers was not as clear-cut as it might have been; although protesting ostensibly against Rabbinism, the reformers sought to justify their reforms from the rabbinical standpoint instead of standing firmly and uncompromisingly upon the right to institute such changes in custom and interpretation as the altered conditions of their day demanded. The Talmud was the norm of authority for Rabbinism; for centuries Judaism had been held to be synonymous with Talmudism. It excites little wonder therefore that the early reformers sought to find Talmudic support for their innovations. It was an artificial attempt. The spirit of the new time was opposed to the spirit of Rabbinism, and the religious point of view of the Jew who was an emancipated citizen of the state was altogether different from that of his forefather, the isolated pariah of the ghetto.

Like other compromises, this too was unsatisfactory, but it was not recognized to be so till a much later day. The introduction of the first reforms, however, really sounded the death-knell of the authority of the Talmud as the absolute rule for Jewish practise among those who followed the Reform teaching, although years before the Reform movement took shape this question had been decided; for to all intents and purposes the Talmud, or rather its codification, the Shulḥan 'Aruk, had lost its hold upon Jews of modern culture. It is true that it continued to be recognized officially, and the struggle promised to be long ere its authority would be renounced definitely by any representative body. (This step was later taken by the Central Conference of American Rabbis, at the Rochester meeting in July, 1895; see "Year-Book of Central Conference," No. 6, p. 63.)

From the present standpoint the issue between the party of tradition and the party of Reform is seen to have been well defined; the two parties represented two incompatible tendencies. The former held to past practise and custom in all particulars; the latter declared that the dead hand of the past must not be permitted to rest upon the present, and that, unless the expression of religion conformed to the requirements of living men, these would drift away from its influence altogether. The one party defended the principle of stability and immutability in religious practise and belief, the other that of progress and change. That this difference was not understood at first is rendered very apparent by the Hamburg movement. There was no thoroughgoing definiteness. A few changes in the liturgy, the introduction of German prayers, and the use of the organ comprised Reform for the Hamburg Temple. As in the innovations made by Jacobson at Seesen, the estheticization of the service seemed to be the be-all and end-all of the work of the reformers, though it is true that the partial omission and the partial modification of the prayers for the coming of a personal Messiah indicate some consciousness of the deeper significance of the new phase whereon Judaism had entered.

The three rabbis of Hamburg, Baruch ben Meïr Oser, Moses Jacob Jafe, and Jehiel Michael Speier, issued a proclamation denouncing the heresies of the new movement; they even attempted to induce the senate of Hamburg to close the new house of worship. This caused the reformers to bestir themselves. The officers of the new congregation requested expressions of opinion from rabbinical authorities on the validity of the reforms they had introduced. This resulted in the publication of "Nogah Ẓedeḳ," with an appendix, "Or Nogah" (Dessau, 1818), containing a number of opinions favorable to the new departure. The rabbis of Hamburg appealed also to their colleagues for support in the stand they had taken. They received twenty-two responsa ("Eleh Dibre ha-Berit," Altona, 1819), all approving the position taken by the rabbis of Hamburg and violently denouncing the reformers. These condemnatory opinions had no practical result. The Orthodox party did not succeed in having the temple closed by the government. Shortly after the dedication Gotthold SALOMON was called from Dessau to fill the office of preacher in conjunction with Eduard Kley. In 1820 the Hamburg reformers established a branch synagogue at Leipsic, where services were conducted during the great yearly fairs. Merchants from all over Europe gathered at these fairs, and the ideas expressed in sermons preached in the Reform synagogue were spread through many distant communities, and frequently became an incentive to work along the lines of Reform. I. L. Auerbach of Berlin was the preacher of this cosmopolitan congregation.

The Progress of Reform.

During the third, fourth, and fifth decades of the nineteenth century many congregations in Germany, Austria, Hungary, France, and Denmark introduced reforms to a greater or less extent. These reforms were usually in the direction of greater decorum, fewer piyyuṭim, music by a regular choir, and sermons in the vernacular. Such was the so-called Vienna program, which was adopted by the congregation of the Austrian capital under the guidance of its preacher, Isaac Noah MANNHEIMER, and its cantor, Solomon Sulzer. CONFIRMATION was introduced quite generally. A number of governmental edicts were issued during these years containing instructions to the heads of the Jewish communities to remove the abuses which had crept into the synagogues and to introduce reforms; among such edicts may be mentioned those of Saxe-Weimar (1823), Anhalt (1835), Hanover (1837), Baden (1838), Middle Franconia and Saxe-Meiningen (1839).

Abraham Geiger had been elected rabbi of Wiesbaden in 1832; in 1835 he began the publication of his "Wissenschaftliche Zeitschrift für Jüdische Theologie," through which he exerted great influence as a leader of Reform; in 1837 he called a rabbinical conference, which met at Wiesbaden, but had no practical result. In 1838 the Jewish community of Breslau determined to appoint a rabbi who belonged to the new school as a colleague of S. A. Tiktin, who had served the community since 1821 and was a representative of the old school. Abraham Geiger was appointed, but Tiktin had no sympathy with the feeling that actuated his congregation, and therefore he did all in his power to prevent Geiger's coming to Breslau. A discreditable campaign of abuse was directed against Geiger by Tiktin's followers. They hoped to make his acceptance of the position impossible by inducing the Prussian government to withhold from him the naturalization papers necessary before he could enter upon the position to which he had been elected. They entered all kinds of accusations against his religious soundness, and he was compelled to remove to Berlin in order to give his whole time and attention to the matter. After fifteen months he succeeded in securing his naturalization papers; he preached his inaugural sermon as rabbi of Breslau on Jan. 4, 1840, when he used these words: "Judaism is not a finished tale; there is much in its present form that must be changed or abolished; it can assume a better and higher position in the world only if it will rejuvenate itself; all should unite in this work."

The Geiger-Tiktin Affair.

Geiger displayed great activity, preaching in the vernacular, instituting classes for the young, and delivering lectures on Jewish history and literature. Tiktin refused to recognize him as a colleague. The situation in the community becoming intolerable, it was suggested that there be a separation of functions, that Tiktin be recognized as the rabbi, with jurisdiction in all cases which required rabbinical decisions, and that Geiger act merely as the preacher. To this Geiger would not consent. The relations between the two became so strained that the governing board of the congregation was forced to suspend Tiktin from office. In order to fortify himself in his position Tiktin had addressed various rabbis of Upper Silesia for an expression of opinion, all of whom agreed with him. In June, 1842, he issued a pamphlet entitled "Darstellung des Sachverhältnisses in Seiner Hiesigen Rabbinatsangelegenheit," in which he included some of the responsa he had received.

This constituted an appeal to the larger Jewish world and advanced the controversy beyond the local stage. Tiktin and his colleagues stated their position clearly and unmistakably. They read Geiger and all who thought as he did out of Judaism and declared for the inspiration of the Talmud. According to these rabbis, Judaism was a fixed and practically immutable system. Tiktin accused the governing board of the congregation of having "selected a dayyan who in spoken and written discourse denies unreservedly the authoritative validity of traditional Judaism, and whose call and mission appear to be to extirpate it root and branch for all time." This placed the governing board upon the defensive; it therefore determined to call for the opinions of well-known rabbis as to the justice of the claims of the Tiktin party. It received seventeen replies, which were published in two volumes under the title "Rabbinische Gutachten über die Verträglichkeit der Freien Forschung mit dem Rabbineramte." These rabbis were unanimous in the opinion that freedom of thought is compatible with the exercise of rabbinical functions, and they condemned Tiktin and his sympathizers for the attitude they had assumed. The board accordingly addressed a letter of confidence to Geiger; but the bitter feelings that had been engendered were not removed. Even the death of Tiktin, in March, 1843, did not end the conflict. The opposition, being certain that Geiger would be elected chief rabbi, resolved to form a new congregation. Affairs were growing increasingly unpleasant in the community, and the government was invited to interfere; a rescript was issued ordering that Geiger be the chief rabbi, that a second rabbi be elected, that there be no split in the congregation, and that thereafter the government be not called upon to settle the internal controversies of the Jewish community. Geiger was established firmly in his position, and the cause of Reform had achieved a decided victory.

In 1842 the Hamburg Temple again became the storm-center. In 1839 a committee had been appointed to revise the prayer-book used by the congregation.

The Prayer-Book Controversy.

The publication of the revised edition in 1841 called forth from Isaac Bernays, the ecclesiastical chief of the Orthodox community, a proclamation ("moda'ah") warning all Israelites not to use the book and declaring that any one doing so would fall short in his duty as a Jew. This brought forth a counter declaration from the Temple officers rebuking Bernays for his presumption. Both these documents were ordered removed from the synagogues by the senate of the city. Bernays then issued a caution ("azharah"): "It is forbidden to pray the obligatory prayers and benedictions from the book entitled 'Prayers for Israelites,' which appeared here during the past year." This unprecedented action of Bernays caused such a commotion that the Temple directorate found it necessary to secure from accredited theological authorities opinions in regard to the prayer-book. Twelve rabbis of high standing responded, and their opinions were published in a volume entitled "Theologische Gutachten über das Gebetbuch nach dem Gebrauche des Neuen Israelitischen Tempelvereins zu Hamburg." All the writers, from the conservative Isaac N. Mannheimer to the radical Holdheim, condemned Bernays' action, and declared that the prayer-book was permeated with the spirit of Judaism and that any one who prayed from it performed his full duty as a Jew.

In 1836 several members of the Ancient Synagogue of Spanish and Portuguese Jews (Bevis Marks) of London petitioned the Mahamad to introduce into the service "such alterations and modifications as were in the line of the changes introduced in the Reform synagogue in Hamburg and other places." This petition caused the elders to take steps to insure greater decorum at the services. This, however, did not satisfy the reformers.

Reform in England.

They petitioned a second time in 1839; the reforms which they advocated were a diminution in the length and number of prayers, a more convenient hour of service on Sabbaths and holy days, sermons in English, a choir, and the abolition of the second days of the holy days. This petition was disregarded. The reformers then took a more decided step; not wishing to secede from the congregation, they requested permission to erect a branch synagogue in the West End, near their homes, where they might introduce the desired changes while the mother synagogue continued along traditional lines. This was refused on the ground of an "askama" (rule) of the congregation forbidding within a radius of four miles of the synagogue the erection of any house of prayer or the holding of any service not of a domestic nature. This forced the reformers to organize an independent congregation, which was done at a meeting held April 15, 1840. The new congregation was to be called the West London Synagogue of British Jews. In a communication addressed by the organizers of the new congregation to the elders of the Bevis Marks Synagogue, on Aug. 24, 1841, they announced their intention of opening a new place of worship and of introducing changes and innovations in the ritual. The elders passed a resolution denouncing the movement as schismatic. The ecclesiastical chiefs of the Portuguese and German congregations, H. H. Meldola and Solomon Herschel, issued, on Oct. 24, 1841, a warning directed against the new congregation and its prayer-book, "Forms of Prayer Used in the West London Synagogue of British Jews," which had appeared in the preceding August. The warning against the congregation and its prayer-book was sent to all the congregations in England: the London congregations received it favorably; the congregations in Liverpool and Manchester disapproved of it and returned it; the Plymouth congregation burned it.

The new congregation dedicated its synagogue Jan. 27, 1842, the Rev. D. W. Marks, who had been elected secretary and minister, preaching. Just before this event took place the chiefs of the two Orthodox communities promulgated an order (not repealed until 1849) which read out of the Jewish communion the members of the Reform congregation. These latter then resigned from the Bevis Marks Synagogue—the break was complete. In the meantime the reformers had been compelled to acquire a burial-place; for, being excommunicated, they were not permitted burial with their fathers. The Board of Deputies of British Jews likewise took sides against the reformers, and refused to certify to the official position of the Rev. D. W. Marks as the secretary of a congregation. This caused much inconvenience, notably in the matter of marriages. The minister of the Reform congregation, not being a registered official, could not perform the marriage ceremony legally; this had to be done by the registrar, after which the minister performed the religious ceremony. This condition lasted until the passing of an act of Parliament in 1856 which empowered the minister of the West London Synagogue of British Jews to register marriage ceremonies; and this act established the full autonomy of the congregation and placed it on an equal footing before the law with the Orthodox congregations.

A feature of the early attempts at the introduction of reforms was the foundation of Reform societies by those who were dissatisfied with conditions in the Synagogue, that they might meet for discussion and the eventual organization of a congregation. Possibly the most noted of these societies was the Verein der Reformfreunde in Frankfort-on-the-Main. This was an association of radicals who gained much advertisement because of their extreme views. This society was organized in 1842. In Aug., 1843, it issued a program ending with a "Declaration of Principles," as follows:

Verein der Reformfreunde of Frankfort.

"(1) We recognize the possibility of unlimited development in the Mosaic religion. (2) The collection of controversies, dissertations, and prescriptions commonly designated by the name Talmud possesses for us no authority, from either the dogmatic or the practical standpoint. (3) A Messiah who is to lead back the Israelites to the land of Palestine is neither expected nor desired by us; we know no fatherland except that to which we belong by birth or citizenship." This declaration called forth severe attacks from all quarters, Orthodox and Reform; men differing as widely in their opinions as David Einhorn and Samuel Hirsch on the one hand, and Michael Sachs and Zacharias Frankel on the other, assailed the destructive tendencies of the society. Einhorn, the reformer, called its declaration of principles a "confession of unbelief"; and Frankel, the conservative, wrote: "the society can not be considered Jewish; it belongs to Judaism as little as to any other religion." Dr. M. A. Stern defended the society in a series of open letters to its critics, letters so bold, so biting, so unsparing, and so sarcastic that they constitute one of the most unique productions of that period of storm and stress in Judaism.

It is unlikely, however, that this Frankfort society would have attained such prominence had it not been for the circumcision controversy associated with it. The society at one of its meetings had declared against circumcision as a sine qua non for entrance into Judaism. Just about this time a number of cases of circumcision had resulted fatally, and the sanitary bureau of Frankfort had commanded that the circumcision of Jewish children be placed under the direct supervision of the sanitary office; the same measure ordered that "Israelitish citizens and inhabitants, in so far as they desired to have their children circumcised, should employ only persons who had been appointed especially to perform the rite of circumcision." This was interpreted by some, notably members of the Reform society, to mean that the circumcision of a child was optional with the father. Soon a number of instances occurred in which the rite was dispensed with. The aged rabbi of Frankfort, Solomon Abraham Trier, petitioned the senate of the city to declare that no child of Jewish parentage could be received into the congregation unless it had been circumcised; but the senate refused to pass such a measure. Trier also addressed a communication to eighty European rabbis asking for opinions on the Reform society and on the significance of circumcision. Responses were received from forty-one; twenty-eight were published in a volume entitled "Rabbinische Gutachten über die Beschneidung." All were strongly in favor of circumcision; Samuel Hirsch, the reformer, I. N. Mannheimer, the conservative, and Jacob Aaron Ettlinger, the ultra-Orthodox, clasped hands in agreement upon the point at issue. The result of the agitation was to leave the matter practically where it had been before.

The Circumcision Controversy.

The Reform society passed out of public notice soon after the election, in March, 1844, of Leopold Stein, a rabbi of Reform tendencies, as associate to Trier. This appointment was very distasteful to the older rabbi, who refused to acquiesce in the choice of an associate of the new school. He protested to the senate of the city against the election, and the senate referred him to the directorate of the congregation. Trier resigned as rabbi (May, 1844), and Stein began to introduce moderate reforms.

Among the most important incidents in the history of Reform are the rabbinical conferences held at Brunswick, Frankfort-on-the-Main, and Breslau, in 1844, 1845, and 1846 (see Conferences, Rabbinical). In the winter of 1844 Dr. Sigismund Stern delivered before the Culture Society of Berlin a course of eight lectures on the subject "The Mission of Judaism and the Jew in the Present." In these lectures he pleaded for some action that would stem the tide of indifference and bring back to the Synagogue the great number who had drifted away because its religious practises and ceremonies had ceased to satisfy them. The outcome of these lectures was the formation of the Genossenschaft für Reform im Judenthum. On April 2, 1845, the "Appeal to Our German Coreligionists" appeared, in which the signers, members of the Reform association, called upon the Jews of Germany to cooperate with them in their efforts for Reform. The significant point in the appeal lay in the closing words: "Thus our appeal goes forth to you, German coreligionists far and near, that you associate yourselves with us in name and assure us of your support and aid in word and act, in order that we may convene a synod which shall renew and establish Judaism in a form in which it will be capable and worthy of continuing as a living force for us and our children." Finding, however, that the needs of the Berlin community were such as made it impracticable to wait until a synod could be convened, the leading spirits of the new society determined to institute a Reform service on the holy days in the autumn of 1845. A committee consisting of S. Stern, A. Rebenstein, M. Simion, and L. Lesser was appointed to prepare a service for the holy days. This committee suggested a number of radical measures which were concurred in by the trustees and carried into effect: services almost entirely in the vernacular; worship with uncovered heads; abandonment of the blowing of the shofar on New-Year's Day; discontinuance of the use of the ṭallit; the pronouncing of the priestly benediction by the preacher and the choir instead of by the so-called Aaronides; the religious equality of woman with man.

The Berlin Reform Congregation.

The first services were held on New-Year's Day and the Day of Atonement, 1845; Dr. Ludwig Philippson of Magdeburg preached the sermons. In the following month, November, it was resolved by the association that steps be taken toward holding services regularly twice every week, on Saturday and Sunday. On April 2, 1846, the house of worship was dedicated, Dr. Samuel Holdheim preaching the dedication sermon. Holdheim was elected preacher in the following September, and a year later, on Sept. 5, 1847, was inducted into office, which he filled until his death in 1860. The Saturday services were discontinued in 1849, since which date services have been conducted on Sunday only. In April, 1895, on the occasion of the fiftieth anniversary of the congregation, the prayer-book was revised.

The stirring political events of the year 1848 so engrossed the people that little attention was paid to anything else; and during the sixth and seventh decades of the nineteenth century very little active work was done in the interest of the Reform cause in Europe. True, reforms of a moderate kind continued to be introduced in many congregations, but on the whole a reaction set in, and the conservative temper was much more pronounced than in the years preceding the revolutions of 1848. The first sign of reawakening appeared in 1868, when a rabbinical conference took place at Cassel. This conference, however, accomplished very little; it is notable only because it was in a measure preparatory to the convening of the two synods at Leipsic and Augsburg in 1869 and 1871 (see SYNODS, RABBINICAL).

The spread of anti-Semitism during the past three decades seems to have crushed until quite recently all efforts at religious progress in Judaism in western Europe; official Judaism still recognizes the authority of the Shulḥan 'Aruk, although the life of the majority of the people is led in disregard of its provisions. There still exists the very same inconsistency between official Judaism and the life of its professors that in the first half of the nineteenth century led to the rise of the Reform movement.

Sporadic Reform Measures.

Although Reform failed to realize the expectations of its founders in Europe, it became quite dominant in the United States during the nineteenth century; but before the story of its development in the western hemisphere is recounted a few words must be devoted to a number of independent movements in Europe. In 1845 the Breslau Reform Association was formed along the lines of the Berlin society; it issued a like appeal, and engaged the sympathies of Abraham Geiger, the rabbi of Breslau. Its appeal, however, had no practical results. The congregations of Königsberg and Offenbach instituted a supplementary Sunday service in 1847. In 1848 the Reform Society of Budapest was organized by Ignatz Einhorn and a number of sympathizers; services, with sermon and prayers in the vernacular, were held on Sunday. In 1852 David Einhorn was elected rabbi; but the Orthodox party prevailed upon the government to close the temple, and after a few years of enforced seclusion Einhorn received a call to America. In 1856 the rabbis of France met at the call of M. Ullman, the grand rabbi of Paris, and recommended a number of moderate reforms in the ritual, leaving it, however, to the grand rabbi of each consistory to act upon the recommendation. In England two additional Reform congregations were organized—in Manchester and Bradford. In 1890 a service marked by certain reforms was instituted at Hampstead, near London, by the Rev. Morris Joseph; these services were conducted on Sabbath afternoon and continued for three years. The Jewish Religious Union was organized in London in 1902, with the view of holding services on Sabbath afternoons, with prayers and sermon in the vernacular; this, too, is an independent movement, launched by a number of earnest men and women animated by the same ideas as were the early reformers of Germany. Finally, attention may be called to the spirited election of representatives of the Berlin Jewish community in Nov., 1901, which hinged on the holding of a service on Sunday. Although the liberals were defeated, their vote was large enough to show that a great section of Berlin Jewry was restive under unsatisfactory religious conditions.

Reform in the United States.

Forty-seven members of the Congregation Beth Elohim of Charleston, S. C., petitioned the vestry in 1824 to reform the ritual; in their petition they urged the use of the vernacular in the prayers, the preaching of English sermons, and the shortening of the service. The petition was rejected by the vestry without discussion. A number of the petitioners resigned from the congregation and organized the Reformed Society of Israelites. The society adopted practically the Maimonidean creed, with the omission of the articles declaring belief in bodily resurrection and in the coming of the Messiah to restore the Jewish state and temple. It also reformed the traditional service. This society existed only a few years, but the spirit of Reform entered the mother congregation, which was under the guidance of the Rev. Gustav Poznanski, elected in 1836. A new synagogue was built and dedicated in 1841; an organ was placed in the building, and the observance of the second days of the holy days was discontinued.

In 1842 the Har Sinai congregation of Baltimore, and in 1845 the Emanu-El congregation of New York, were organized by advocates of Reform. Since then Reform synagogues have sprung up all over the land, and many congregations that were founded on traditional lines have adopted the reformed ritual under the leadership and influence of the great early reformers who emigrated from Europe—Isaac M. Wise, Max Lilienthal, David Einhorn, Samuel Adler, and Samuel Hirsch. Their work has been taken up and is being continued by hundreds of rabbis in all sections of the country. Isaac M. Wise organized the congregations into a union for combined work; this union, known as the Union of American Hebrew Congregations, was established in 1873. It is practically an organization of the Reform congregations of the country, although some conservative congregations are to be found on its roster. The union founded the Hebrew Union College, the Reform theological seminary, in 1875, and in 1902 it undertook the great task of organizing congregations and religious schools throughout the country in communities in which they did not already exist.

The Union Prayer-Book, prepared and published by the Central Conference of American Rabbis, has been introduced very generally, 183 congregations having adopted it (1905). The characteristic doctrines of the Reform movement which differentiate it from traditionalism find constant expression in the prayers: the belief in the coming of the Messianic era instead of a personal Messiah; the universalism of Israel's mission as the priest-people in place of the nationalism involved in the belief in the return to Palestine, the establishment of the Jewish state, and the restoration of the Aaronic priesthood; the repudiation of the belief in a bodily resurrection and the substitution of the belief in spiritual immortality. Sermons in the vernacular, a mixed choir, the organ, family pews, uncovered heads during worship, and a confirmation service for boys and girls are distinguishing features of public worship in Reform congregations in the United States. The observance of the second days of the holy days has been abolished, as well as of all minor fast- and feast-days except Ḥanukkah and Purim. Woman is accounted of equal importance with man in the religious life. In a number of congregations she is admitted to full membership. Geṭ and Ḥaliẓah are abolished. In accordance with a decision of the Central Conference, male proselytes may be received into the faith without circumcision. Twelve congregations have services on Sunday supplementary to those on Saturday, and one (the Sinai congregation of Chicago) conducts services on Sunday only. Membership in congregations is voluntary. The public religious life of Reform congregations is very active. All have religious schools, and many conduct Bible classes and post-confirmation classes, besides maintaining women's societies for personal service, together with clubs of various kinds for study and philanthropic work.

Reform Judaism in the United States has renounced the binding authority of the rabbinical codes; it stands for the principle of development and emphasizes the prophetic, universal aspect of the faith. Its constant effort has been to reconcile Judaism with life and to fit its eternal principles into a modern mold; it may be said that it has verified the observation of Abraham Geiger: "Judaism requires merely the liberating breath in order to become rejuvenated from within." See Conferences, Rabbinical.

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K. D. P.

REFORM-ZEITUNG. See Periodicals.

REFORMATION. See Luther; Reuchlin.

REFUGE, CITIES AND PLACES OF. See Asylum.

REGENBOGEN, BARTHEL: German meistersinger of the latter part of the thirteenth century; lived as a smith at Mayence. He was remarkable for his intense hatred of the Jews, and endeavored to convert them by interweaving Christian dogmas in his poetry, atoning for his lack of persuasiveness by scurrility. He often expresses his desire to see all the Jews exterminated; and one of his songs ends with the words: "Ich hazze iuch, Juden, sunder maze" (I hate you, Jews, beyond all measure).

Bibliography: V. d. Hagen, *Minnesinger*, iii. 35 *et seq.*; Güdemann, *Gesch.* i. 144-145.

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RÉGÉNÉRATION, LA. See Periodicals.

REGENSBURG. See Ratisbon.

REGGIO: 1. Italian city on the Strait of Messina; capital of the province of Reggio di Calabria. The presence of Jews in Calabria as early as 398 is attested by an edict of Emperor Honorius; but there is little further information about this community until the reign of Emperor Frederick II. The ghetto, known in the city records as the Strada Giudeca, was in the northwestern part of the city, and was without any communication with the central part: the Jews entered and departed through the Porte Anzana. The Jews of Reggio, some of whom were wealthy, followed various trades. The most common industry was that of silk-manufacturing. Many were merchants, united in an important gild, which was affiliated with gilds in other communities of Calabria. Jews were licensed to lend money at a rate of interest not exceeding 10 per cent. Frederick II. tolerated their presence and did not ill-treat them, though in 1221 he obliged them to distinguish themselves from Christians by wearing a badge. Joanna II. was very harsh toward them, and threatened them with banishment as a result of accusations of usury and of lending money to the citizens of Reggio on products and manufactures. Perceiving, however, that these accusations were greatly exaggerated, she contented herself with levying a tax upon them of one-third of a scudo per head.

Until the year 1486 civil and criminal cases among the Hebrews were tried before a magistrate specially appointed for this purpose; after that date they were tried before the ordinary judges. In 1492, after the expulsion from Spain, a large number of Spanish Jews settled in Reggio, much increasing the size and commercial importance of the community. The citizens of Reggio were accustomed to sell their silk to the Jews, who lent them money for the "feeding of the silkworms," at an interest of 4 tari on every pound of silk. The Jews thus controlled the silk-market, or fair, which was held each year at Reggio from the 15th to the 31st of August, and which was attended by dealers from all parts of the country, especially from Lucca and Genoa. These merchants, enraged at the monopoly held by the Jews, sought to have them banished from this territory; they succeeded in their efforts in the beginning of the sixteenth century. During the vice-regency of Don Raimondo di Cardona the Genoese secretly denounced the Jews to the government of Naples, which accordingly forwarded an adverse report in regard to them to the King of Spain, depicting the alleged nefarious proceedings of the Jewish gilds and urging the necessity of expelling the Jews from Calabria. On this report the king commanded the banishment of all Jews from Calabria before July 25, 1511. The unfortunate Jews were compelled to depart, and the communities of Reggio, Catanzaro, Corigliano, Belcastro, Tropea, Castrovillari, Altomonte, Rossano, Montalto, and many others, ceased to exist. The exiles went first to Messina, and later to Rome, Leghorn, and other Italian cities.

In the fifteenth century a Hebrew printing-press, the property of Abraham Garton, existed at Reggio: here was produced the first edition of Rashi, which was likewise the first dated Hebrew book ever printed. See Incunabula.

Bibliography: D. Spano-Bolani, *Archivio Storico per le Province Napolitane*, vi. 335 *et seq.*; Güdemann, *Gesch.* ii. 240.

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2. Italian city; capital of the province of Reggio nell' Emilia. Borso, first Duke of Ferrara, Modena, and Reggio, considered the presence of the Jews, who were residing in Reggio as early as 1445, necessary to the welfare of his state, and sought and obtained from Pope Nicholas V. permission to retain them; he secured also a promise that they should conduct unmolested their banking business and possess their synagogues in peace. These privileges granted by Borso were confirmed and extended by his successor, Ercole I. (Dec. 16, 1473). But during the latter's reign his dominions were visited by the preacher Bernardino da Feltre, a bitter enemy of the Jews. In 1498 Ercole decreed that every Jew in his territories should wear a yellow cap. Alfonso I. (June 11, 1503) and Ercole II. (Nov. 20, 1534) confirmed the rights and privileges of the Jews.

In the sixteenth century the community of Reggio joined with the other communities of Italy—Rome, Venice, Padua, Ferrara, Mantua, Modena—in the formation of a Jewish committee for the revision of Hebrew books, their purpose being to consider means of avoiding the ecclesiastical censorship. After the expulsion of the Jews from the duchy of Milan in 1597 many of the exiles fled to Reggio. In the beginning of the seventeenth century the Duke of Modena and Reggio invited a large number of Portuguese Jews to settle in his territory, promising them liberal concessions. Modena and Reggio remained under the rule of the house of Este until they were incorporated in the Cisalpine Republic. During this period there is no record of the political status of the Jews. There was a temporary change for the better in their condition during the French Revolution, and until Modena and Reggio were united to the Cisalpine Republic in 1797; in 1815 the duchy of Modena was formed, under Francesco IV., and lasted until 1860, when Modena and Reggio both became part of the united kingdom of Italy.

The most noted scholars and rabbis of Reggio were: Isaac Foa, Immanuel Sonino, Obadiah ben Israel Sforno (16th cent.), Nathan ben Reuben David Spira (d. Reggio, 1607), Menahem Azariah Fano, Baruch Abraham ben Elhanan David Foa, Hezekiah ben Isaac Foa, Isaac ben Vardama Foa, Israel Nissim Foa, Israel Solomon Longhi (17th cent.), Isaiah Mordecai ben Israel Hezekiah Bassani, Israel Benjamin ben Isaiah Bassani, Elhanan David Carmi, Benjamin ben Eliezer ha-Kohen, Joshua ben Raphael Fermi, Moses Benjamin Foa, Abram Michael Fontanella, Judah Ḥayyim Fontanella, Israel Berechiah Fontanella, Raphael Jehiel Sanguinetti (18th cent.), Isaac Samson d'Angeli, R. J. Bolognese, Hananiah Elhanan Ḥai ha-Kohen, Jacob Levi, Moses Benjamin Levi, Israel Berechiah Sanguinetti, David Jacob Maroni, Giuseppe Lattes, Alessandro da Fano, and Lazzaro Laide Tedesco (19th cent.).

Bibliography: *R. E. J.* xx. 34 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 179; Grätz, *Gesch.* 2d ed., ix. 506; Mortara, *Indice*.

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REGGIO, ABRAHAM (VITA) BEN AZRIEL: Italian rabbi and cabalist; born at Ferrara in 1755; died at Göritz Jan. 8, 1842. Reggio studied under Samuel Lampronti, devoting himself especially to the study of Hebrew grammar. He gave lessons in Hebrew to the children of wealthy Jews in several villages, and in his spare moments occupied himself with bookbinding. Occasionally he went to Gradisca to attend the lectures of Abraham Morpurgo, whose son-in-law he became. Later Reggio was appointed teacher in the Talmud Torah of Göritz, where he studied Talmud under Moses Ḥefeẓ, rabbi there. After the latter's death (1798) Reggio was ordained as his successor by Judah Malavida, rabbi of Ferrara; he occupied the rabbinate of Göritz until his death.

Reggio was a recognized authority on rabbinical matters, and many rabbis, among them Mordecai Benet, appealed to him for decisions. Reggio was the author of a work entitled "Eshel Abraham" (still in MS.), a collection of treatises in thirteen parts on various subjects. He wrote also a pamphlet entitled "Tiglaḥat ha-Ma'amar" (Leghorn, 1844), a refutation of the "Ma'amar ha-Tiglaḥat" of his son, Isaac Reggio.

Bibliography: Fuenn, *Keneset Yisrael*, pp. 163-164; Ghirondi, in Mohr's *Yerushalayim*, i. 75 *et seq.*

S. M. Sel.

REGGIO, ISAAC SAMUEL (YaSHaR): Austro-Italian scholar and rabbi; born at Göritz, Illyria, Aug. 15, 1784; died there Aug. 29, 1855.

Isaac Samuel Reggio.

His Acquirements.

Reggio studied Hebrew and rabbinics under his father, Abraham Vita, later rabbi of Göritz, acquiring at the same time in the gymnasium a knowledge of secular science and languages. Reggio's father, one of the liberal rabbis who supported Hartwig Wessely, paid special attention to the religious instruction of his son, who displayed unusual aptitude in Hebrew, and at the age of fourteen wrote a metrical dirge on the death of Moses Ḥefeẓ, rabbi of Göritz. Besides Italian, his mother tongue, Reggio knew French, German, and Latin, and he studied several Semitic languages in addition to Hebrew. He possessed a phenomenally clear, if not profound, intellect, and as mathematics offered the widest field for his analytical talent, it was at first his favorite study. In 1802 he published in the "Neuwieder Zeitung" the solution of a difficult mathematical problem, which gave him reputation as a mathematician (comp. "Allg. Zeit. des Jud." 1837, p. 228). He discovered also a new demonstration of the Pythagorean theorem, which was praised by Cauchy, the well-known French mathematician.

A year later (1803) Reggio went to Triest, where for three years he was a tutor in the house of a wealthy family. There he made a friend of Mordecai Isaac de Cologna, at whose death (1824) Reggio wrote a funeral oration in Italian. He returned to Göritz in 1807, where one year later he married the daughter of a wealthy man and settled down to a life of independent study. When the province of Illyria (1810) became a French dependency, Reggio was appointed by the French governor professor of belles-lettres, geography, and history, and chancellor of the lyceum of Göritz. But three years later Illyria became again an Austrian province, and the Austrian anti-Jewish laws compelled Reggio to resign. He then devoted himself exclusively to Jewish literature and cognate subjects; he studied even the Cabala, but the more he studied it the greater grew his aversion to its mystical and illogical doctrines. Taking Mendelssohn and Wessely as guides, he next made his name celebrated in connection with religious philosophy, and, indeed, became to the Italian Jews what Mendelssohn was to his German coreligionists. In 1822 an imperial decree having been issued that no one might be appointed rabbi who had not graduated in philosophy, Reggio published at Venice an appeal, in Italian, for the establishment of a rabbinical seminary, arguing that just as the emperor did not desire rabbis devoid of philosophical training, neither did the Jews desire rabbis who had had no rabbinical education. This appeal resulted in the establishment of a rabbinical college at Padua, for which Reggio drew up the statutes and the educational program.

Founds the Rabbinic Seminary of Padua.

Following the example of Mendelssohn, Reggio endeavored to extend the knowledge of Hebrew among the Jewish masses by translating the Bible into Italian and writing a commentary thereon. His simple but clear and attractive style made a deep impression not only on the Italian but even on the German Jews. Although he believed that in the main the text of the Bible has been well guarded against corruption, yet he admitted that involuntary scribal errors had slipped in and that it would be no sin to correct them ("Iggerot Yashar," Letter V.). The reproaches of Meïr Randegger (d. 1853) concerning his Biblical corrections Reggio answered by stating that every one was permitted to interpret the text according to his understanding, provided such interpretations were not in opposition to the principles of the Jewish religion (*ib.* Letter XXX.).

An opponent of casuistry, Reggio rejected haggadic Biblical interpretations and the pilpulistic study of the Talmud. He was persecuted by many German rabbis on account of his liberal views; even his father did not wholly approve of his methods. Nevertheless, in 1846, after his father's death, the community of Göritz insisted upon his accepting the rabbinical office; he agreed, but declined to receive the salary attached to it. After occupying the position for ten years he resigned.

Reggio was a voluminous writer. He published: "Ma'amar Torah min ha-Shamayim" (Vienna, 1818), on the divine authority of the Jewish law, an introduction to his Italian translation of the Pentateuch; "Sefer Torat Elohim" (*ib.* 1821), the Pentateuch, with an Italian translation and a Hebrew commentary; "Ha-Torah weha-Pilusufiah" (*ib.* 1827); "Beḥinat ha-Dat 'im Perush we-He'arot" (*ib.* 1833), an edition of Elijah Delmedigo's "Beḥinat ha-Dat," with a commentary and notes; "Iggerot Yashar" (*ib.* 1834–36), a collection of exegetical, philosophical, and historical treatises in the form of letters to a friend; "Ma'amar ha-Tiglaḥat" (*ib.* 1835), a decision ("pesaḳ") permitting the shaving of the beard on semiholy days ("ḥol ha-mo'ed"; this work called forth two protests, one by Jacob Ezekiel ha-Levi, entitled "Tisporet Lulyanit," Berlin, 1839, and one by Reggio's father, entitled "Tiglaḥat ha-Ma'amar," Leghorn, 1844); "Mafteaḥ el Megillat Ester" (Vienna, 1841); "Mazkeret Yashar" (*ib.* 1849), a bibliographical sketch (presented to his friends in his sixty-fifth year) in which he enumerates 103 works; "Beḥinat ha-Ḳabbalah" (Göritz, 1852); "Yalḳuṭ Yashar" (*ib.* 1854), collectanea, including a defense by Reggio of the opinion which attributes Isa. xl.–lxvi. to an author who lived after the Captivity. He wrote also a metrical Italian translation of the Book of Isaiah (Udine, 1831), and translated into Italian prose the books of Joshua, Ruth, and Lamentations, the treatise Pirḳe Abot, and Mendelssohn's correspondence with Lavater on religion. In the notes to Delmedigo's "Beḥinat ha-Dat" Reggio often supplements or criticizes this work; he, moreover, refutes Aaron Chorin in notes 8, 15–19, and attacks the Cabala in notes 9–13. It may be noticed that thirteen years previously Moses Kunitzer printed, in his "Sefer ha-Meẓaref," Reggio's letter in defense of the Cabala.

His Works.

Reggio was an indefatigable contributor to most of the Jewish journals of his time and an able apologist. He was also the editor of "Bikkure 'Ittim ha-Ḥadashim," the Hebrew part of Busch's "Jahrbücher" (Vienna, 1845), and "Meged Geresh Yeraḥim," a supplement to the "Central-Organ für Jüdische Interessen" (*ib.* 1849). It may be added that Reggio was a painter of considerable ability. There are more than two hundred drawings and paintings by him, including portraits of many Jewish celebrities, and a map drawn by him is preserved in the library of Triest. In 1812 he inscribed the whole Book of Esther on a small piece of parchment one and a half handbreadths long. He left also a great number of unpublished writings, among which are sermons and poems in Hebrew and Italian.

Reggio's most important works are "Ha-Torah weha-Pilusufiah," "Mafteaḥ el Megillat Ester," and "Beḥinat ha-Ḳabbalah." The first, a religious-philosophical essay in four sections ("ma'amarim"), was written as an answer to the rabbis of the old school who protested against the establishment of the rabbinical college at Padua. It should be explained that Reggio applies the term "philosophy" to all studies outside the Talmud and rabbinics. Reggio not only endeavors to reconcile the Jewish religion with modern science, but attempts to prove that they are indispensable to each other. One chapter, entitled "Ha-'Olam weha-Adam," was republished by Martinet in his "Tif'eret Yisrael" (Bamberg, 1837). Another chapter, in which was discussed the question as to whether the Torah is in opposition to the Cabala, was stricken out by the censor. Later this chapter was plagiarized by S. M. Rosenthal, who published it in Fürst's edition of Leon of Modena's "Ari Nohem" (pp. 92–97, Leipsic, 1840).

His Philosophy.

The "Mafteaḥ el Megillat Ester" is an introduction to the Book of Esther, and deserves special notice in consideration of its originality. Having concluded that the Persian king in that book was Darius Hystaspes, Reggio shows that the main object of the writer was to prove that Darius was the first to establish the post. Analyzing the text carefully, Reggio maintains that Mordecai was by no means such a great man as the Rabbis declare him to have been, but that, on the contrary, he was an ordinary Jew; for he not only gave no religious education to his adopted daughter Esther, but he even commanded her to deny her race and religion. His refusal to bow before Haman was unnecessary, as such an act would not have violated any Jewish religious law. Even when he was informed of the imminence of the danger to his coreligionists consequent upon his senseless refusal, he did not resort to prayer and fasting; it was Esther who did that. His inhumanity is evidenced by his command to slaughter women and children (Esth. viii. 11). Afterward, when Mordecai attained great power, he did nothing to better the lot of his brethren in Jerusalem (comp. Neh. ix. 36–37). This view of Reggio's provoked a protest from Isaac Bär Lewinsohn ("Bikkure Ribal," p. 115, Warsaw, 1889), and was violently criticized by Mendelson ("Orient, Lit." viii. 314 *et seq.*).

The "Beḥinat ha-Ḳabbalah" is an edition of Leon of Modena's two pamphlets "Ḳol Sakal" and "Sha'agat Aryeh"; these Reggio provided with a preface, and with one hundred critical notes forming the second part of the work. In the preface Reggio outlined Leon of Modena's biography. The notes are independent treatises reviewing Modena's works chapter by chapter, now supplementing, now refuting his views. Reggio's main point is that most of the Talmudic ordinances were not intended for perpetual observance; they were practised only by the rigorous Pharisees. It was not until much later, he declares, that the casuists ("poseḳim") established such ordinances as a part of the Law. Consequently, Modena was in many cases wrong in attacking the Talmudists. Reggio's theory has been refuted by Simon Stern in the preface to his German translation of Modena's works published under the title "Der Kampf des Rabbiners Gegen den Talmud im XVII. Jahrhundert."

Bibliography: S. Cahen, in *Arch. Isr.* xvi. 666; Isaac H. Castiglioni, in *Ozar ha-Sifrut*, iv. 82 *et seq.*; J. Derenbourg, in Geiger's *Wiss. Zeit. Jüd. Theol.* ii. 331 *et seq.*; Fuenn, *Keneset Yisrael*, pp. 659 *et seq.*; Fürst, *Bibl. Jud.* iii. 139 *et seq.*; Geiger, *Leon da Modena*, pp. 57 *et seq.*; Goldenthal, in *Allg. Zeit. des Jud.* 1839, Supplement, No. 35, p. 159; N. Hurwitz, in *Ha-Meliẓ*, iii. 140, 158, 174; Jost, *Annalen*, 1841, p. 240; *Mazkeret Yashar*; Morais, *Eminent Israelites*, pp. 296 *et seq.*; *Oẓar Neḥmad*, i. 5, 11, *et passim*; I. H. Weiss, *Zikronotai*, pp. 153 *et seq.*, Warsaw, 1895; Zeitlin, *Bibl. Post-Mendels.* pp. 296 *et seq.*

S. M. Sel.

REGGIO, ISSACHAR EZEKIEL: Italian rabbi and grammarian; born at Ferrara in 1774; died in 1837, on the 1st of Elul. He was a pupil of Graziadio Neppi and Joseph David Bassano, the latter of whom made him assistant in the Talmud Torah in Ferrara. When Bassano died Reggio succeeded him as rabbi, in association with Shabbethai Elhanan Pesaro, after whose death he became the head of the Spanish synagogue. Reggio founded a number of religious institutions in his community.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 153.

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REGGIO, LEONE: Italian rabbi; born at Ferrara in 1808; died there Sept. 23, 1870; son of Zaccaria Reggio, chief rabbi of Ferrara. At the age of twenty he became a teacher in the Talmud Torah there, and at the death of his father succeeded to the rabbinical chair. He was the author of "Grammatica Ragionata della Lingua Ebraica," Leghorn, 1844; "Elementi di Ortologia della Lingua Ebraica," *ib.* 1844; "Sefat Leshon ha-Ḳodesh," a manual for the practical study of Hebrew, *ib.* 1860; and "Dine Sheḥiṭah u-Bediḳah."

Bibliography: *Educatore Israelita*, 1870, p. 323.

S. U. C.

REHFUSS, CARL: German educationist; born in 1792 at Altdorf-im-Breisgau; died in 1842 at Heidelberg. From 1809 to 1816 he occupied the position of teacher in schools at Gailingen, on the Lake of Constance, at Basel, and at Bühl, near Rastadt. In 1819 he was appointed "Israelitischer Oberlehrer und Prediger" by the Grand Duke of Baden; and in 1834 he received the degree of Ph.D. from the University of Heidelberg.

Rehfuss' works include: "Imre Emet," on the admissibility of confirmation among the Israelites (Heidelberg, 1830); "Leshon Yehudit," handbook of Judæo-German (*ib.* 1833); "Sefer ha-Ḥayyim," a book of devotions for the afflicted (*ib.* 1839).

Bibliography: A. Friedländer, in *Allg. Zeit. des Jud.* 1842, p. 248; Zunz, *Monatstage des Kalenderjahres*, Berlin, 1842; *Sulamith*, viii. 98; McClintock and Strong, *Cyc.*

S. S. O.

REHOBOAM.—Biblical Data: Son of Solomon by Naamah the Ammonitess (I Kings xiv. 21), and his successor on the throne in Jerusalem. Solomon's administrative policy had fostered dangerous principles. His ambition for the magnificence and fame of his capital, Jerusalem, had led him to inaugurate a system of levies and taxes that proved burdensome and galling to his subjects. His attempt to form domestic alliances with his numerous neighbors (I Kings xi. 1–4) filled his court with foreign customs and religions, and in later generations produced unfortunate results. Solomon's wisdom and power were not sufficient to prevent the rebellion of several of his border cities. Damascus under Rezon secured its independence of Solomon; and Jeroboam, a superintendent of works, his ambition stirred by the words of the prophet Ahijah (I Kings xi. 29–40), fled to Egypt. Thus before the death of Solomon the apparently unified kingdom of David began to disintegrate. With Damascus independent and a powerful man of Ephraim, the most prominent of the Ten Tribes, awaiting his opportunity, the future of Solomon's kingdom became dubious.

The assembly for the coronation of Solomon's successor, Rehoboam, was called at Shechem, the one sacredly historic city within the territory of the Ten Tribes. The fact that it met here was a recognition of the prominence of those tribes in the government of Israel. It seems that Jeroboam (I Kings

Coronation Council.

xii. 2, 3, 20) either was present at the assembly or was in close touch with the leaders. Before the coronation took place the assembly requested certain reforms in the policy followed by Rehoboam's father, Solomon. Rehoboam was forty-one years of age (I Kings xiv. 21), but he was not ready at once to modify a policy that had yielded him and his court associates such large privileges of luxury and ease. The reforms requested would materially reduce the royal exchequer and hence its power to continue the magnificence of Solomon's court. Rehoboam was advised by the old men, who had seen the evils of his father's course, to yield to the people's request; but his own companions, accustomed to the pleasures of the brilliant court of Solomon, advised him rather to increase his revenues.

Intervention of the Prophet Shemaiah.

This precipitated a rebellion. The Ten Tribes, never wholly unified with Judah since Saul's reign, and particularly that of his son (II Sam. ii. 8–10), violently withdrew and said, "Now see to thine own house, David" (I Kings xii. 16). Outraged by this action, Rehoboam resolved to enforce his rights and collect his revenues. But the collector, Adoram, was stoned to death, and the proud would-be king was compelled to flee to Jerusalem, where without ceremony he seems to have assumed the crown over Judah and the few peoples who lived adjacent to its boundaries. Israel, the Ten Tribes so called, made Jeroboam its king. Rehoboam's ambition was not yet subdued, and he collected an immense army of 180,000 men to put down the revolt. But before this body of troops could be put in motion, the prophet Shemaiah delivered a message of the Lord, commanding Rehoboam to desist from war, "for this thing is of me" (I Kings xii. 24). The haughty young ruler obeyed. The records (I Kings xiv. 22–24) declare that his people became infatuated with idolatry, and that the strange worships introduced under Solomon's policy took root in the land. Indeed, so thoroughly did the people become imbued with heathen idol-worship that "they did according to all the abominations of the nations which the Lord drove out before the children of Israel" (R. V.).

In the fifth year of Rehoboam's reign Shishak, King of Egypt, went up and pillaged Jerusalem (see SHISHAK). The most valuable part of the booty was the golden shields Solomon had made for the royal body-guard. Rehoboam replaced these with shields of brass. The feeling of enmity and jealousy between the two kingdoms was bitter all the days of Rehoboam. Nothing is said of any battles fought between them during Rehoboam's life, but the expression "there was war between Rehoboam and Jeroboam continually" presents the spirit of retaliation animating both kingdoms. The disruption was a fact that carried its results throughout the existence of the kingdoms of Israel, and it became a frequent theme of prophetic discourse. Judah henceforth stood practically alone.

E. G. H. I. M. P.

——**In Rabbinical Literature:** Rehoboam was the son of an Ammonite woman; and when David praised God because it was permissible to marry Ammonites and Moabites, he held the child upon his knees, giving thanks for himself as well as for Rehoboam, since this permission was of advantage to them both (Yeb. 77a). Rehoboam was stricken with a running sore as a punishment for the curse which David had invoked upon Joab (II Sam. iii. 29) when he prayed that Joab's house might forever be afflicted with leprosy and running sores (Sanh. 48b). All the treasures which Israel had brought from Egypt were kept until the Egyptian king Shishak (I Kings xiv. 25, 26) took them from Rehoboam (Pes. 119a).

W. B. J. Z. L.

REḤUMAI (I.), RAB: Babylonian amora of the fifth generation; pupil of Raba b. Joseph b. Ḥama. He addressed some questions to Abaye (Pes. 39a; Nazir 13a). He died on the eve of a Day of Atonement, and the manner of his death is told as follows: He was wont to return home on the eve of every Day of Atonement, but on the last occasion he was so engrossed in his studies that the time for departure passed and left him still at Maḥoza. His wife waited for him in vain, and at last gave expression to her disappointment in tears. As a punishment for his neglect, so runs the legend, it was decreed in heaven that he should die. Accordingly, the roof on which he was sitting fell in and he was killed (Ket. 62b).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 342; Halevy, *Dorot ha-Rishonim*, iii. 12.

W. B. J. Z. L.

REḤUMAI II.: Babylonian amora of the seventh generation; pupil of Rabina I., for whom he expounded a saying of Huna b. Taḥlifa (Zeb. 77a). After Rafram II., Reḥumai II. was the head of the Academy of Pumbedita from 443 to 456, dying during the persecutions of the Jews under Yezdegerd II. (Sherira, in Neubauer, "M. J. C." i. 34, where it is said that he was frequently called Naḥumai; Grätz, "Gesch." iv. 371; Halevy, "Dorot ha-Rishonim," iii. 12–13).

W. B. J. Z. L.

REḤUMAI III.: One of the early saboraim; died in 505, in the month of Nisan. In 'Er. 11a he is mentioned with his contemporary R. Jose; each of them gives a different explanation of an expression used by an earlier authority (Sherira, in Neubauer, "M. J. C." i. 34, 45; Halevy, "Dorot ha-Rishonim," iii. 13; Grätz, "Gesch." iv. 377).

W. B. J. Z. L.

REICH (RAJK), ALADÁR: Hungarian lawyer and deputy; born at Baja June 25, 1871; educated at the gymnasium of his native city and at the universities of Budapest, Berlin, and Paris. He was admitted to the bar at Baja, which city returned him to the Hungarian Parliament in the election of 1901, when he defeated Minister of Justice Plósz. He was reelected in 1905.

BIBLIOGRAPHY: Sturm, in *Országgyülési Almanach*, 1901–6.

S. L. V.

REICH, IGNAZ (EIZIG): Hungarian teacher and author; born at Zsámbék 1821; died at Budapest April 18, 1887. He received his early instruction from his father, a Jewish communal notary, and then studied at the yeshibah of Grosswardein, going thence to Arad, where he came under the influence of Aaron Chorin. After graduating from the gymnasium of Arad he went to Pest in 1842 to study philosophy, devoting himself at the same time to literature.

Reich was the prototype of a patriotic Hungarian Jew, always wearing the Hungarian national costume. For forty years he was a teacher at the Jewish communal school and at the state institution for the blind. He was the first Jew to translate to his pupils the Bible into Hungarian. He was a contributor to the "Magyar Izraelita," edited by Ed. Horn; and he translated also the prayer-book and the Haggadah into Hungarian. Reich published in German: "Beth-El" (2 vols., 1856; 2d ed. 1868), biographies of eminent Hungarian Jews; and "Beth Lechem" (Budapest, 1871), an annual for the promotion of agriculture, trade, and industry among the Jews of Hungary.

Bibliography: *Neuzeit*, 1887, No. 17; *Vasárnapi Ujság*, 1865, No. 5.

s. L. V.

REICH, MORITZ: German writer; born at Rokitnitz, Bohemia, April 20, 1831; died there March 26, 1857. The son of an indigent shoḥeṭ and ḥazzan, he attended the gymnasia at Reichenau and at Prague, and went in 1853 to Vienna, where he devoted himself to literature. His sketches were collected and published in 1858 by his faithful friend, the celebrated Austrian poet Alfred Meissner, under the title "An der Grenze. Aus dem Nachlasse des Moritz Reich."

Bibliography: Brümmer, *Lexikon Deutscher Dichter und Prosaisten*, ii. 175.

s. M. K.

REICHENBERG: City of Bohemia. No Jews were allowed to live there until after the law of Oct. 26, 1860, which repealed the restrictions against them in Austria. The first Jewish settlers numbered about thirty families. The need of a united religious service soon became evident, and on Sept. 4, 1861, on the eve of the New-Year's feast, a synagogue was opened in a rented house; the authorities of the state and of the town were present, and the acting rabbi was I. Elbogen, district rabbi of Jung-Bunzlau. The existence of the congregation was legalized on Dec. 12, 1862, and the establishment of a cemetery was permitted two years later, the dead having been buried hitherto at Turnau, thirty kilometers distant. During the same year a special registration district was formed, with its capital at Reichenberg. A ḥebra ḳaddisha was likewise founded in 1864, which, in addition to its special duties, gave financial aid to destitute sick coreligionists, and paid for the funerals of paupers. A ladies' club was established for the same purpose, and about the same time was begun the collection of funds wherewith to build a temple to accommodate the increasing community. Meanwhile the congregation, which numbered ninety families in 1869, removed from its former synagogue to larger quarters. A Talmud Torah which had been founded was later abandoned, the religious instruction being given in the public schools, while, for the protection of Jewish interests, a Jewish member was elected to the district school board. The new statutes were confirmed in 1877, although they were at first rejected by the Bohemian provincial government since they contained no mention of a ritual bath for women. The ministry, however, sustained the appeal of the community, which stated that the establishment of a separate bath for Jewish women was an antiquated institution.

The fund for the temple, from which property in the center of the town had already been purchased, amounted to 44,000 florins in 1887, and the cornerstone was laid in the autumn of that year, the building being dedicated Sept. 27, 1889. The service is moderately Reform. The first rabbi, Julius Reach of Prague, officiated until 1888, when he was succeeded by Adolf Posnanski, who was followed in 1891 by the present (1905) incumbent, Emil Hoffmann. The yearly income of the community amounts to 32,990 kronen, and its expenses to 31,289 kronen. The Jews of Reichenberg to-day (1905) number 1,395 in a total population of about 40,000.

D. A. Ki.

REICHENHEIM, LEONHARD: German manufacturer and politician; born at Bernburg May 3, 1814; died at Berlin Jan. 26, 1868. At the age of fourteen he entered his father's business, which was located first at Magdeburg and then at Berlin, and which later became very prosperous. In 1846 the firm bought from the Seehandlung the woolen-mill at Wuestegiersdorf in Silesia, which soon became one of the leading establishments in the country, employing 2,500 laborers and maintaining model institutions for the welfare of the working classes, such as a school and an orphan asylum. The firm had also a branch in England. In 1854 Reichenheim was honored with the title of commercial councilor; and in 1855 he received the Order of the Red Eagle, third class. In 1859 he was elected a member of the Prussian Diet for the district of Reichenbach-Waldenburg, and he was returned to every successive legislature until his death. The same district elected him as its representative to the first North German Reichstag in 1867. He further served as a member of the Stadtverordneten, or board of aldermen, of Berlin from 1864, and was made a municipal councilor ("Stadtrath") in 1867. He held offices also in the Jewish community, notably as director of the Jewish hospital.

In the Diet he distinguished himself as a recognized authority on questions of financial and industrial legislation, and during the whole time that he was a member of the house he served on committees dealing with such questions. His integrity and ability often won for him the applause of the conservatives in the house, although he was a strong advocate of the people's rights in the period of the "Conflict" between Bismarck and the Diet.

Bibliography: *Allg. Zeit. des Jud.* 1867, pp. 867–868, 905–908, 925–928; 1868, pp. 110, 129.

s. D.

REICHER, EMANUEL: Austrian actor; born July 18, 1849, at Bochnia, Austria. Reicher's theatrical life is divided into two periods: the first ending with his separation from and the subsequent death of his first wife, Hedwig Reicher-Kinder-

MANN, the singer; the second beginning with his marriage to Lina Harf, who reawakened the slumbering ambition of the disheartened actor. Reicher's début took place at Tyrnau, but for a time he made little headway in his profession. His home life, a most unhappy one, prevented him from doing full justice to himself; and it was not until after his second marriage that he rose to the foremost rank of German actors. His first success was a semicaricature of *Justinian* in Sardou's "Theodora," produced at the Residenztheater, Berlin. Subsequently he was pitted against the great Italian tragedian Ernesto Rossi, playing *Iago* to his *Othello* and emerging triumphantly from the ordeal. He soon realized, however, that his forte was in the modern drama, and he devoted all his powers to expositions of rôles of this class. His specialty was and is the portrayal of Ibsen's characters, although he swerved once in his fidelity to the Norwegian dramatist in producing Goldschmidt's mystic "GÅA," a play whose production was refused elsewhere in Europe.

BIBLIOGRAPHY: *Das Jüngste Deutschland*, 1900, pp. 114, 118, 169, 196, 289; O. G. Flüggen, *Bühnen-Lexikon*, p. 251; *Das Geistige Berlin*, 1897, p. 425.

S. E. Ms.

REICHER-KINDERMANN, HEDWIG: German prima donna; born at Munich July 15, 1853; died at Triest June 2, 1883; daughter of the baritone August Kindermann. She received her early instruction on the piano from her mother, and at the age of fifteen entered the Musikschule of Munich, where she studied voice-culture under her father. She made her début at the Hoftheater of Munich as a chorus-singer, ballet-dancer, and actress, and after a season at Carlsruhe appeared at the opera in Munich and in the operetta company at the Gärtnerplatz. She was married to the actor Emanuel Reicher in 1875, and was divorced in 1881. After acting in Bayreuth in 1876, at Hamburg in 1877 and 1878, and at Vienna, Munich, Monaco, and Paris, she was called to Leipsic in 1880, where she became known as an interpreter of Wagner's heroines, appearing in "Der Ring des Nibelungen" in Germany, Belgium, Italy, and London (1881–82) under the direction of Angelo Neumann.

BIBLIOGRAPHY: *Allg. Deutsche Biographie*; *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon*; *Das Goldene Buch der Musik*.

S. R. N.

REICHERSON, MOSES HA-KOHEN: Hebrew grammarian; born in Wilna Oct. 5, 1827; died in New York April 3, 1903. After studying Talmud, Hebrew, and European languages, he became teacher of Hebrew at Wilna. About 1890 he went to New York, where he became teacher in a Jewish school.

The literary activity of Reicherson was chiefly in the field of Hebrew grammar. He wrote: "Ḥelḳat ha-Niḳḳud," on Hebrew punctuation (Wilna, 1864); "Ḥelḳat ha-Pe'alim weha-Millot," on Hebrew verbs and particles (*ib.* 1873); "Yad la-Niḳḳud," a compendium of the rules of Hebrew punctuation for beginners (appended to the prayer-book "Ḥinnuk Tefillah"; *ib.* 1880); "Diḳduḳ Ḥaberim," catechism of the elementary rules of Hebrew grammar (appended to the same prayer-book; *ib.* 1883); "Ma'areket ha-Diḳduḳ," a compendium of Hebrew grammar (*ib.* 1883; it was translated into Yiddish by its author and published in the same year); "Ḥelḳat ha-Shem," on the Hebrew noun (*ib.* 1884); "Tiḳḳun Meshalim," a translation of the fables of the Russian writer Krylov (*ib.* 1860); "Mishle Lessing we-Sippuraw," a translation of Lessing's fables (New York, 1902).

Reicherson wrote also "He'arot we-Tiḳḳunim la-Diwan," notes on the "Diwan" of Judah ha-Levi (Lyck, 1866). He left a number of works in manuscript, including: "Dibre Ḥakamim we-Ḥidotam," on Talmudic haggadot; commentaries on the Pentateuch, on the books of Samuel, Kings, Isaiah, Ezekiel, the Twelve Prophets, Psalms, Job, and Proverbs; a prayer-book, "Tefillah le-Mosheh"; a work on Hebrew syntax; and fables, original as well as translations from Gellert.

BIBLIOGRAPHY: *Sefer Zikkaron*, pp. 169-173, Warsaw, 1889; Zeitlin, *Bibl. Post-Mendels.* p. 299; Eisenstadt, *Ḥakme Yisrael be-Amerika*, p. 101, New York, 1903; *Ha-Le'om*, 1903, No. 6; Hapgood, *The Spirit of the Ghetto*, pp. 46 *et seq.*, New York, 1902.

H. R. A. S. W.

REICHSHOCHMEISTER. See HOCHMEISTER.

REICHSKAMMERKNECHT. See KAMMERKNECHTSCHAFT.

REIF, ABRAHAM: Galician poet; born at Mosciska, Galicia, 1802; died in 1859. He came early under the influence of the school of the ME'ASSEFIM, but subsequently broke away from the movement. Tobias FEDER, the author of the sarcastic work "Ḳol Meḥaẓeẓim," deeply influenced his literary work. Alexander Langbank (d. 1894 at Yaroslav, Galicia) introduced Reif to the profane sciences; and after Reif's death he purchased from his widow, Jente, all his posthumous works.

Reif was much feared by the fanatics on account of his ready wit. As at first he did not display his liberalism, he was able to open a school for the study of the Bible and the Hebrew language in his native city. This school has produced prominent Hebraists. Reif was a poet of refinement and delicacy, and his language was the pure Biblical Hebrew. His chief dramas, "Ha-Nidka'im," "Shulammit," and "Yehudit," vividly portray the life of the Galician Jews. As he was too poor to publish his works, he gave manuscript copies of them to his pupils.

BIBLIOGRAPHY: M. Margel, *Abraham Reif, Sein Leben und Seine Werke*, in *Ha-Maggid* (Cracow), 1901, Nos. 13–35.

S. M. MR.

REIFMANN, JACOB: Russian author and philosopher; born April 7, 1818, at Lagow, near Opatow, Russian Poland; died at Szczebrszyn Oct. 13, 1895. Up to the age of six he received instruction in Hebrew from his father, whom circumstances had forced to become a "melammed"; after that age he studied Talmud under different rabbis of Opatow, to which town his family had removed from Lagow. The most prominent of his early teachers was R. Meïr Ḥarif, but the instruction he received was very unsystematic. Passages for discussion were selected at random from different parts of the Talmud, and during the nine years of study under these rabbis not a single volume was read by him in its entirety. When he reached the age of fifteen he commenced to study alone. At that time his logical tendencies began to assert themselves, and his studies proceeded in an orderly and well-arranged manner. He also made great efforts to follow the same logical system in his writings and speech. From Opatow Reifmann went to Szczebrzeszyn, where he married the daughter of Joseph Maimon. In his father-in-law's house he discovered a veritable treasure of books, including the "Moreh Nebukim" of Maimonides and the "Cuzari" of Judah ha-Levi. With indescribable zeal he began to read them, and before long he knew them by heart. These, together with many works of the German philosophers, which he read and studied extensively, opened a new world of ideas to him, supplied him with a broad field for investigation and study, and afforded him the means of exercising his wonderful faculties to greater advantage. Still, he did not neglect the Hebrew language, and from time to time he wrote Hebrew poems in which he displayed wonderful poetic skill and great depth of feeling. He also carried on an extensive correspondence with such scholars as Rapoport, Geiger, Jost, Luzzatto, Kirchheim, Sachs, Goldberg, and Steinheim. With the exception of his letters to Steinheim, which dealt with various philosophical problems, his correspondence was of a critical character, and either dealt with Biblical exegetical questions or contained discussions and investigations concerning archeological subjects.

Jacob Reifmann.

Of Reifmann's works the following are the most important:

Tabnit ha-Bayit, six Talmudic discussions. Zolkiev, 1843.

Pesher Dabar, twenty-two critical interpretations of Talmudic and midrashic passages. Warsaw, 1845.

Toledot Rabbenu Zeraḥya, a biography of Zerahiah ha-Levi, with a review of his works. Prague, 1853.

Ḥuṭ ha-Meshullash, consisting of three treatises: (1) on the knowledge of the Amoraim of the Hebrew, Aramaic, Arabic, Persian, Greek, and Latin languages; (2) history of the fables of Æsop among the Jews; (3) notes on the "Mibḥar ha-Peninim" (a work written by a non-Jew). Prague, 1859.

Ḳol Mebasser, an announcement in regard to the edition of "Halakot Gedolot" by Simon Ḳayyara. Prague, 1859.

Arba'ah Ḥarashim, comprising four treatises: (1) observations concerning Ben Sirach; (2) a treatise on the "Sefer Ḥasidim"; (3) six notes on the "Seder ha-Tefillah"; (4) two notes on the "She'eltot" of Aḥa of Shabḥa.

Mishloaḥ Manot, on Purim gifts—observations, conjectures, and emendations. Prague, 1860.

Mo'ade 'Ereb, notes and studies on the Bible, the Talmud, and the Midrash. Wilna, 1863.

Te'udat Yisrael, on the destiny of the Jews among the nations. Berlin, 1868.

Ḳan Ẓippor, based upon one of Æsop's fables. Berlin, 1870.

Imrot Ya'aḳob, the first of eleven books containing discussions on morality. Eydtkuhnen, 1873.

Sedeh Aram, containing a number of interpretations of the "Onḳelos." Berlin, 1876.

Or Boḳer, on the criticism of the Talmud. Berlin, 1879.

Minḥat Zikkaron, one hundred passages in the Bible critically explained. Breslau, 1881.

Ḥobat ha-Ab li-Beno, a pedagogical treatise on the training of children. St. Petersburg, 1882.

Ruaḥ Ḥadashah, treatises on the Talmudic literature. Presburg, 1884.

Ohel Yissaskar, a biography of Issachar ha-Kohen (Baermann Ashkenazi). Przemysl, 1887.

Sanhedrin, a study of the origin, significance, personnel, and power of this highest tribunal of the Jews. St. Petersburg, 1891.

Reifmann also contributed extensively to the periodicals of his time. In 1881 Sir Moses Montefiore sent Reifmann a golden loving-cup, on which was engraved a Hebrew poem.

Bibliography: *Keneset Yisrael*, 1888, iii. 174 (an autobiography); *Ner ha-Ma'arabi*, i. 32; *Ha-Asif*, vi. 200; Zeitlin, *Bibl. Post-Mendels.* p. 300.

H. R. J. Go.

REINACH: German family which emigrated to France in the first half of the nineteenth century. As its most eminent members may be mentioned:

Jacques Reinach, Baron: French financier; uncle and father-in-law of Joseph Reinach; born at Paris; died there Nov. 20, 1892. He was financially interested in the second Panama Canal Company, and was active in obtaining further concessions for the company from the House of Deputies in 1888. In Sept., 1892, Edouard Drumont, in the "Libre Parole," asked him to account for the 3,000,000 francs he had received from the company for purposes of "publicity," and which it was hinted had been used for bribery and in order to pass the supplementary law of 1888. Reinach was summoned before a committee of the House of Deputies Nov. 8, 1892; he failed to appear, and a warrant for his arrest was issued Nov. 19. The next day he was discovered dead in his bed, and was suspected of having committed suicide. His nephews, it is understood, accounted for the money in question.

Bibliography: *Journal des Débats*, Nov. 21, 1892; *La Grande Encyclopédie*, s.v. *Panama*.

S. J.

Joseph Reinach: French author and statesman; born in Paris Sept. 30, 1856; son of Hermann Joseph Reinach and Julie Büding. He was educated at the Lycée Condorcet and the Faculté de Droit. He was admitted to the bar of Paris in 1877. His first publication was a political and historical work entitled "La Serbie et le Monténégro," while his studies in foreign politics, published in the "Revue Bleue," attracted the attention of Léon Gambetta. He was a contributor to the "République Française" and the "Dix-Neuvième Siècle," and was prosecuted by the government of May 16, 1877, for his pamphlet "La République ou le Gâchis." On his return from a mission in the East he wrote "Voyage en Orient" (2 vols., Paris, 1879). For a short time in 1881–82 he was the "directeur du cabinet" of Léon Gambetta, president of the council of ministers, and, after Gambetta's death, as the political editor of the "République Française" from 1886 to 1893, he energetically opposed the Boulanger movement.

In 1889 Reinach was elected deputy for Digne, department of the Basses-Alpes, and was reelected in 1893; but five years later he lost both his seat as deputy and his rank as captain in the territorial army on account of his prominence in the Dreyfus case (1898). Until 1900, in public meetings as well as in the columns of the "Siècle," he was one of the first to advocate a revision of the trial, and consequently was constantly attacked by the opponents of Dreyfus.

Reinach was named chevalier of the Legion of Honor in 1886. He is the author of numerous articles in the "Revue des Deux Mondes," the "Grande Revue," the "Revue Britannique," and other periodicals, and has contributed to the "Nineteenth Century" and the "Athenæum."

Reinach wrote also the following works: "Du Rétablissement du Scrutin de Liste" (Paris, 1880); "Les Récidivistes" (1882); "Léon Gambetta" (1884); "Le Ministère Gambetta, Histoire et Doctrine" (1884); "Le Ministère Clémenceau" (1885); "Les Lois de la République" (1885–86); "Traduction de la Logique Parlementaire de Hamilton" (1886); "Les Petites Catilinaires," a collection of articles against Boulanger and his policy (3 vols., 1889); "Essais de Littérature et d'Histoire" (1889); "La Politique Opportuniste" (1890); "La France et l'Italie Devant l'Histoire" (1893); "Mon Compte Rendu" (a collection of his principal speeches, 1893); "Diderot" (1894); "Pages Républicaines" (1894); "L'Eloquence in Française Depuis la Révolution Française Jusqu'à Nos Jours" (1894); "Démagogues et Socialistes" (1895); "L'Education Politique, Histoire d'un Idéal" (1896); "Manuel de l'Enseignement Primaire" and "Essais de Politique et d'Histoire" (1898).

His contributions to the literature of the Dreyfus case are as follows: "Une Erreur Judiciaire sous Louis XIV.; Raphael Lévy" (1898); "Vers la Justice par la Vérité" (1898); "Le Crépuscule des Traîtres" (1899); "Tout le Crime" (1900); "Les Blés d'Hiver" (1901); and "Histoire de l'Affaire Dreyfus" (4 vols.; the fifth in preparation). He edited also "Les Discours de Gambetta" (11 vols.), "Les Discours et les Dépêches de Gambetta Pendant la Guerre Franco-Allemande" (2 vols.), and "Les Discours de Challemel-Lacour."

Solomon Reinach: French philologist and archeologist; born at St.-Germain-en-Laye Aug. 29, 1858; brother of Joseph and Théodore Reinach; educated at the Lycée Condorcet and at the Ecole Normale Supérieure (1876–79). While a member of the Ecole Française d'Athènes (1879–82) he made discoveries of much interest at Myrina, near Smyrna, in the Archipelago, and along the coast of Asia Minor. In 1886 he became a member of the staff of the Museum of National Antiquities at St.-Germain, and was deputy professor of national archeology at the Ecole du Louvre from 1890 to 1892 and assistant curator of the National Museums in the following year; he was elected titular member of the Académie des Inscriptions et Belles-Lettres three years later. He is an officer of public instruction and an officer of the Legion of Honor.

Reinach is the author of the following works: translation of Schopenhauer's "Ueber den Willen in der Natur" (Paris, 1877); "Manuel de Philologie Classique" (2 vols., 1883–84); "Traité d'Epigraphie Grecque" (1885); "Précis de Grammaire Latine" (1885); "Recherches Archéologiques en Tunisie en 1883–84" (in collaboration with E. Babelon; 1886); "La Colonne Trajane au Musée de Saint-Germain" (1886); "Terres Cuites et Autres Antiquités Trouvées dans la Nécropole de Myrina" (1886) and "La Nécropole de Myrina" (2 vols., 1887)—both in collaboration with E. Pottier; "Esquisses Archéologiques" (1888); "Description Raisonnée du Musée de Saint-Germain" (1889); "L'Histoire du Travail en Gaule à l'Exposition de 1889" (1890); "Antiquités de la Russie Méridionale" (in collaboration with Kondakov and Tolstoi; 1891–92); "Bibliothèque des Monuments Figurés" (4 vols.; 1888–95); "Chroniques d'Orient" (2 vols., 1891–96); "L'Origine des Aryens" (1892); "Les Celtes dans les Vallées du Pô et du Danube" (1894); "Répertoire de la Statuaire Grecque et Romaine" (3 vols., 1897–1904); "Répertoire des Vases Grecs et Etrusques" (1899); "Guide Illustré du Musée National de Saint-Germain" (1899); "Apollo" (a general history of art; 1904); "Cultes, Mythes et Religions" (1904). He edited also Tissot's "Exploration Scientifique de la Tunisie, Géographie et Atlas de la Province Romaine d'Afrique" (2 vols., 1888).

Reinach's active interest in Judaism is shown by the fact that he is the vice-president of the central committee of the Alliance Israélite Universelle and a shareholder and member of the committee of the Jewish Colonization Association; he has also been the president of the Société des Etudes Juives, to whose review he has contributed a number of articles on Judaism.

Théodore Reinach: French scholar; born at St.-Germain-en-Laye July 3, 1860; brother of Joseph and Solomon Reinach. He was educated at the Lycée Condorcet, the Ecole des Hautes Etudes, and the Ecole des Sciences Politiques, and has taken up, in turn, the study of law, history, and classical archeology. He was a member of the bar of Paris from 1881 to 1886. In 1890 he was sent on an archeological mission to Constantinople, and from 1894 to 1896 he delivered a course of public lectures on ancient numismatics under the auspices of the Faculté des Lettres of Paris. Since 1903 he has been professor at the Ecole des Hautes Etudes Sociales, where he lectures on the history of religion. He has been editor of the "Revue des Etudes Grecques" since 1888. His article "Judæi" in the "Dictionnaire des Antiquités Grecques et Romaines" and his "Juifs" in "La Grande Encyclopédie" deserve mention.

Reinach is the author of the following works: "De la Purge des Hypothèques Légales Non Inscrites"; "De la Vente des Immeubles du Bailli" (Paris, 1880); a translation (prose and verse) of "Hamlet" (1880); "Histoire des Israélites Depuis Leur Dispersion Jusqu'à Nos Jours" (1885; 2d ed., 1901, 3d ed., 1903); "De l'Etat de Siège et Institutions de Salut Public à Rome, en France, et dans la Législation Comparée" (1885); "Les Monnaies Juives" (1887; English transl. by Hill, 1903); "Trois Royaumes de l'Asie Mineure, Cappadoce, Bithynie, Pont" (1888); "De Archia Poeta" (1890); "Mithridate Eupator, Roi de Pont" (1890; German transl. 1894); "Recueil des Inscriptions Juridiques Grecques" (in collaboration with Dareste and Haussoullier; 1890–1904); the first French translation of Aristotle's *Πολιτεία 'Αθηναίων* (1891); a transcription of the Delphic hymn to Apollo discovered by the Ecole Française d'Athènes; "Une Nécropole Royale à Sidon" (1892–96); "Poèmes Choisis de Bacchylide" (in collaboration with E. d'Eichthal, 1898); "Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme" (1895); a translation and edition (in collaboration with H. Weil) of Plutarch's "De Musica" (1900); "L'Histoire par les Monnaies" (1902); "Catalogue Général des Monnaies Grecques de l'Asie Mineure, Commencé par Waddington" (in collaboration with E. Babelon; 1st vol., 1904).

Reinach is the editor of a French translation of the complete works of Josephus, of which three volumes have appeared (1900–4). He is a member of the committee of the Jewish schools of Paris, and in 1899 was president of the Société des Etudes Juives. He is a chevalier of the Legion of Honor.

BIBLIOGRAPHY: *La Grande Encyclopédie*; Schwab, *Répertoire*, 1899–1903.

S. J. KA.

REINES, ISAAC JACOB B. SOLOMON NAPHTALI: Russian rabbi, and founder of the "Mizraḥi," or Orthodox, branch of the Zionist organization; a descendant of Saul Wahl; born in Karlin, government of Minsk, Oct. 27, 1839. His father, a native of Wilna, who lived several years in Palestine before Isaac was born, gave his son a thorough rabbinical education. Isaac made rapid progress in his Talmudical studies, and devoted part of his time to the study of Hebrew works on logic and mathematics. He read also the medieval Jewish philosophers and acquired the Russian and German languages—an uncommon accomplishment among Russian rabbis of the older generation.

In 1855 young Reines went to the yeshibah of Volozhin, where he remained about two years. After spending some time in Eisheshok he returned home (1857). In 1859 he married the daughter of Joseph Reisen, rabbi of Hordok, settled there, and continued his studies under the roof of his father-in-law; and when Reisen became rabbi of Telsh (1862) Reines removed with him to that city. In 1867 Reines became rabbi of Shukian, and in 1869 he was chosen rabbi of the more important town of Shwentsian, in the government of Wilna, where he remained for about sixteen years.

His "Ḥotem Toknit."

Reines began to attract attention when he developed in his "Ḥotem Toknit" (Mayence, 1880; vol. ii., Presburg, 1881) a new plan for a modernized, logical method of studying the Talmud. Some of the ultra-Orthodox condemned his plan as a radical innovation, and only his great learning and piety saved him from being openly charged with heresy. He was one of the rabbis and representative Jews who assembled in St. Petersburg in 1882 to consider plans for the improvement of the moral and material condition of the Jews of Russia, and there he proposed the substitution of his method for the one prevalent in the yeshibot. His proposition being rejected, he founded a new yeshibah in which his plans were to be carried out. It provided a ten years' course, during which the student was to acquire the rabbinical knowledge necessary for ordination as rabbi, and at the same time secure the secular education required in a government rabbi. But although the plan to supply Russian-speaking rabbis agreed in principle with the aims of the Russian government, there was so much Jewish opposition to his yeshibah that it was closed by the authorities after an existence of four years; all further attempts of Reines to reestablish it failed.

In 1885 Reines became rabbi of Lida, government of Wilna, of which rabbinate he is still the incumbent (1905). His next undertaking was the establishment of a system popularly known as that of the Kovno'er Perushim, for the purpose of subsidizing young married men ("perushim") studying for the rabbinate outside of yeshibot (see BLASER, ISAAC B. SOLOMON; "Oẓar ha-Sifrut," iii. 21). Later he joined the Zionist movement, and when, after the fifth Zionist congress, the Swiss and other students formed a radical faction and threatened to turn the movement in a direction which would lead away from religion, Reines founded the Mizraḥi branch, now probably the strongest branch of the Zionist organization in Russia. His personal influence helped to give the support of that powerful Orthodox body to the regular Zionist organization on the question of the East-African or Uganda project.

Besides the above-mentioned work Reines published: notes on the "'Edut bi-Yehosef" of his father-in-law (Wilna, 1866); "'Edut be-Ya'aḳob," on testimony (*ib.* 1872); "Sha'are Orah," on Haggadah and Midrash (*ib.* 1886); "Orim Gedolim," on Halakah (*ib.* 1887); "Nod shel Dema'ot," eulogies or funeral sermons (*ib.* 1891); "Or Shib'at ha-Yamim" (*ib.* 1896); "Orah we-Simḥah" (with a preface explaining Zionism from the Orthodox point of view; *ib.* 1898); "Or Ḥadash 'al Ẓiyyon," a refutation of the arguments which are advanced by the ultra-Orthodox against Zionism (*ib.* 1902).

BIBLIOGRAPHY: Berdyczewski, in *Oẓar ha-Sifrut*, ii. 228–234; Rubinstein, in *Jewish Morning Journal*, Feb. 4 and 5, 1904; Sokolov, *Sefer Zikkaron*, pp. 108–109, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.* p. 304.

E. C. P. WI.

REINES, MOSES: Russian scholar and author; born at Lida (where his father, R. Isaac Jacob Reines, was rabbi) in 1870; died there March 7, 1891. Moses Reines was the author of: "Ruaḥ ha-Zeman," material for the history of Jewish culture in Russia (published in "Oẓar ha-Sifrut," vol. ii.); "Neẓaḥ Yisrael," on the persistence of the Jewish people, the colonization of Palestine, etc. (Cracow, 1890); "Aksanyut shel Torah," material for a history of the yeshibot in Russia (*ib.* 1890); "Dor wa-Ḥakamaw," part i., twelve biographies of modern Jewish scholars (*ib.* 1890).

BIBLIOGRAPHY: *Ha-Asif*, vi. 143; Zeitlin, *Bibl. Post-Mendels.* p. 304.

H. R. A. S. W.

REINOWITZ, JACOB (REB YANKELE): Member of the London bet din; born at Wilkowisk, Poland, in 1818; died in London May 17, 1893. At twenty-eight years of age he was appointed rabbi in his native town, and held the office for thirty years. In 1876 he accepted the position of preacher to the Talmud Torah in London; and, attracting the attention of Chief Rabbi N. M. Adler by his learning and labors in the East End, he became a member of the London bet din.

"Reb Yankele" is believed to have been the original of "Reb Shemuel" in Israel Zangwill's "Children of the Ghetto."

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, May 19, 1893.

J. G. L.

REISCHER, JACOB B. JOSEPH (called also **Jacob Back**): Austrian rabbi; born at Prague; died at Metz Feb. 1733. He was the son of R. Joseph, author of "Gib'ot 'Olam," and a pupil of R. Simon Spira of Prague, who gave him in marriage the daughter of his son Benjamin Wolf. Reischer was dayyan at Prague, whence he was called to the rabbinate of Rzeszow in Galicia, deriving his name Reischer from that city, which is known as Reische among the Jews. He was subsequently called to the rabbinate of Anspach, and then occupied a similar position at Worms, from 1713 to 1719, when he went to Metz, officiating there until his death.

Reischer was the author of the following works: "Minḥat Ya'aḳob" (Prague, 1689 *et seq.*), commentary on the "Torat ha-Ḥaṭṭat" of Moses Isserles, with many refutations and amplifications; "Torat ha-Shelamim," commentary on the Yoreh De'ah, Hilkot "Niddah," and on the "Ḳontres ha-Sefeḳot" of Shabbethai ha-Kohen, with an appendix containing eighteen responsa on various subjects (printed as the second part of the "Minḥat Ya'aḳob," *ib.* 1689 *et seq.*); "Ḥoḳ Ya'aḳob," commentary on Oraḥ Ḥayyim, Hilkot "Pesaḥ," first printed with the Shulḥan 'Aruk, Oraḥ Ḥayyim (Dessau, 1696); "Solet le-Minḥah," supplements to the "Minḥat Ya'aḳob" and the "Torat ha-Shelamim," first printed with the "Ḥoḳ Ya'aḳob" (*ib.* 1696); "'Iyyun Ya'aḳob" (Wilmersdorf, 1729), commentary on the "'En Ya'aḳob"; "Shebut Ya'aḳob," responsa and decisions in three parts: part i. (Halle, 1709), with the appendix "Pe'er Ya'aḳob," containing novellæ on the treatises Berakot, Baba Ḳamma, and Giṭṭin; part ii. (Offenbach, 1719), treatises on the rules "miggo" and "sefeḳ sefeḳa"; part iii. (Metz, 1789), containing also his "Lo Hibbiṭ Awen be-Ya'aḳob," a reply to the attacks of contemporary rabbis upon his "Minḥat Ya'aḳob" and "Torat ha-Shelamim."

Adrian Reland.

Bibliography: Carmoly, in Jost's *Annalen*, 1840, p. 96; Fürst, *Bibl. Jud.* iii. 148–149; Azulai, *Shem ha-Gedolim*, s.v. *Jacob Back*; Steinschneider, *Cat. Bodl.* cols. 1248-1250; Fuenn, *Keneset Yisrael*, pp. 575-576.

S. J. Z. L.

REITLINGER, FREDERICK: French jurist; born at Ichenhausen, Bavaria, June 18, 1836. He attended the Saint Anna College at Augsburg. After having pursued Talmudical studies under Abraham Geiger at Breslau, he studied law at the universities of Munich and Heidelberg, where he obtained his degrees. For several years Reitlinger pleaded in criminal cases, and acquired great renown in Germany.

In 1866 he went to Paris, and, having obtained an audience with the French emperor, Napoleon III., was requested by him to write a book upon cooperative societies. The book was published the same year under the title "Les Sociétés Coopératives en Allemagne et le Projet de Loi Français"; and on account of that work Napoleon granted Reitlinger what is called the "grande naturalisation," which may be obtained, after one year's residence, in consideration of some important services rendered to France. Reitlinger established himself as an attorney in Paris in 1867, and soon became celebrated for his remarkable ability. He was chosen by Jules Favre to be one of his secretaries; and he stood in high esteem with President Grévy. During the Franco-Prussian war (1870–71) the Government of National Defense sent Reitlinger as special delegate to England and Austria; and to carry out this mission he had to escape from Paris in a balloon. He wrote a picturesque narrative of his voyage in a book entitled "Une Mission Diplomatique en Octobre, 1870" (Paris, 1899).

Reitlinger was the first to make known in France Schulze-Delitzsch's system of self-help; and his above-cited book upon cooperative societies is still authoritative on that subject. Reitlinger is an officer of the Legion of Honor.

S. S. Man.

RELAND, ADRIAN: Dutch Christian Hebraist and Orientalist; born at Ryp, near Alkmaar, Holland, July 17, 1676; died at Utrecht Feb. 5, 1718. He became professor at Harderwyk in 1699, but resigned his appointment in the same year for the chair of Oriental languages at Utrecht. He studied Hebrew and rabbinics at Amsterdam.

Reland's publications were: "Analecta Rabbinica" (Utrecht, 1702); "Dissertationes Quinque de Nummis Veterum Hebræorum" (*ib.* 1709); and an introduction to Alting's Hebrew grammar, together with an edition of the Book of Ruth with a rabbinical commentary (*ib.* 1710). In his miscellaneous collection of dissertations he dealt with many topics of interest, as the Samaritans, Persian words in the Talmud, etc. His chief works of Jewish interest, however, were his "Antiquitates Sacræ Veterum Hebræorum" (*ib.* 1708), which went through no less than five editions, and his "Palæstina ex Monumentis Veteribus Illustrata," which was published in 1714 at Utrecht, with eleven maps, and at Nuremberg in 1716. Both these works were for a long time the standard authorities on their respective subjects.

Bibliography: *Biographie Universelle*; Herzog-Hauck, *Real-Encyc.*

T. J.

RELIGIÖSE WOCHENSCHRIFT FÜR GOTTGLÄUBIGE GEMÜTHER. See Periodicals.

REMAINDERS AND REVERSIONS: In Anglo-American law the owner of property (especially of land) may and often does grant or devise it to one person for years or for life, and then to other persons forever, or consecutively to several persons for life. The estates or interests thus given to take effect after the first are known as "remainders"; but if the grantor or devisor does not exhaust his entire estate, the interest not disposed of remains in him and his heirs, and this is known as a "reversion." These words are unknown to the Jewish law; but the estates or interests which they designate might arise under it to a limited extent.

It has been shown in the article on Alienation and Acquisition that "the owner of land may sell or give it for a term of years [free of rent] or he may sell or give its produce for a number of years"; and the difference between the two forms of grant has also been shown there. There seems to be no objection to a gift for life, though a sale of a life-estate might have been drawn into question, as a chance bargain. Here then is a reversion remaining in the original owner and his heirs.

Maimonides ("Yad," Mekirah, xxiii., based on a short remark [B. B. 148a] in the Talmud), shows how such an estate may be given also in one or more fruit-trees, or in a dove-cot (the grantee for years having the broods), or in a beehive, or in ewes or cows (the grantee enjoying the fleeces and the lambs or calves), notwithstanding the objection that this disposition of the unborn fledglings, the unmade honey or wax, etc., looks like the grant of things not in existence, which is contrary to Talmudic principles.

Perhaps the reversioner under some circumstances—*e.g.*, where, having given away only the produce, he retains some kind of possession—might sell his reversion; and it seems that he can always make a gift thereof "mortis causa" (which is simply what would in modern law be called a bequest by will); and in this way there might be created a remainder in fee after the particular estate for life or for years; but certainly there can be no successive life-estates, no "remainder for life," because to create this there must be the grant of something not yet in existence; and this runs counter to first principles.

W. B. L. N. D.

REMAḲ (MOSES BEN JACOB CORDOVERO): Rabbi of Safed and cabalist; born in 1522; died June 25, 1570. He belonged to a Spanish family, probably of Cordova, whence his name "Cordovero." After having studied rabbinical literature under the guidance of Joseph Caro, Cordovero at the age of twenty was initiated by his brother-in-law Solomon Alḳabiẓ into the mysteries of the Cabala, in which he soon became a recognized authority. A profound thinker, and well versed in Judæo-Arabic philosophy, Cordovero devoted his activity to speculative, strictly metaphysical Cabala (קבלה עיונית), and kept aloof from the wonder-working or practical Cabala (קבלה מעשית) which was just then being propagated at Safed by Isaac Luria, in whose circle of followers he moved.

His System.

In a series of works (see below), the most important of which is that entitled "Pardes Rimmonim," Cordovero endeavored to elucidate all the tenets of the Cabala, such as the doctrines of the sefirot, emanation, the divine names, the import and significance of the alphabet, etc. Quite original is Cordovero's conception of the Deity set forth by him in his "Shi'ur Ḳomah." It is surprisingly identical with that taught later by Spinoza and there can be no doubt that the Dutch philosopher alluded to Cordovero when, in answer to the question addressed to him by his friend Oldenburg on the origin of his theory, he referred to an old Jewish philosopher ("Epistola," pp. 21, 22). In describing the relation of God to His creatures Cordovero expresses himself in the following terms:

> "And the Holy One—blessed be He!—shines in the ten sefirot of the world of emanation, in the ten sefirot of the world of creation, and in the ten heavenly spheres. In investigating this subject the reader will find: that we all proceed from Him, and are comprised in Him; that our life is interwoven with His; that He is the existence of all beings; that the inferior beings, such as vegetables and animals, which serve us as nourishment, are not outside of Him; in short, he will discover that all is one revolving wheel, which ascends and descends—all is one, and nothing is separated from Him" ("Shi'ur Ḳomah," ch. xxii.).

Relation of Finite and Infinite.

But what relation can there be between the infinite, eternal, and necessary being and the corporeal, compounded world? Then, again, if nothing exists outside of God, how is the existence of the universe to be explained? Its creation at a certain definite time presupposes a change of mind on the part of God; and this is inadmissible, for it is not possible to ascribe to Him any change or alteration. These problems Cordovero endeavors to solve in the "Pardes Rimmonim." The question how could the finite and corporeal proceed from God, who is infinite and incorporeal, is explained by him by the doctrine of concentration of the divine light, through which the finite, which has no real existence of itself, appeared as existent. From the concentration of the divine light proceeded by a successive emanation the ten sefirot or the dynamic tools, through which all change takes place ("Sha'ar 'Aẓamot we-Kelim," iv.). Great development is given in the "Pardes" to the question of the divine attributes. Cordovero not only adopts the Aristotelian principle that in God thinker, thinking, and the object thought of are absolutely united, but he posits an essential difference between God's mode of thinking and that of man.

> "God's knowledge," says Cordovero, "is different from that of the creature, since in the case of the latter knowledge and the thing known are distinct, thus leading to subjects which are again separate from him. This is described by the three expressions—cogitation, the cogitator, and the subject of cogitation. Now, the Creator is Himself Knowledge, the Knower, and the object known. His knowledge does not consist in the fact that He directs His thoughts to things without Him, since in comprehending and knowing Himself He comprehends and knows everything that exists. There is nothing which is not

united to Him, and which He does not find in His own substance. He is the archetype of all existing things, and all things are in Him in their purest and most perfect form; so that the perfection of the creatures consists in the support whereby they are united to the primary source of His existence, and they sink down and fall from that perfect and lofty position in proportion to their separation from Him" ("Pardes Rimmonim," 55a).

The "Pardes Rimmonim" consists of thirteen gates or sections, subdivided into chapters. It was first published at Cracow in 1591. A résumé of it was published, under the title "'Asis Rimmonim," by Samuel Gallico; and commentaries on some parts of it were written by Menahem Azariah da Fano, Mordecai Prszybram, and Isaiah Horowitz. The original work was partly translated into Latin by Bartolocci ("Biblia Rabbinica," iv. 231 *et seq.*), by Joseph Ciantes (in "De Sanctissima Trinitate Contra Judæos," Rome, 1664), by Athanasius Kircher (Rome, 1652–54), and by Knorr von Rosenroth (in "Kabbala Denudata," Sulzbach, 1677).

Other works of Cordovero are: "Or Ne'erab" (Venice, 1587; Cracow, 1647; Fürth, 1710), an introduction to the Cabala; "Sefer Gerushin" (Venice, 1543), cabalistic reflections and comments on ninety-nine passages of the Bible; "Tomer Deborah" (Venice, 1588), an ethical treatise; "Zibḥe Shelamim" (Lublin, 1613), cabalistic commentary on the prayers for Rosh ha-Shanah and the "'Abodah" of the Day of Atonement; "Tiḳḳun Ḳeri'at Shema'" (Prague, 1615), on the SHEMA'; "Tiḳḳun Lel Shebu'ot we-Hosha'na Rabbah" (n.d.), prayers for the nights of Pentecost and HOSHA'NA RABBAH; "Perush ha-Tefillah" (n.d., n.p.), cabalistic commentary on the prayers.

The unpublished works of Cordovero are: "Elimah Rabba"; "Shi'ur Ḳomah" (MS. Benzion, No. 18); "Sefer Or Yaḳar"; "Perush Sefer Yeẓirah"; "Perush 'al Megillat Ekah"; "Perush 'al ha-Torah"; "Perush 'al Shir ha-Shirim"; "Be-Saba Ta'ama"; "Heneẓu ha-Rimmonim"; "Mebaḳḳesh Adonai"; and "Tefillah le-Mosheh."

BIBLIOGRAPHY: De Rossi, *Dizionario* (German transl.), p. 87; Fürst, *Bibl. Jud.* i. 187; Steinschneider, *Cat. Bodl.* col. 1793; Ginsburg, *The Kabbalah*, p. 132; Finn, *Sephardim*, p. 307; Lindo, *The Jews in Spain*, p. 359; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 137 *et seq.*; Grätz, *Gesch.* ix. 444; Zunz, *Z. G.* p. 294; idem, *Die Monatstage*, p. 35; David Kahana, in *Ha-Shiloaḥ*, 1897, p. 90.

J. I. BR.

REMAK, ERNST JULIUS: German physician; born at Berlin May 26, 1849; son of Robert Remak. He received his education at the universities of Breslau, Berlin, Würzburg, Strasburg, and Heidelberg, and obtained the degree of M.D. in 1870; he took part in the Franco-Prussian war of 1870–71. After serving as assistant in the department for nervous diseases at the Charité Hospital, Berlin, from 1873 to 1875 he established himself as a neuropath in the German capital, where he became privat-docent in 1877, and professor in 1893.

Remak has contributed more than fifty essays to the professional journals, and is the author of: "Grundriss der Elektrodiagnostik und Elektrotherapie für Praktische Aerzte," Vienna, 1895; "Neuritis und Polyneuritis," in Nothnagel's "Handbuch der Speziellen Pathologie und Therapie," *ib.* 1900.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

REMAK, ROBERT: German physician; born at Posen July 26, 1815; died at Kissingen Aug. 29, 1865. He studied medicine at the University of Berlin, graduated in 1838, and settled in the Prussian capital. From 1843 he was assistant at the pathological department of the university, and in 1847 received the "venia legendi" from his alma mater. He was the first Jewish privat-docent in Prussia. In 1859 he became assistant professor.

Remak contributed several important works to medical science, especially on the construction of nerve-tissue and on the treatment of its diseases. Among his many essays on this subject may be mentioned: "Vorläufige Mittheilung Mikroskopischer Beobachtungen über den Inneren Bau der Cerebrospinalnerven," in Müller's "Archiv," 1836; "Ueber die Zweifelhafte Flimmerbewegung an den Nerven," *ib.* 1841; "Ueber den Inhalt der Nervenprimitivröhre," *ib.* 1845; "Ueber Extracellulare Entstehung Thierischer Zellen und über die Vermehrung Derselben Durch Theilung," *ib.* 1852; "Ueber Methodische Elektrisirung Gelähmter Muskeln," Berlin, 1855; "Galvanotherapie der Nerven- und Muskelkrankheiten," *ib.* 1858 (translated into French by Morpain, 1860); "Ueber die Embryologische Grundlage der Zellenlehre," in Müller's "Archiv," 1862.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

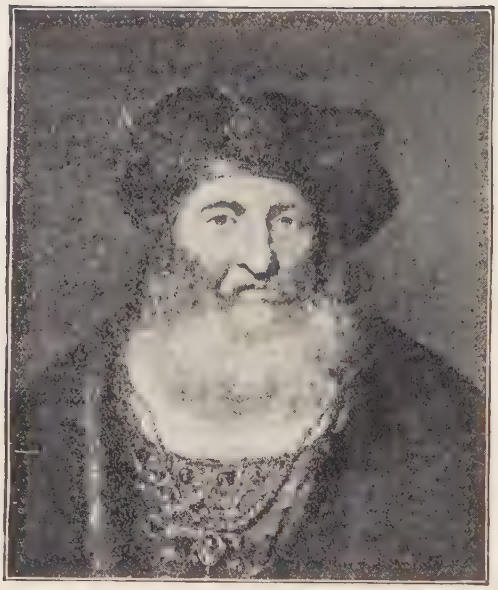
REMBRANDT (REMBRANDT HARMENSZOON VAN RYN): Dutch painter; born at Leyden July 15, 1606 or 1607; died at Amsterdam Oct. 8, 1669. He was a contemporary of Manasseh ben Israel, with whom he was on terms of intimate friendship and whose portrait he painted in 1645 and etched in 1654. In 1655 he etched four small illustrations for Manasseh's "Piedro Gloriosa o de la Estatua de Nebuchadnezzar" (Amsterdam, 1655). The plates, which are preserved in the British Museum, represent Nebuchadnezzar's dream, the visions of Ezekiel, Jacob's dream, and the combat between David and Goliath.

For a long time Rembrandt lived in Breedstraat in Amsterdam, near the Jewish quarter; and there he collected the types and models which he used for his paintings of Biblical subjects and of the Jewish life of his time. As the earliest existing portraits of Jews and as the work of one of the greatest portrait-painters of all time they are both artistically and anthropologically important. Following is a list of Rembrandt's works of Jewish interest, with the dates (approximate or actual) of the paintings and the galleries or collections in which they are to be found (the works are enumerated in Biblical-historical sequence):

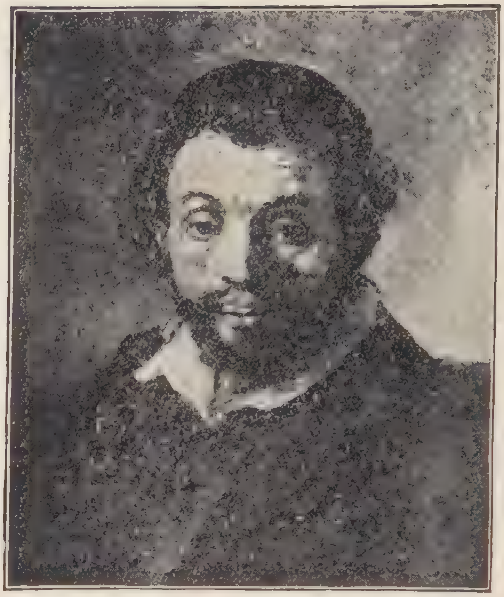
Jewish Beggar.
(From an etching by Rembrandt.)

OLD TESTAMENT AND APOCRYPHAL SUBJECTS.

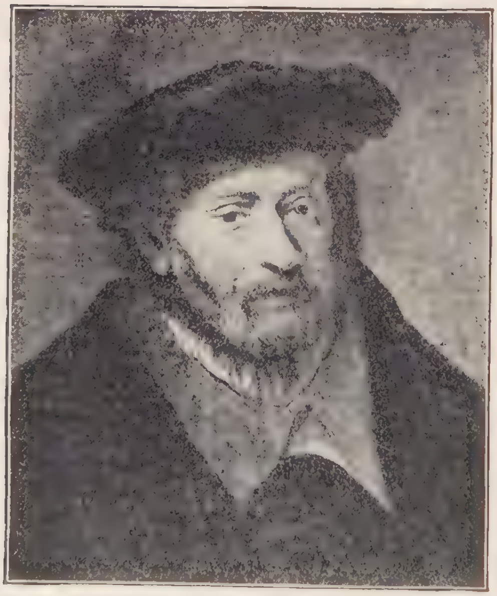
(1) Abraham Entertaining the Angels (1636), St. Petersburg, Hermitage. (2) Abraham Receiving the Angels (1638), Vienna,



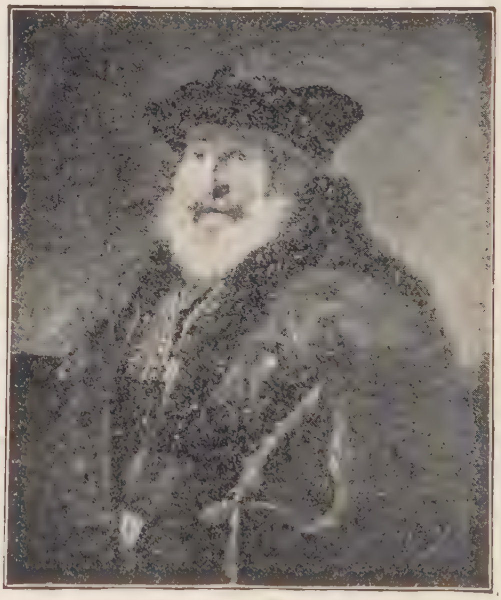
1635: Charles T. Yerkes' Collection, New York.



1646: Royal Gallery, Berlin.



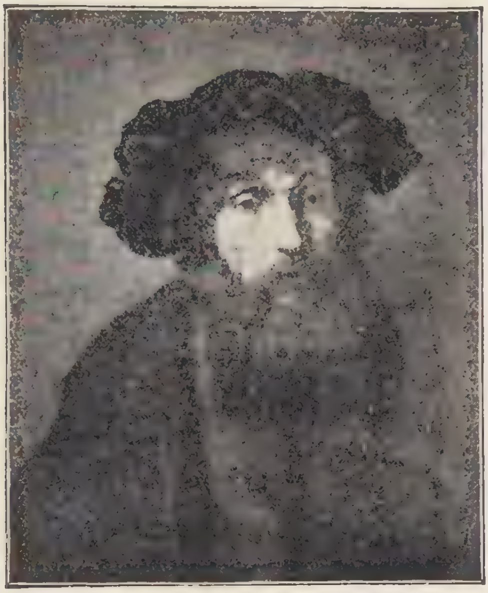
1643–45: The Hermitage, St. Petersburg.



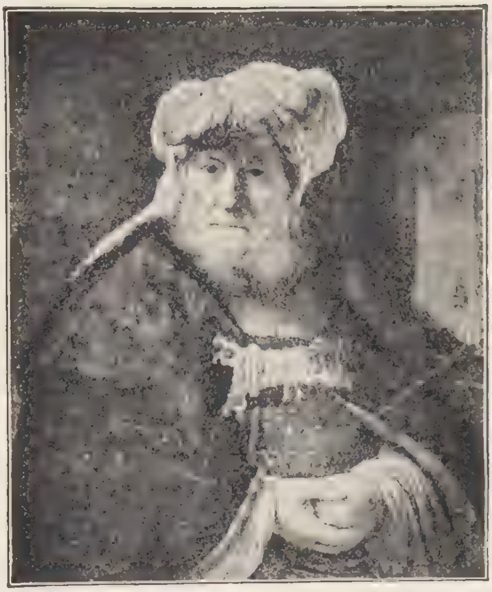
1635–36: Buckingham Palace, London.

Portraits of Seventeenth-Century Jews by Rembrandt.

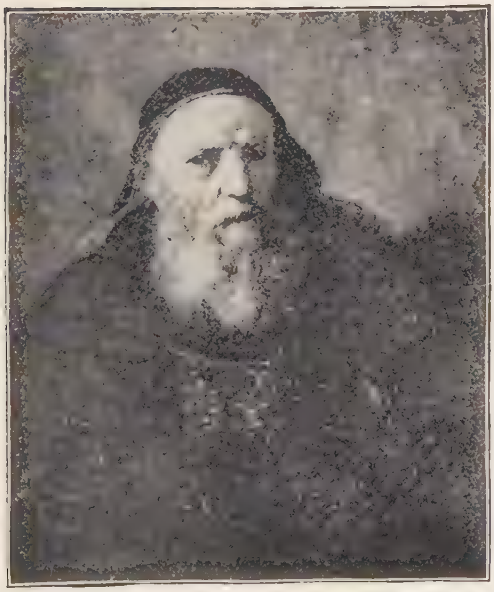
(Reproduced by permission from Bode, "The Complete Works of Rembrandt." Copyright by Charles Sedelmeyer, Paris.)



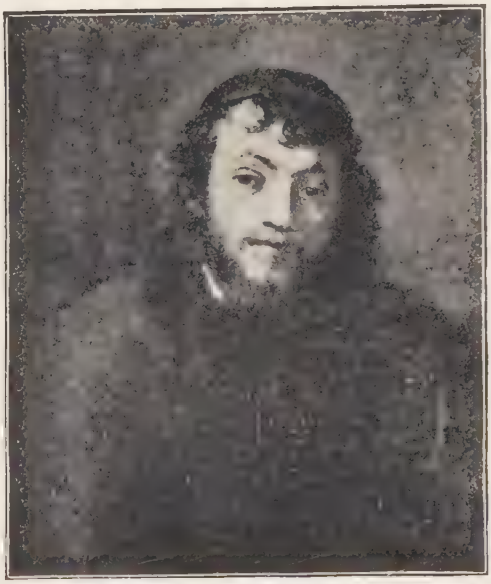
1657: National Gallery, London.



1635: Duke of Devonshire's Collection, Chatsworth.



1635: Hampton Court Palace.

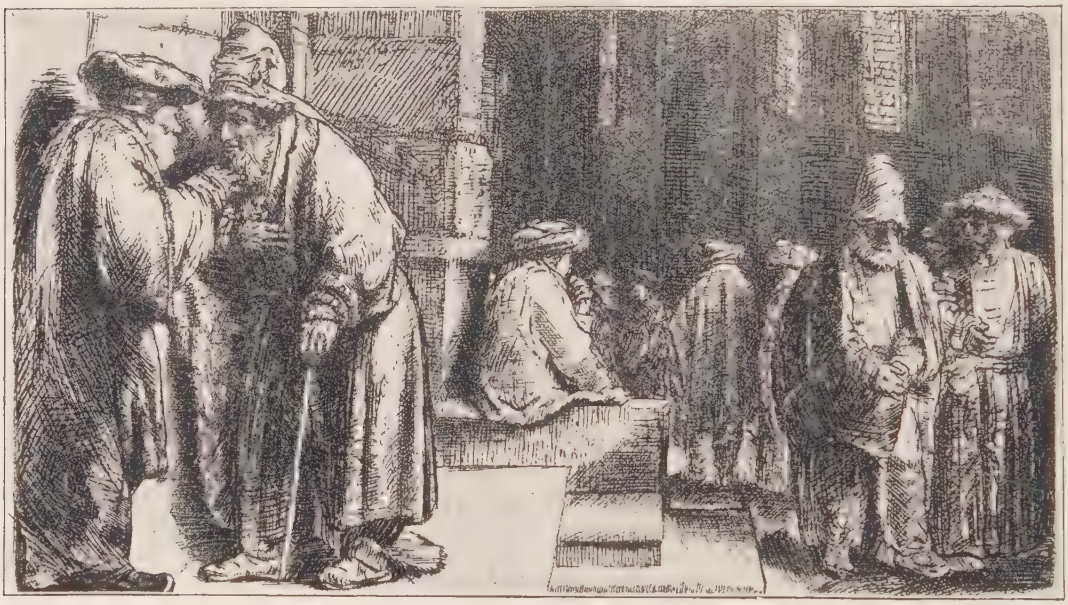


1661: Rudolf Kahn's Collection, Paris.

PORTRAITS OF SEVENTEENTH-CENTURY JEWS BY REMBRANDT.

(Reproduced by permission from Bode, "The Complete Works of Rembrandt." Copyright by Charles Sedelmeyer, Paris.)

Schönborn-Buchheim Gallery. (3) The Dismissal of Hagar (1640), London, Victoria and Albert Museum. (4) The Dismissal of Hagar (1650), England, Earl of Denbigh's collection, Newnham Paddox. (5) Abraham's Sacrifice (1635), St. Petersburg, Hermitage. (6) Abraham's Sacrifice (1636), Munich, Pinacothek. (7) Rebekah and Eliezer (1634), Vienna, Schönborn-Buchheim Gallery. (8) Isaac Blessing Jacob (1636), England, Earl of Brownlow's collection, Belton House, Grantham. (9) Jacob Wrestling with the Angel (1627), Berlin, Royal Gallery. (10) Jacob Seeing Joseph's Bloody Coat (1650), London, Earl of Derby's collection. (11) Joseph's Two Brothers Showing the Bloody Coat to Jacob (1650), St. Petersburg, Hermitage. (12) Joseph's Dream (1633), Amsterdam, Six collection. (13) Joseph Accused by Potiphar's Wife (1654). (14) Joseph Accused by Potiphar's Wife (1655), St. Petersburg, Hermitage. (15) Joseph Accused by Potiphar's Wife (1655), Berlin, Royal Gallery. (16) Jacob Blessing the Sons of Joseph (1656), Cassel, Museum. (17) The Finding of Moses (1635), Philadelphia, John G. Johnson's collection. (18) Moses Breaking the Tables of the Law (1659), Berlin, Royal Gallery. (19) Samson's Wedding (1638), Dresden, Royal Gallery. (20) Samson and Delilah (1636), Cassel, Museum. (21) Samson Threatening His Father-in-Law (1630), Berlin, Royal Gallery. (22) Samson Captured by the Philistines (1628), Berlin, Emperor of Germany's collection. (23) The Blinding of Samson (1635), Vienna, Schönborn-Buchheim Gallery. (24) The Sacrifice of Manoah (1641), Dresden, Royal Gallery. (25) David Playing the Harp Before Saul (1630), Frankfort-on-the-Main, Städel Institut. (26) David Playing the Harp Before Saul (1665), The Hague, A. Bredius' collection. (27) The Reconciliation Between David and Absalom (1642), St. Petersburg, Hermitage. (28) Bath-sheba at the Bath (1654), Paris, Louvre. (29) Bath-sheba After the Bath (1643), The Hague, Baron Steengracht van Dinvenwoorde's collection. (30) Ahasuerus and Haman at Esther's Feast (1660), Moscow, Rumiantzoff Museum. (31) Haman Begging for Mercy Before Esther (1665), Bucharest, King of Rumania's collection. (32) Fall of Haman (1665), St. Petersburg, Hermitage. (33) Jeremiah Mourning the Destruction of Jerusalem (1630), St. Petersburg, Count Sergei Stroganoff's collection. (34) Feast of Belshazzar (1634), England, Earl of Derby's collection, Knowsley House. (35) Daniel's Dream (1650), Berlin, Royal Gallery. (36) Susanna at the Bath (1647), Paris, Louvre. (37) Susanna at the Bath (1637), The Hague, Royal Gallery. (38) Susanna and the Elders (1647), Berlin, Royal Gallery. (39) The Head of Susanna (1647), Paris, Léon Bonnat's collection. (40) Tobit and His Wife (1650), England, Sir Frederick Cook's collection, Richmond. (41) Tobit Discovers His Wife's Theft (1645), Berlin, Royal Gallery. (42) Tobias Restoring His Father's Sight (1636), Brussels, Duc d'Aremberg's collection. (43) The Angel Raphael and Tobias (1637), Paris, Louvre.



Interior of a Synagogue at Amsterdam.
(From an etching by Rembrandt.)

Subjects from Jewish Life (in Chronological Sequence).

(44) Portrait of a Young Jew (1632), Vanas, Sweden, Count Wachtmeister's collection. (45) Suppliant Before a Priest (1634), France, Bonnat Museum, Bayonne. (46) Rabbi with a White Turban (1635), England, Duke of Devonshire's collection, Chatsworth. (47) Rabbi in High Turban (1635), London, Earl of Derby's collection, Derby House. (48) Rabbi in Fur Cloak (1635), London, King of England, Buckingham Palace. (49) Rabbi in a Wide Cap (1635), New York, Charles T. Yerkes' collection. (50) Rabbi with a Flat Cap (1635), England, Royal Gallery, Hampton Court Palace. (51) Rabbi in a Broad Cap (1642), Paris, John Porge's collection. (52) Rabbi at a Study-Table (1642), Budapest, National Gallery. (53) Head of Elderly Jew in Small Cap (1643), St. Petersburg, Hermitage. (54) Rabbi Seated, with Stick in Hand (1645), St. Petersburg, Hermitage. (55) Rabbi Seated, with a Gold Chain and Broad-Brimmed Cap (1645), Berlin, Royal Gallery. (56) Rabbi Seated, with Cane and Gold Chain (1645), Dresden, Royal Gallery. (57) Head of a Jew with Scanty Brown Beard and a Dark Cap (1645), London, Earl of Ellesmere's collection, Bridgewaterhouse. (58) Head of Elderly Jew in a Fur Cap (1645), Paris, Louvre. (59) Bust of a Bearded Jew (1646), England, Earl Cowper's collection, Panshanger. (60) Head of a Young Jew in Skull-Cap (1646), Berlin, Royal Gallery. (61) Jewish Doctor (Ephraim Hezekiah Bueno; see Jew. Encyc. iii. 422). (62) Head of a Young Jew with a Red Beard (1655), Philadelphia, John G. Johnson's collection. (63) Rabbi with Black Beard (1657), London, National Gallery. (64) Blind Jew (1657), Amsterdam, Royal Gallery. (65) Young Rabbi with Black Skull-Cap (1661), Paris, Rudolf Kahn's collection.

The following subjects painted by Rembrandt are known only in engravings:

(66) Jewish Merchant. (67) Jewish Priest, engraved by Van Bergen. (68) Rabbi, engraved by G. F. Schmidt, Reedel, and Wright. (69) Rabbi, engraved by W. Baillie. (70) Rabbi, engraved by Cooper, in the collection of the Duke of Buckingham. (71) Manasseh ben Israel at the Age of Thirty-five, painted in 1645, engraved by J. G. Hertel. (72) Jewish Merchant (a copy of that in St. Petersburg), the so-called "Manasseh ben Israel" in the Schleissheim Gallery, engraved by Kellerhoven. (73) Jew (mezzotint), engraved by J. Stolker. (74) Abraham. (75) Lot. (76) Jacob. (77 and 78) Elisha.

Well known, also, is a picture called the "Jewish

Bride," in the Rijksmuseum at Amsterdam, Holland; but this work does not show any Jewish characteristics, and has received its popular name without reason. Another picture (also called by the same title), in the Lichtenstein collection at Vienna, is generally accepted as a portrait of Rembrandt's sister (1632). A portrait of Rembrandt's father, entitled "Philo, the Jew," is in the Ferdinandeum at Innsbruck (1630).

Bibliography: Graetz, *Hist.* v. 38-39; Adler, *A Homage to Menasseh ben Israel*, in *Transactions of the Jewish Historical Society of England*, 1893-94; Kayserling, *Menasse ben Israel: Sein Leben und Wirken*, in *Jahrbuch für die Gesch. der Juden und des Judenthums*, ii. 105, Leipsic, 1861; idem, *Bibl. Esp.-Port.-Jud.* p. 70, s.v. *Menasseh ben Israel*; Bode, *Studien zur Gesch. der Holländischen Malerei*, Brunswick, 1883; idem, *The Complete Works of Rembrandt*, Paris, 1896; Rovinski, *L'Œuvre Gravé de Rembrandt*, St. Petersburg, 1900; *Cyclopedia of Painters and Paintings*, New York, 1892; Lucien Wolf, *Menasseh ben Israel's Mission to Oliver Cromwell*, London, 1901 (in which both of Rembrandt's pictures of Manasseh are reproduced).

D. F. T. H.

REMENYI, EDUARD: Hungarian violinist; born in Eged, Hungary, 1830; died at New York, May 15, 1898. He studied under Böhm at the Vienna Conservatorium from 1842 to 1845. Banished from Austria for participation in the Hungarian Revolution of 1848, he went to the United States, where for five years he led the life of an itinerant player. After his return to Europe in 1853 he sojourned for a time at Weimar, where he received the benefit of Liszt's instruction. In 1854 he became solo violinist to Queen Victoria. He obtained his amnesty in 1860 and returned to Hungary, being soon afterward appointed soloist to the emperor Francis Joseph. In 1865 he made a brilliant tour through France, Germany, Belgium, and Holland. From 1871 to 1877 he was in Paris, whence two years later he proceeded to London and then to the United States, Canada, and Mexico. A concert tour round the world was undertaken by him in 1886, in the course of which he visited Japan, China, Cochin-China, and the Cape of Good Hope.

Remenyi made numerous transcriptions of pianoforte pieces, such as Chopin's waltzes, polonaises, and mazurkas, and pieces by Bach, Schubert, and others, all of which were published under the title of "Nouvelle Ecole du Violon." His best original composition is his violin concerto.

Bibliography: Baker, *Biog. Dict. of Musicians*; Riemann, *Musik-Lexikon*; *Pallas Lexicon.*

S. J. So.

REMNANT OF ISRAEL ("she'erit Yisrael" or "she'ar"): Concept of frequent occurrence in the utterances of the Prophets, and closely interwoven in their peculiar construction of Israel's history and destiny. The idea is indicated in the name of Isaiah's son Shear-jashub (Isa. vii. 3). Israel, steeped in sin and disloyal to Yhwh, will be severely chastised. The hostile nations, indeed, are the executioners of a deep, divine plan (comp. Isa. x. 5). Many, even the greater part, of Israel will fall or be carried away. The remnant will be saved and will return (Isa. x. 20, 21). In Isaiah's faith the impregnability of Jerusalem and the indestructibility of Israel are unshakable and fundamental elements. His doctrine of the remnant is, in the main, centered in them (Isa. x. 22, where the better reading would be אם יהוה עמך; for if, or since, "Yhwh is with thee, O Israel," as the sand by the sea will be Shear-jashub, the remnant that will repent and be saved). This remnant will no longer rely upon alliances with the surrounding nations, but upon Yhwh (Isa. x. 20).

View of Isaiah.

The process by which this remnant is separated is likened to the gathering of grapes or the shaking of an olive-tree, the result being that some of the fruit is left. But though those who survive will be few in number, they shall be "called holy" (Isa. iv. 3, xvii. 6).

Isaiah's contemporary Micah (if the passages really belong to him; they have the appearance of being the utterances of later apocalyptic seers) proclaims the same doctrine. Exiled Israel will still have a remnant free to influence, for good or evil, its surroundings, and this remnant will be gathered again (Micah ii. 12, v. 6, 7).

Zephaniah (during the reign of Josiah) apparently identifies this remnant with the "meek" of the land. It has found a refuge and means of escape on the great and terrible day of judgment, and to it is promised the rulership of the Philistine coast-districts (Zeph. ii. 3, 7). This remnant "of the house of Judah" will be visited by Yhwh, and their captivity will return. This "remnant of Yhwh's people" will also despoil discomfited Ammon and Moab. In Zeph. ii. 9 this "she'erit" interchanges with "yeter goy" in the second half. In the third chapter of Zephaniah, which, however, bears every indication of being post-exilic, the remnant of Israel, "a poor and needy people" (Hebr.), is described as not committing iniquity, as speaking only the truth, and as living in blissful pastoral peace and security.

Application by Jeremiah.

Jeremiah makes most elaborate use of the theory. The prophet foresees that Judah is doomed to captivity; but he is equally certain that a remnant will survive. This remnant will have to endure much. It will be gleaned as thoroughly as a vine (Jer. vi. 9). It is described as "the remnant of my flock," and is promised restoration and increase (Jer. xxiii. 3). This remnant is the subject of a most fervent, but jubilant, prayer for succor (Jer. xxxi. 7). The remnant is the people of God (*ib.*). Jeremiah employs the phrase also in the sense of "those that escaped deportation" (Jer. xlii. 15, 19).

Ezekiel is moved by the signs of destruction to ask whether "the remnant" of Israel will not be spared (Ezek. ix. 8, xi. 13). The context shows that for Ezekiel the phrase has the value of a technical term connoting the congregation of Israel, the exiles; and in Haggai it has the same force, denoting the common people, the congregation, as distinct from the princes and priests (Hag. i. 12, ii. 2).

This congregation, or remnant, of Israel, according to the critical school, is identical with the loyal Ḥasidim (the "meek," the "poor") so often referred to in the Psalms, the martyrs during the Maccabean rebellion, the "servants of Yhwh," who, when the Maccabean princes proved false, remained true to their God. Many of the passages attributed to Isaiah, Zephaniah, and Micah are assigned by the critics to unknown writers of post-exilic and Maccabean times (comp. Duhm, "Jesaia," 2d ed., p. 75, Göttingen, 1902).

The phrase "remnant of Israel" ("she'erit Yisrael") has come to be a favorite name for Jewish congregations, as in the case of the oldest congregation in New York.

J. E. G. H.

RENAN, JOSEPH ERNEST (commonly known as **Ernest Renan**): French Semitic scholar and thinker; born at Tréguier Feb. 23, 1823; died at Paris Oct. 2, 1892. Destined for the priesthood, he felt in 1842, after the study of German philosophy and Semitic philology, that he was no longer able to continue his training for that office. His "Histoire Générale des Langues Sémitiques," published in 1855, founded his reputation as an Orientalist, and especially attracted attention by his view that the Semitic peoples have a natural bent toward monotheism. A voyage to Syria (1861), undertaken for scientific purposes, prepared the way for his "Vie de Jésus" (1863), in which, almost for the first time, a purely historical treatment was applied to the subject. This led to his suspension and final rejection from his professorship of Hebrew in the Collège de France, in which he was succeeded by S. Munk.

Renan's "Vie de Jésus" was the first volume of a history of Christianity down to the time of Marcus Aurelius, which occupied his attention up to 1878. He had in the meantime been restored (1870) by the republic to his Hebrew professorship, and he devoted himself for the rest of his life to a history of the people of Israel in five volumes, the last two, published posthumously, bringing it down to the common era and thus connecting it with his other series. In his history he adopted Ewald's views of the sources of the Pentateuch, and regarded the Prophets somewhat as sublime socialists. In addition, Renan published translations of Job (1859), Canticles (1860), and Ecclesiastes (1882). His "Mission de Phénicie" (1874) is a valuable contribution to the history of Phenician civilization; and he was practically the founder of the "Corpus Inscriptionum Semiticarum," for which he edited the first volume, on Phenician inscriptions. Further, he edited the sections on the French rabbis contributed to the "Histoire Littéraire de la France" (vols. xxviii., xxxi.) by A. Neubauer, and made use of the latter's Talmudic knowledge both in his "Vie de Jésus" and in the subsequent volumes of his history, being the first savant to do so. In 1883 Renan delivered in Paris two discourses, on "Le Judaïsme Comme Race et Comme Religion" and "Le Judaïsme et le Christianisme" respectively; he contributed also to the "Revue des Etudes Juives."

Bibliography: J. Jacobs, in *Academy*, Oct. 5, 1892; M. Darmsteter, *Life of Ernest Renan*, London, 1896; Lévy, *La Synagogue et M. Renan* (a reply to the *Vie de Jésus*), Lunéville, 1863.

T. J.

RENT; REPAIRS. See Landlord and Tenant.

REPENTANCE (Hebr. "teshubah"): The noun occurs only in post-Biblical literature, but it is derived from the vocabulary of the Bible. Maimonides' dictum, "All the prophets preach repentance" ("Yad," Teshubah, vii. 5), echoes the opinion of Talmudic authority (Ber. 34b).—**Biblical Data:** In Biblical as well as post-Biblical literature repentance is postulated as the indispensable condition on which the salvation and redemption of the people of Israel, as well as of every individual man, depend (Gen. iv. 7; Lev. iv., v.; Deut. iv. 30, xxx. 2; I Kings viii. 33, 48; Hosea xiv. 2; Jer. iii. 12, xxxi. 18, xxxvi. 3; Ezek. xviii. 30–32; Isa. liv. 22, lv. 6–10; Joel ii. 12; Jonah ii. 10).

Scope and Function.

The full meaning of repentance, according to Jewish doctrine, is clearly indicated in the term "teshubah" (lit. "return"; from the verb שוב). This implies: (1) All transgression and sin are the natural and inevitable consequence of man's straying from God and His laws (comp. Deut. xi. 26–28; Isa. i. 4; Jer. ii. 13, xvi. 11; Ezek. xviii. 30). (2) It is man's destiny, and therefore his duty, to be with God as God is with him. (3) It is within the power of every man to redeem himself from sin by resolutely breaking away from it and turning to God, whose loving-kindness is ever extended to the returning sinner. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. lv. 7; comp. Jer. iii. 12; Ezek. xviii. 32; Joel ii. 13). (4) Because "there is not a just man upon earth, that doeth good, and sinneth not" (Eccl. vii. 20; I Kings viii. 46), every mortal stands in need of this insistence on his "return" to God.

Manifestations of Repentance.

The Mosaic legislation distinguishes between offenses against God and offenses against man. In the first case the manifestation of repentance consists in: (1) Confession of one's sin before God (Lev. v. 5; Num. v. 7), the essential part of which, according to rabbinical interpretation (Yoma 87b; Maimonides, *l.c.* i. 1), is the solemn promise and firm resolve not to commit the same sin again. (2) The offering of the legally prescribed sacrifice (Lev. v. 1–20). Offenses against man require, in addition to confession and sacrifice, restitution in full of whatever has been wrongfully obtained or withheld from one's fellow man, with one-fifth of its value added thereto (Lev. v. 20–26). If the wronged man has died, restitution must be made to his heir; if he has no heir, it must be given to the priest who officiates at the sacrifice made for the remission of the sin (Num. v. 7–9).

Other manifestations of repentance mentioned in the Bible are: pouring out water (I Sam. vii. 6; according to the Targum symbolizing the pouring out of one's heart before God; comp. Yer. Ta'an. 68d; Midr. Teh. cxix.; Lam. ii. 19); prayer (II Sam. xii. 16); self-affliction, as fasting, tearing the upper garment, and wearing sackcloth; sitting and sleeping on the ground (I Kings xxi. 27; Joel ii. 13; Jonah iii. 5; Neh. ix. 1). The Prophets disparaged all such outer manifestations of repentance, insisting rather on a complete change of the sinner's mental and spiritual attitude. They demanded a regeneration of the heart, *i.e.*, a determined turning from sin

Prophetic Conception.

and returning to God by striving after righteousness. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and return unto the Lord: say unto him, Take away all iniquity, and accept us graciously: so will we render as bullocks the offerings of our lips" (Hos. xiv. 1–2, Hebr.). "Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and full of compassion, slow to anger and plenteous in mercy, and repenteth him of the evil" (Joel ii. 13, R. V.). "Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" (Ezek. xviii. 31; comp. Ps. li. and Jer. xxiv. 7).

——**Rabbinical View:** All that the Bible teaches of repentance has been greatly amplified in rabbinical literature. Repentance is of paramount importance to the existence of this world, so that it was one of the seven provisions which God made before the Creation (Pes. 54a; Ned. 39b; Gen. R. i.). "The Holy One, blessed be His name, said to Elijah, 'Behold, the precious gift which I have bestowed on my world: though a man sinneth again and again, but returneth in penitence, I will receive him'" (Yer. Sanh. 28b). "Great is repentance: it brings healing into the world"; "it reaches to the throne of God" (comp. Hos. xiv. 2, 5); "it brings redemption" (comp. Isa. lix. 20); "it prolongs man's life" (comp. Ezek. xviii. 21; Yoma 86a, b). "Repentance and works of charity are man's intercessors before God's throne" (Shab. 32a). Sincere repentance is equivalent to the rebuilding of the Temple, the restoration of the altar, and the offering of all the sacrifices (Pesiḳ., ed. Buber, xxv. 158; Lev. R. vii.; Sanh. 43b). Sincere repentance is manifested when the same temptation to sin, under the same conditions, is ever after resolutely resisted (Yoma 86b; "Yad," Teshubah, ii. 1–2). "He that confesses his sin and still clings to it is likened to a man that holds in his hand a defiling object; though he batheth in all the waters of the world he is not cleansed; but the moment he casteth the defiling object from him a single bath will cleanse him, as it is said (Prov. xxviii. 13): 'Whoso confesseth and forsaketh them [his sins] shall have mercy'" (Ta'an. 16a; "Yad," *l.c.* ii. 3).

Prerequisite of Atonement.

Repentance is the prerequisite of all atonement (Yoma viii. 8; "Yad," *l.c.* i. 1). The Day of Atonement derives its great significance only from the fact that it is the culmination of the ten penitential days with which the Jewish religious year begins; and therefore it is of no avail without repentance (Yoma viii. 8; Sifra, Emor, xiv.). Though man ought to be penitent every day (Ab. ii. 10; Shab. 153a), the first ten days of every year are the acceptable time announced by the prophet (Isa. lv. 6): "Seek ye the Lord while he may be found, call ye upon him while he is near" (R. H. 18a; "Yad," *l.c.* ii. 6). Repentance and the Day of Atonement absolve from sins against God; from sins against our fellow man they absolve only when restitution has been made and the pardon of the offended party has been obtained (Yoma 87a; "Yad," *l.c.* ii. 9).

No man need despair on account of his sins, for every penitent sinner is graciously received by his heavenly Father and forgiven. "The Holy One, blessed be His name, said to Jeremiah: 'Go, tell Israel that they return.' Jeremiah told them. Said Israel: 'With what countenance shall we come before God? Are not these hills and mountains, on which we served other gods, standing there? We are overwhelmed with shame.' Jeremiah brought back to God what they had said. Again God said to Jeremiah: 'Go, tell them, if ye return to me, do ye not return to your Father in heaven? As it is said, "For I am a father to Israel, and Ephraim is my first-born"'" (Jer. xxxi. 9; Pesiḳ., ed. Buber, xxv. 165). Nor is it ever too late, even on the day of death, to return to God with sincere repentance (Ḳid. 40b; "Yad," *l.c.* ii. 1), for "as the sea is always open for every one who wishes to cleanse himself, so are the gates of repentance always open to the sinner" (Pesiḳ., ed. Buber, xxv. 157; Deut. R. ii.; Midr. Teh. lxiii.), and the hand of God is continually stretched out to receive him (Pes. 119a; Deut. R. ii.). Nay, the repentant sinner attains a more exalted spiritual eminence than he who has never sinned (Ber. 34b; "Yad," *l.c.* vii. 4). It is therefore a grievous sin to taunt the repentant sinner by recalling his former sinful ways (B. M. 58b; "Yad," *l.c.* vii. 8).

Bibliography: Maimonides, *Yad*, *Teshubah*; Hamburger, *R. B. T.* i. 201, ii. 96; Bacher, *Ag.* Index, *s.v.* Busse (Rana).

K. M. Schl.

Power of Teshubah.

In Biblical Hebrew the idea of repentance is represented by two verbs—"shub" (to return) and "niḥam" (to feel sorrow; comp. Job xlii. 6, "I . . . repent in dust and ashes," and Joel ii. 14, "he will return and repent")—but by no substantive. The underlying idea has been adequately expressed in Greek by *μετάνοια*, a word which denotes "change of mind and heart." The idea, however, is peculiarly Jewish, so much so that its ethical force is lost in the Christian dogma of the atoning Christ (see the note of Franz Delitzsch quoted by Montefiore in "J. Q. R." xvi. 212). In fact, where Paulinism speaks of a "saving grace" of God through Christ (see Saul of Tarsus), Judaism emphasizes the redeeming power of teshubah, which is nothing else than man's self-redemption from the thraldom of sin. Wisdom says, "Evil pursueth sinners" (Prov. xiii. 21); Prophecy says, "The soul that sinneth, it shall die" (Ezek. xviii. 20); but the Holy One, blessed be He, says, "Let the sinner repent and he will be pardoned" (Yer. Mak. ii. 31d; Pesiḳ. 158a).

The entire history of mankind is accordingly viewed by the Rabbis in the light of repentance. "God waits for every sinner, be he as wicked as Pharaoh, until he repents" (Ex. R. ix. 9, xii. 1); He waits also for the heathen nations (Cant. R. v. 16; Weber's "Jüdische Theologie" [p. 67] misrepresents the facts). God waited before He destroyed the generation of the Flood, the generation of the builders of the Tower of Babel, the men of Sodom, and the Egyptians, giving them time to repent (Mek., Beshallaḥ, Shirah, 5; Gen. R. xxxii. 10, xxxviii. 13, xlix. 10–

11; Wisdom xii. 10–20). So God sent Abraham to lead the heathen world to repentance (Gen. R. xxx. 5); and the Messiah, according to one rabbi, is called "Hadrak" because he shall lead all mankind to repent of their sins before God (Cant. vii. 5, with reference to Zech. ix. 1).

Preachers of Repentance.

"All the prophets were preachers of repentance" (comp. Jer. iv. 1; Isa. lv. 6), "but Hosea was most emphatic and persuasive" (Pesiḳ. R. 44). Noah preached repentance to the generation of the Flood (Sanh. 108a), and in the Sibyllines (i. 125–281) he is especially represented as "the preacher of repentance" (*κήρυξ μετάνοίας*) to the corrupt heathen world. Possibly the Greek and the Latin versions of Ben Sira (xliv. 16) have preserved the original form. "Enoch was a teacher of repentance to the heathen" (comp. Wisdom iv. 10), although Philo ("De Abrahamo," § 3) speaks of him as "a type of repentant sinner who changed from a worse to a better mode of life" (comp. Gen. R. xxv.). A similar tradition, preserved only in Christianized and Mohammedanized forms (Vita Adæ et Evæ, ii. 15–22; Koran, surah vii. 57–76), regarded all the predecessors and successors of Noah as preachers of repentance to their generations. Moses also preached repentance, promising the people redemption upon the condition that they would repent (Philo, "De Execrationibus," §§ 8–9; Pesiḳ. R. 44, with reference to Deut. xxx. 2–3; comp. Leḳaḥ Ṭob *ad loc.*).

Great Types of Repentance.

All the great sinners in the Bible are presented in the Haggadah as types of repentance. Not Adam, who tried to cover his transgressions (Gen. iii. 12) and did not forthwith repent, but Cain, who confessed and forsook his evil way (Gen. iv. 13–16); not Saul, who tried to cover his sin (I Sam. xv. 14), but David, who confessed and forsook sin (II Sam. xii. 13), obtained mercy (Midr. Teh. c., with reference to Prov. xxviii. 13). Cain the transgressor was made "a sign" for repentant sinners (Gen. R. xxii.), and through him his father, Adam, learned of the efficient power of repentance (Midr. Teh. *l.c.*; comp. Wisdom x. 1). Thus Adam is described as a great penitent, devoting himself for weeks, together with Eve, to fasting and doing penance in the waters of Gihon, Tigris, or Jordan (Pirḳe R. El. xx.; Vita Adæ et Evæ, vii. 6–8). Ishmael likewise was repentant (B. B. 16b; Gen. R. xxx.).

Other types of repentance for the haggadist were: Reuben (Pesiḳ. 159b; Gen. R. lxxxii. 12, lxxxiv. 18; comp. Shab. 55b; Test. Patr., Reuben, 1); Achan (Josh. vii. 1–20), who showed repentants the way by confession (Lev. R., with reference to Ps. l. 23); David, who by his repentance has become a teacher and witness to all repentant sinners (‘Ab. Zarah 4b–5a; Midr. Teh. xl. 2, li. 3; Tanna debe Eliyahu R. ii.). Ahab is a type of repentance (Yer. Sanh. x. 28b; Pesiḳ. 160b); Manasseh is depicted in the oldest Midrash as the typical penitent sinner. Especially significant are his words in the Prayer of Manasses: "Thou, O Lord, . . . hast promised repentance and forgiveness to them that have sinned against Thee, . . . that they may be saved"; not "to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against Thee; but . . . unto me that am a sinner" (Yer. Sanh. *l.c.*; Sanh. 103a, b; Pesiḳ. 162a; see Didascalia; Manasseh). Yokaniah (Pesiḳ. 162–163; Lev. R. x. 5) and Josiah (Shab. 56b) were repentant sinners. God endeavored to persuade Jeroboam I. to repent, but he refused to do so (Sanh. 101a). However, heathen like Balaam repented (Num. R. xx. 15); Rahab the harlot became a penitent sinner (Tanna debe Eliyahu Zuṭa xxii.); and the men of Nineveh became types of repentance (Pesiḳ. 161a). God forgave the people of Israel the sin of the golden calf only that they might teach the world repentance (‘Ab. Zarah 4b).

The tannaitic period also had, in Eleazar ben Durdaia, the type of a penitent sinner whose sin and repentance became an object of popular legend (‘Ab. Zarah 17b). In the amoraic period such types were furnished by Resh Lakish (Pirḳe R. El. xliii.), by Abba, the father of R. Jeremiah b. Abba, and by the exilarch ‘Uḳban b. Nehemiah (Shab. 55b).

Nature of Repentance.

All are encouraged by God to repent excepting him who sins with the intention of repenting afterward (Yoma viii. 9; comp. Amon), or him who persists in his wickedness (Yoma 86b; Ex. R. xi. 2–3; Midr. Teh. i., end). Repentance is especially useless for him who by his teaching and example has caused others to sin (Ab. v. 26; Sanh. 107b); hence the heavenly voice, "All ye backsliding children repent, except Aḥer" (Elisha b. Abuyah; Ḥag. 15a). Gehazi was not allowed to repent (Soṭah 47a). As long as man lives he may repent, but there is no repentance after death, only submissive acceptance of God's punitive justice (Eccl. R. i. 15, vii. 15; Pirḳe R. El. xliii.; Ruth R. i. 17; Shab. 32a; ‘Er. 19a; Yalḳ., Isa. xxvi. 2). Wherefore R. Eliezer said: "Repent one day before death" (Ab. ii. 10)—that is, every day (Shab. 153a; Eccl. R. ix. 8, where the parable of the wise and foolish servants by R. Johanan b. Zakkai is given in illustration). The righteous repent for every sin they have committed (Ex. R. xxiii. 3); the disciple of the wise repents every night for his sin (Ber. 19a; Ḥag. 75a); so Israel is expected to repent in time in order to inherit the future life (Ex. R. xxiii. 11). The heathen, as a rule, do not repent (Pesiḳ. 156a, b; comp. ‘Ab. Zarah 3a). "As long as the people are sin-laden they can not be God's children; only when they have repented have they in reality become His children" (Sifre, Num. 112, with reference to Deut. xxxiii. 5; comp. Sifre, Deut. 308).

The sinners who have repented are raised and placed among God's hosts (Yalḳ., Ps. xlv.). Repentance is not an outward act, as Weber ("Jüdische Theologie," p. 261) endeavors to represent it, but an inner cleansing of the heart (Pesiḳ. 161b). It must be perfectly sincere, true contrition, coupled with shame and self-reproach, and confession (Ber. 12b; Ḥag. 5a; Sanh. 43; Pesiḳ. R. 83; Yer. Ta‘an. ii. 65). A striking picture of such repentance is given by Eleazar b. Durdai'a (‘Ab. Zarah 17a). In the same sense repentance is described in Psalms of Solomon, ix. 6–7, and is dwelt upon in Wisdom xi. 23; xii. 10, 19; Book of Jubilees, v. 17. It is well analyzed by Philo, in "De Execrationibus," § 8, as a feeling of shame and self-reproach which leads to a frank and sincere confession and a change of heart and of conduct. "Through it Israel shall be accepted by God their Father and be gathered again from all quarters of the globe, the glory of God marching before them" (comp. Sanh. 97b; Tobit xiii. 6, xiv. 6).

In Judaic Christianity.

It is interesting to observe that the call for repentance which was manifested in Essene circles by bathing in water (see Gen. R. ii. 5; Yer. Ta'an. ii. 65d; comp. Adam's penitence, mentioned above) is voiced in the synoptic Gospels and throughout Judaic Christianity (Matt. iii. 2, iv. 17; Mark i. 15); in the fourth Gospel and throughout the Pauline writings repentance is superseded by rebirth in faith. In the Catholic Church contrition, confession, and satisfaction become parts of the sacramental act of "pœnitentia," whereas the Protestant churches follow the Pauline teachings pure and simple (see Herzog-Hauck, "Real-Encyc." *s.v.* "Busse").

Repentance occupies a very prominent position in all the ethical writings of the Middle Ages. Baḥya ibn Paḳuda devotes a special section to it in his "Ḥobot ha-Lebabot"—the "seventh gate," called "Gate of Repentance." Maimonides devotes the last section of "Sefer ha-Madda'" and the first book of his "Yad ha-Ḥazaḳah" to the "Rules of Teshubah." Isaac Aboab, in his "Menorat ha-Ma'or," has eighteen chapters concerning repentance. No less elaborate are the more mystic writers on the same subject: Eleazar of Worms, in his "Roḳeaḥ"; Isaiah Horwitz, in his "Shene Luḥot ha-Berit"; Elijah de Vidas, in his "Reshit Ḥokmah"; and others. Some of these chapters were frequently if not regularly read by the pious every year, before or during the penitential day, to prepare the heart for the great Atonement Day.

Bibliography: Bousset, *Religion des Judenthums*, pp. 368 *et seq.*; Claude Montefiore, *Rabbinic Conceptions of Repentance*, in *J. Q. R.* xvi. 209-257; Weber, *Jüdische Theologie*, Index.

K.

REPHAIM, VALE OF (עמק רפאים): Fertile plain in Judah; the scene of David's battles with the Philistines (Isa. xvii. 5; II Sam. v. 18 *et seq.*, xxiii. 13). According to II Samuel (*l.c.*), it must have been in the vicinity of Beth-lehem. The boundary-line between Judah and Benjamin ran across a hill at its northern end (Josh. xv. 8, xviii. 16 [R. V.]; hence it must have been situated to the west or southwest of Jerusalem and in the vicinity of Baal-perazim (II Sam. v. 20). Eusebius erroneously places it north of Jerusalem ("Onomasticon," p. 288), while Josephus more correctly locates it between Jerusalem and Beth-lehem ("Ant." vii. 12, § 4). Since the sixteenth century the plain Al-Baḳ'ah, which lies southwest of Jerusalem, and the eastern part of which is crossed by the road leading from Jerusalem to Beth-lehem, has been identified, with entire probability, with the plain of Rephaim. The eastern edge of this vale, sloping toward the west, forms the watershed between the Jordan and the Mediterranean. It is drained through the Rose Valley (Wadi al-Ward). It extends southward from the valley of Hinnom to the mountain of the monastery Mar Elyas, a distance of about one hour, and is approximately half as wide. The German colony Rephaim is now settled there.

E. G. H. I. Be.

REPHIDIM: Place on the edge of the desert of Sin, where the children of Israel encamped after crossing that desert. The people suffered there from lack of water; they complained, and Moses smote water from the rock. Moses named the place "Massah and Meribah" (Ex. xvii. 1-7). In the parallel account, Num. xxi., the place where this occurred is not Rephidim, but Kadesh. At Rephidim Amalek attacked Israel from behind. Modern research (Ebers, Leprius, and others) places it in the northwestern part of the Wadi Firan. According to Robinson ("Researches," i. 179), Rephidim is in the narrow gorge of Al-Waṭiyyah in the great Wady al-Shaikh.

J. S. O.

REPLEVIN. See Alienation and Acquisition.

REPRESENTATIVE THEMES: Anticipating in some measure the modern use of the leitmotif, the cantors of the synagogues, as soon as the traditional material of their chants was fixed (by the beginning of the sixteenth century), introduced and extended the practise of turning the attention of the worshipers to a sentiment connected with another service, to a passage in the ritual of another day, or to the approach of a sacred occasion, by the quotation of a snatch of melody from the traditional music of such occasion. In the Sephardic tradition the practise has chiefly proceeded in the direction of quoting melodies from one service in the course of another. For example, in the Additional Service of the New-Year the prayer "Ha-Yom Harat 'Olam," which is chanted after the brief sounding of the Shofar has proclaimed the close of each of the three sections of the service, is sung first to the melody (see Niggun) of Shofeṭ Kol ha-Areẓ, the special hymn in the earlier part of the morning service of the day; the second time to the melody of Adonai Beḳol Shofar, which hymn precedes the sounding of the complete sequence of shofar-calls that follow the reading of the Law; and the third and last time to the melody of "Leshoni Bonanta," the Geshem hymn which is to be again heard on the eighth day of Tabernacles, at the close of the series of autumn festivals. Other examples of the Sephardic practise of melodic quotation have been noted in connection with Adon 'Olam; En Kelohenu; Ḳaddish; Odeka; Yigdal.

The use of representative themes by the cantors of the Ashkenazim is far wider and more varied. Certain melodies have come to be traditionally regarded as typical of days and seasons. Such melodies are substituted for the usual final strain of a Ḳaddish, or are chanted to the words which actually allude to a coming sacred celebration, or are substituted on the Sabbath within a festival for the airs employed during the course of the year or on other special occasions. The melodies customarily utilized by the present generation as representative themes are enumerated under Hallel and Mi-Kamokah, and their use is there explained (comp. also Geshem and Ḳaddish). How shorter extracts from a melody associated with another text are used to turn the thought to the sentiment of that text has been shown under Az Shesh Me'ot and Kol Nidre.

The Polish school of ḥazzanim has developed a further use of the leitmotif, more nearly corresponding to its function in the modern orchestra, and has employed short typical phrases, associated with the Atonement services especially, in varying combination, particularly with reference to the conclusion of a musical sentence, in order to graduate, with the progress of the fast-day itself, the shade of devotional expression between humiliation, resignation, hope, and confidence. The transcription of the shorter hymn-tunes given under Ne‘ilah will afford some indication of the manner in which this object is attained. The general idea is but an application of that modal feeling underlying synagogal music since the days of the Temple, which has consistently prompted the esthetic association of some definite species of song with each peculiar occasion (see Cantillation; Music, Synagogal).

A. F. L. C.

REPTILES ("remes," "shereẓ"): In the Biblical account of creation the "creeping things" are divided into the "moving" creatures of the sea (Gen. i. 20) and "everything that creepeth upon the ground" (Gen. i. 25). As a group parallel to the "beasts" and the "fowls of the air" they are indicated by the word "remes" in Gen. vi. 7 and elsewhere.

The Talmud uses, for the amphibia and small animals, the generic terms "reḥesh" (moving things), "shereẓ" (creeping things), and "sheḳeẓ" (things which arouse disgust; Ḥul. 10a, 126b; Nid. 21a). But small mammals also, as the weasel, mouse, hedgehog, and mole, are sometimes comprised under the word "shereẓ" (comp. Shab. 107a *et seq.*). Maimonides ("Yad," Ma'akalot Asurot, ii., §§ 12 *et seq.*) makes the following distinction: "Shereẓ ha-mayim" are creatures not belonging to the fish tribe, but yet living in the water (leeches, seals, etc.); "romes 'al ha-areẓ" are the parasitic organisms which arise from the decomposition of foreign substances (intestinal worms, dung-beetles, etc.); while "shoreẓ 'al ha-areẓ" are the creatures produced by the "generatio propagativa." All reptiles are poisonous, but only the snake is deadly ('Ab. Zarah 31b). A characteristic common to all creeping things is that the white and the yolk in their eggs are not separated (Ḥul. 64a). See also Abomination; Creeping Things.

Bibliography: Tristram, *Nat. Hist.* p. 245; Lewysohn, *Zoologie des Talmuds*, pp. 4, 218.

E. G. H. I. M. C.

RESCISSION. See Judgment.

RESH (ר): Twentieth letter of the Hebrew alphabet, perhaps so called because the shape of the letter in the Phenician alphabet (see Alphabet) resembles the form of a head (Hebr. "rosh"; Aramaic, "resh"). In pronunciation it is a palatal liquid substantially identical with the English "r." It is allied to ל and נ, and sometimes interchanges with them (thus, in later Old Testament books "Nebuchadnezzar" is found instead of the proper form, "Nebuchadrezzar"). It is occasionally employed to form quadriliterals from triliterals; but it has no other formative use. In Aramaic it sometimes represents the resolution of a dagesh forte, as in דרמשק for דמשק. With rare exceptions it does not receive dagesh forte. As a numeral, it has, in later times, the value 200.

T. I. Br.

RESH GALUTA. See Exilarch.

RESH KALLAH: The highest officer, except the president, in the academies of Sura and Pumbedita. In each of the two schools there were seven "reshe kallah," who sat in the first row (called "daraḳamma"), facing the gaon. According to the explanation of Nathan ha-Babli, they were called "reshe kallah" because each of them was set above ten members of the Great Sanhedrin, which was modeled on that of Jerusalem. But the term is really derived from the so-called "kallah" months (Adar to Elul), since it was their duty in the first three weeks of each of these months to explain to the students the subjects which the gaon had selected for his lectures during the following half-year. On the installation of an exilarch a resh kallah read from the Bible immediately after a new resh galuta, and a resh kallah on his death was succeeded by his son, even if the latter was still a minor. In the year 935 a blind resh kallah restored peace between the exilarch David b. Zakkai and the gaon Kohen Ẓedeḳ. Bar Mar Rab Samuel and Mar Rab Amram, both relatives of Sherira, are given the title of resh kallah. The liturgical prayer "Yeḳum Purḳan," dating from that time, mentions these officials. Their names occur in the beginning of every geonic responsum, together with those of the "ḥaberim" and the "allufim." Rashi explains the word "kallah" in his commentary on Berakot 6b (comp. Kallah).

Bibliography: Nathan ha-Babli, in Neubauer, *M. J. C.* ii. 87; Weiss, *Dor*, iv. 3, 120, 137, 328; Grätz, *Gesch.* iv. 293, v. 122; Letter of Sherira, in Neubauer, *Anecdota*, i. 40.

W. B. S. O.

RESH LAḲISH. See Simeon ben Laḳish.

RESIDENCE. See Domicil.

RESPONSA. See She'elot u-Teshubot.

RESPONSES: The congregational answers to the utterances of the officiant. These were originally what the responses to the benedictions of those private individuals who are called to the reading of the Law still remain—mere loud acclaims. But with the introduction of the four-part choir in the early nineteenth century some set form of response became necessary. The "singer" and "bass," who had previously been employed to accompany the Ḥazzan with a vocal obligato, had usually repeated "Baruk Hu u-Baruk Shemo" (comp. Baruk She-Amar) and "Amen" to the melody a moment before chanted by the soloist, even as they echoed his song, or imitated it at other intervals, in the course of the passages which were not benedictions.

Traditional material for these particular responses was accordingly indicated; but not for others, such as those in the Ḳaddish or "Ken Yehi Raẓon" in the priestly blessing. In the former case these "meshorerim" (vocal accompanists; see Music, Synagogal) had also certainly joined in; but the melodies chanted were by no means so generally adhered to as those of the prayers which closed with a benediction, the motives of which had been anciently accepted as traditional by all the congregations following each rite. Consequently, save only in responses such as the "Yehe Shemeh Rabba" on the penitential evenings, when the melody of the preceding prayers was continued in the Ḳaddish, or on other such occasions when the congregants at large chanted along with the cantor, as is still so frequently the practise among the Sephardim, no general line for the structure and detail of the choral responses had been indicated.

It was here that great service was rendered by Sulzer, who set down such responses as tradition suggested, and first adequately provided a complete corpus of choral refrains, by composing the lacking numbers himself. The rationale of this corpus has disappeared in the Reform synagogues, where the service is no longer entirely intoned by a precentor; but it still permeates the devotions of the Conservative congregations, and its influence is felt even in the choirless synagogues of small communities. Where, however, of recent years the reaction toward the resuscitation of older and more characteristic traditional melodies for choral rendering has been evident, the new responses framed by Sulzer and his school, which perceptibly exhale the Neo-Catholic flavor of much of their music, have often been replaced by phrases built up, like the old responses to the benedictions, on the material afforded by the Ḥazzanut. In this reversion to antique color, anticipating the more recent corresponding advocacy of the older music of the Catholic Church by its ecclesiastical heads, Louis Lewandowski is a chief figure.

The great collection of responses, given in their liturgical position, in A. Baer's "Ba'al Tefillah, oder der Praktische Vorbeter" (Göteborg, 1877, and Frankfort, 1883), is exhaustive as regards the congregational tradition and its modern practise among the Ashkenazim. The harmonized choral responses of the same rite are collected in Cohen and Davis' "Voice of Prayer and Praise" (London, 1899), with almost equal fulness, in seventy-one numbers, sixty-one of which are based on the traditional intonations of the prechoral period. The responses of the Sephardim remain to be published.

A. F. L. C.

RESPONSES TO BENEDICTIONS: Any portion of the liturgy which begins with the words "Blessed be Thou, O Lord" ("Baruk attah Adonai"), or which ends with an abstract of itself introduced by these words, or which both begins and ends thus, is known as a benediction ("berakah"). When it is read aloud by a leader, for instance, at public service at which ten or more men are met, or when grace is said where three or more men have eaten together, or even where the master of the house pronounces the sanctification ("Ḳiddush") of Sabbath or of a festival before his wife and children, the congregation or company answers "Amen" at the end of each benediction. The meaning of this word is "true" or "truly"; but its use in the Greek of the New Testament indicates that at this early age it was deemed to be technical and untranslatable.

The origin of this sort of response can be traced back to the double "Amen" at the end of the first, second, and third books of Psalms; *e.g.*, "Blessed be the Lord forever, Amen and Amen." The Mishnah (Ber. viii. 8) fully recognizes an established custom when it warns the faithful that while they may boldly say "Amen," thus giving assent to any berakah pronounced by an Israelite, they must not so respond to the benediction of a Samaritan unless they have heard every word of it. A Babylonian teacher (Ber. 45a) warns those who respond not to cry out "Amen" louder than the leader has recited the benediction; for the Psalmist says (xxxiv. 4 [A. V. 3]), "Magnify the Lord with me."

After the third benediction in grace after meal, the word "Amen" is spoken by those who recite the benediction along with it (Shulḥan 'Aruk, Oraḥ Ḥayyim, 188, 1). This custom originated as a hint to working men eating at the master's table, that they might leave without staying for the less obligatory fourth benediction (see Ber. 46a). In the Temple, however, when a benediction was pronounced, the response, on the authority, it is claimed, of Neh. ix. 5, was "Blessed be the name of His glorious kingdom forever and ever," as related in Yer. Ber. ix. 5, and repeated thence in Bertinoro's commentary.

It is the present usage (though one unsupported by anything in the Talmud or the codes, or in any of the older works on the liturgy), when the leader has pronounced the words "Blessed be Thou, O Lord," for the bystanders to chime in with "Blessed be He and blessed be His name" ("Baruk hu u-baruk shemo"). Sulzer and other masters of modern synagogal music have phrased this response for their choirs. The advocates of this custom base its practise on Deut. xxxii. 3—"When I call on the name of the Lord, ascribe ye greatness to our God"; the Sifre (*ad loc.*) makes this verse the authority for other well-known responses, but not for this. The opponents of the custom point out that its origin is not only cabalistic, but that it was devised by the followers of Shabbethai Ẓebi in his honor, the letters of the words in question having the same numerical value (814) as the name of the false Messiah. See Amen.

A. L. N. D.

RESTRAINT OF PERSONS. See Duress.

RESTRAINTS ON ALIENATION: Restraints on the power to sell or encumber land are known to many systems of jurisprudence. The institution of the year of jubilee (see Sabbatical Year), as set forth in Lev. xxv. 8–28, is the most rigid restraint upon the free disposition of land. It applied to the Holy Land only, and in its full force to farming and grazing land solely; for houses within a walled city, if sold by the owner, could be redeemed only within a year. After the lapse of a year the sale became absolute. Houses in the open country or in villages were redeemable forever, and reverted in the year of jubilee to the former owner. The houses in the cities allotted to the Levites and priests were also inalienable, as they were the only heritage of the Levites.

The weighty sentence in the above-cited passage is: "The land shall not be sold in perpetuity; for the land is mine" (verse 23). However, the Talmud in one place surmises that a sale of land for a term of sixty years would have been valid even while the institution of the jubilee was still in force (B. M. 79a); but this is only a surmise, as the jubilee had not been observed at any time during the second commonwealth. Indeed, to sell for a term reaching for ever so short a time beyond the next year of jubilee is as much a violation of the letter of the law as an absolute sale.

According to the Talmud, the institution fell into disuse many years before the destruction of the First Temple, though instances of the purchase of land by the nearest agnate of the inheriting owner are certainly found as late as Jeremiah (Jer. xxxii. 6–25), in full accord with the rules laid down in Lev. xxv.

Land, either in Palestine or elsewhere, may be freely sold by the owner without any regard to the law in Leviticus; only persons less than twenty years old are not competent to sell inherited land (Giṭ. 65a) nor make a gift "mortis causa" of such lands (see INFANCY). But restraints upon alienation such as are so often contrived by English and American conveyancers in wills and marriage settlements for the purpose of tying up an estate in the donor's or testator's family are wholly unknown to the Talmud jurisprudence. As has been shown under ALIENATION, a conveyance can restrict the title only so far as to give a life-estate to the first taker, but can not create after such life-estate either a vested or a contingent remainder. Moreover, after the life of the taker the estate must revert to the grantor and his heirs.

E. C. L. N. D.

RESURRECTION.—Biblical Data: Like all ancient peoples, the early Hebrews believed that the dead go down into the underworld and live there a colorless existence (comp. Isa. xiv. 15–19; Ezek. xxxii. 21–30). Only an occasional person, and he an especially fortunate one, like Enoch or Elijah, could escape from Sheol, and these were taken to heaven to the abode of YHWH, where they became angels (comp. Slavonic Enoch, xxii.). In the Book of Job first the longing for a resurrection is expressed (xiv. 13–15), and then, if the Masoretic text may be trusted, a passing conviction that such a resurrection will occur (xix. 25, 26). The older Hebrew conception of life regarded the nation so entirely as a unit that no individual mortality or immortality was considered. Jeremiah (xxxi. 29) and Ezekiel (xviii.) had contended that the individual was the moral unit, and Job's hopes are based on this idea.

A different view, which made a resurrection unnecessary, was held by the authors of Ps. xlix. and lxxiii., who believed that at death only the wicked went to Sheol and that the souls of the righteous went directly to God. This, too, seems based on views analogous to those of Jeremiah and Ezekiel, and probably was not widely held. In the long run the old national point of view asserted itself in the form of Messianic hopes. These gave rise to a belief in a resurrection in order that more might share in the glory of the Messianic kingdom. This hope first finds expression in Isa. xxvi. 19, a passage which Cheyne dates about 334 B.C. The hope was cherished for faithful Israelites. In Dan. xii. 1–4 (about 165 B.C.) a resurrection of "many . . . that sleep in the dust" is looked forward to. This resurrection included both righteous and wicked, for some will awake to everlasting life, others to "shame and everlasting contempt."

——**In Extra-Canonical Apocalypses:** In the earliest part of the Ethiopic Book of Enoch (i.–xxxvi.) there is a great advance on the conceptions of Daniel, although the book is of earlier date. Ch. xxii. contains an elaborate description of Sheol, telling how it is divided into four parts, two of which receive two classes of righteous; the others, two classes of wicked. Of these, three classes are to experience a resurrection. One class of the wicked has been already judged and has received its punishment. In II Maccabees the belief that all Israelites will be resurrected finds expression (comp. vi. 26, vii. 9–36, and xiv. 46). In the next Enoch apocalypse (Ethiopic Enoch, lxxxiii.–xc.), composed a few years after Daniel, it was thought that only the righteous Israelites would experience a resurrection. That was to be a bodily resurrection, and the body was to be subsequently transformed. This writer realized that the earth was not a fit place for YHWH's permanent kingdom, and so the conception of a heavenly Jerusalem appears, of which the earthly Jerusalem city is the prototype.

Against these views some of the later psalmists uttered a protest, declaring that a resurrection was impossible (comp. Ps. lxxxviii. 10, cxv. 17). In spite of this protest, however, the idea persisted. The next Enoch apocalypse (Ethiopic Enoch, xci.–civ.) looked for a resurrection of the righteous, but as spirits only, without a body (comp. ciii. 3, 4). A later Enoch apocalypse (Ethiopic Enoch, xxxvii.–lxx.) expresses the conviction that both the righteous and the wicked will be raised (comp. li. 1, 2; lxii. 15, 16), and that the spirits of the righteous will be clothed in a body of glory and light.

The author of the Slavonic Book of Enoch (Book of the Secrets of Enoch, xxii. 8–10) believed in a resurrection of spirits, without a body. He nevertheless believed in a spiritual body, for he describes the righteous as clothed in the glory of God. The authors of the Book of Jubilees and the Assumptio Mosis believed in a resurrection of the spirit only, without a body (comp. Jubilees, xxiii. 31 *et al.*, and Assumptio Mosis, x. 9).

All these believed that the soul would sleep in Sheol till the judgment, but several Alexandrian writers about the beginning of the common era held, like Ps. xlix. and lxxiii., that the spirits of the righteous entered on a blessed immortality immediately at death. This was the view of the author of the Wisdom of Solomon (iii. 1–4; iv. 7, 10, *et al.*), of Philo, and of IV Maccabees. Finally, the scope of the resurrection, which in previous writers had been limited to Israel, was extended in the Apocalypse of Baruch and in II Esdras to include all mankind (comp. Baruch, xlix.–li. 4; II Esd. vii. 32–37).

BIBLIOGRAPHY: Charles, *A Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity*, London, 1899.

E. C. G. A. B.

Resurrection is asserted in all the Apocryphal writings of Pharisaic origin (comp. II Macc. vii. 9–

36, xii. 43–44), where arguments against Sadducean Israel are presented (Book of Jubilees, xxiii. 30; Test. Patr., Judah, 25; Zebulun, 10; Benjamin, 10; Vita Adæ et Evæ, xiii.; Sibyllines, ii. 85; Enoch, li. 1–2; Apoc. Baruch, xxx. 1–5, l.–li.; II Esd. vii. 32; Psalms of Solomon, iii. 16, xiv. 13), and in the Hellenistic writings (see Wisdom iii. 1–9, iv. 7, v. 16, vi. 20; IV Macc. ix. 8; xiii. 16; xv. 2; xvii. 5, 18; xviii. 23). Immortality of the soul takes the place of bodily resurrection. Rabbinical arguments in favor of resurrection are given in Sanh. 90b–92b, from promises made to the dead (Ex. iv. 4; Deut. xi. 9 [comp. Mark xii. 18]; Num. xviii. 28; Deut. iv. 4, xxxi. 16, xxxii. 39), and from similar expressions in which the future tense is applied to the future life (Ex. xv. 1; Deut. xxxiii. 6; Josh. viii. 30; Ps. lxxxiv. 5 [A. V. 4]; Isa. lii. 8); also in Ḥul. 142a, from promised rewards (Deut. v. 16, xxii. 17), which so frequently are not fulfilled during this life (Ber. 16b; Gen. R. xx. 26). Arguments are drawn from the grain of wheat (Sanh. 90b; comp. I Cor. xv. 35–38), from historical parallels—the miracles of revival wrought by Elijah, Elisha, and Ezekiel (Lev. R. xxvii. 4)—and from a necessary conception of divine justice, body and soul not being in a position to be held to account for their doings in life unless, like the blind and the lame man in the parable, they are again brought together as they were before (Sifre, Deut. 106; Sanh. 91a, with reference to Ps. l. 4).

The Sadducees denied the resurrection (Josephus, "Ant." xviii. 1, § 4; *idem*, "B. J." ii. 8, § 14; Acts xxiii. 8; Sanh. 90b; Ab. R. N. v.). All the more emphatically did the Pharisees enunciate in the liturgy (Shemoneh 'Esreh, 2d benediction; Ber. v. 2) their belief in resurrection as one of their fundamental convictions (Sanh. x. 1; comp. Abot iv. 22; Soṭah ix. 15).

Both the Pharisees and the Essenes believed in the resurrection of the body, Josephus' philosophical construction of their belief to suit the taste of his Roman readers notwithstanding (see "B. J." ii. 8, § 11; "Ant." xviii. 1, § 5; compare these with the genuine source of Josephus, in Hippolytus' "Refutatio Hæresium," ed. Duncker Schneidewin, ix. 27, 29, where the original ἀνάστασις [= "resurrection"] casts a strange light upon Josephus' mode of handling texts). According to the Rabbis, Job and Esau denied resurrection (B. B. 16a, b). Whosoever denies resurrection will have no share in it (Sanh. 90b). The resurrection will be achieved by God, who alone holds the key to it (Ta'an. 2a; Sanh. 113a). At the same time the elect ones, among these first of all the Messiah and Elijah, but also the righteous in general, shall aid in raising the dead (Pirḳe R. El. xxxii.; Soṭah ix. 15; Shir ha-Shirim Zuṭa, vii.; Pes. 68a; comp. "Bundahis," xxx. 17).

Universal or National.

By means of the "dew of resurrection" (see Dew) the dead will be aroused from their sleep (Yer. Ber. v. 9b; Ta'an. i. 63d, with reference to Isa. xxvi. 19; Ḥag. 12b, with reference to Ps. lxviii. 10 [A. V. 9]). As to the question, Who will be raised from death? the answers given vary greatly in rabbinical literature. According to R. Simai (Sifre, Deut. 306) and R. Ḥiyya bar Abba (Gen. R. xiii. 4; comp. Lev. R. xiii. 3), resurrection awaits only the Israelites; according to R. Abbahu, only the just (Ta'an. 7a); some mention especially the martyrs (Yalḳ. ii. 431, after Tanḥuma). R. Abbahu and R. Eleazar confine resurrection to those that die in the Holy Land; others extend it to such as die outside of Palestine (Ket. 111a). According to R. Jonathan (Pirḳe R. El. xxxiv.), the resurrection will be universal, but after judgment the wicked will die a second death and forever, whereas the just will be granted life everlasting (comp. Yalḳ. ii. 428, 499). The same difference of view prevails also among the New Testament writers; at times only "the resurrection of the just" is spoken of (Luke xiv. 14, xx. 35); at other times "the resurrection of the dead" in general is mentioned (John v. 29; Acts xxiv. 15; Rev. xx. 45).

Part of the Messianic Hope.

As a matter of fact, resurrection formed part of the Messianic hope (Isa. xxiv. 19; Dan. xii. 2; Enoch, xxv. 5, li. 1, xc. 33; Jubilees, xxiii. 30). Especially were those that died as martyrs in the cause of the Law expected to share in the future glory of Israel (II Macc. vii. 6, 9, 23; Yalḳ. to Isa. xxvi. 19; Midr. Teh. xvii. 14; Sibyllines, ii. 85). The very term used to express the idea of sharing in the future life is "to inherit the land" (Ḳid. i. 10; Matt. v. 5, after Ps. xxxvii. 11; Sanh. xi. 1, with reference to Isa. lx. 21). The resurrection, therefore, was believed to take place solely in the Holy Land (Pesiḳ. R. i., after Ps. cxvi. 9 ["the land of the living," that is, "the land where the dead live again"]; or Gen. R. lxxiv.; Yer. Ket. xii. 35b, with reference to Isa. xlii. 5 ["He giveth breath to the people upon it," that is, upon the Holy Land only]). Jerusalem alone is the city of which the dead shall blossom forth like grass (Ket. 111b, after Ps. lxxii. 16). Those that are buried elsewhere will therefore be compelled to creep through cavities in the earth until they reach the Holy Land (Pesiḳ. R. *l.c.*, with reference to Ezek. xxxvii. 13; Ket. 111a).

Day of Judgment Precedes Messianic Era.

The trumpet blown to gather the tribes of Israel (Isa. xxvii. 13) will also rouse the dead (Ber. 15b; Targ. Yer. to Ex. xx. 15; II Esd. iv. 23; comp. I Cor. xv. 52; I Thess. iv. 16; see Enoch, x. 12 *et seq.*, xxv. 4 *et seq.*, xlv. 2, xc. 25, xci. 11, xcviii. 12; Test. Patr., Simeon, 61; Judah, 25; Zebulun, 10; Benjamin, 10). The nations, together with their guardian angels and stars, shall be cast into Gehenna (Enoch, xc. 24–25). According to R. Eleazar of Modi'im, to the angelic princes of the seventy-two nations who will protest because, though it has sinned like the rest, God favors Israel, God will answer, "Let each nation go through the fire together with its guardian deity"; then all the nations will be consumed in common with their deities, who can not shield them, but Israel will be saved by its God (Cant. R. ii. 1; comp. Tan., Shofeṭim, ed. Buber, end, after Isa. lxvi. 14, Ps. xxiii. 4, and Micah iv. 5). Another view is that the glare of the sun will test the heathen's loyalty to the Law they promised to observe, and they will be cast into the eternal fire ('Ab. Zarah).

The conception of God entering Hades to save Israel from Gehenna gave rise to the Christian conception of the Messiah descending into Hades to reclaim his own among those who are imprisoned there (Test. Patr., Benjamin; Sibyllines, i. 377, viii. 310; Yalḳ. ii. 359; Jellinek, "B. H." ii. 50 [comp. I Peter iii. 19]; Ascensio Isaiæ, iv. 21, with reference to Isa. ix. 16, lii.–liii.; see Epstein, "Bereshit Rabbati," 1888, p. 31). The sole end of the judgment of the heathen is, according to R. Eleazar of Modiʻim (Mek., Beshallaḥ, ʻAmaleḳ), the establishment of the kingdom of God. "When the Messiah appears on the roof of the Temple announcing Israel's redemption, the light emanating from him shall cause the nations to fall prostrate before him; and Satan himself will shudder, for the Messiah will cast him into Gehenna, and death and sorrow shall flee forever" (Pesiḳ. R. 36; Sibyllines, ii. 167, iii. 46–72).

Resurrection Universal.

As in the course of time the national hope with its national resurrection and final day of judgment no longer satisfied the intellect and human sentiment, the resurrection assumed a more universal and cosmic character. It was declared to be solely the act of God, who alone possesses the key that will unlock the tombs (Ber. 15b). "As all men are born and die, so will they rise again," says Eleazar ha-Ḳappar (Abot iv. 22). It was believed that resurrection would occur at the close of the Messianic era (Enoch, xcviii. 10, ciii. 8, civ. 5). This is particularly emphasized in II Esd. vii. 26–36: "Death will befall the Messiah, after his 400 years' reign, and all mankind and the world will lapse into primeval silence for seven days, after which the renewed earth will give forth its dead, and God will judge the world and assign the evil-doers to the fire of hell and the righteous to paradise, which is on the opposite side." Also, according to Syriac Apoc. Baruch (xxx. 1-5; l.–lii.; cxxxv. 15), the resurrection will take place after the Messiah has "returned to heaven" and will include all men, the righteous to meet their reward, and the wicked to meet their eternal doom. This lasting doom is called "second death" (Targ. Deut. xxxiii. 6; Targ. Isa. xiv. 19; xxii. 14; lxv. 6, 15, 19; Jer. li. 39; Rev. xx. 6, 14).

Not the Heathen, but the Wicked Perish.

Nor is the wrath of the last judgment believed any longer to be brought upon the heathen solely as such. All evil-doers who have blasphemed God and His Law, or acted unrighteously, will meet with their punishment (Tos. Sanh. xiii.; Midr. Teh. vi. 1, ix. 15). It became a matter of dispute between the older school, represented by the Shammaite R. Eliezer, and the Hillelites, represented by R. Joshua, whether or not the righteous among the heathen have a share in the future world, the former interpreting the verse, "The wicked shall return to Sheol, even all the Gentiles that forget God" (Ps. ix. 18 [R. V. 17]), as condemning as wicked among the Jews and the Gentiles such as have forgotten God; the latter interpreting the verse as consigning to Sheol only such Gentiles as have actually forgotten God (Tos. Sanh. xiii. 2). The doctrine "All Israelites have a share in the world to come" (Sanh. xi. 1), based upon Isa. lx. 21 (Hebr.), "Thy people all of them righteous shall inherit the land," is therefore identical with the Pharisaic teaching as stated by Josephus ("Ant." xviii. 1, § 3; "B. J." ii. 8, § 14), that the righteous will rise to share in the eternal bliss. It is as deniers of the fundamentals of religion that heathen, Samaritans, and heretics are excluded from future salvation (Tos. Sanh. xiii.; Pirḳe R. El. xxxviii.; Midr. Teh. xi. 5). Regarding the plurality of opinions in favor of the salvation of righteous non-Jews, and the opinions of those who adhere to the national view, see Zunz, "Z. G." pp. 371–389. Related to the older, exclusive view also is the idea that the Abrahamic covenant releases the Israelites from the fire of Gehenna (Gen. R. xlviii.; Midr. Teh. vii. 1; ʻEr. 19a).

At first, it seems, resurrection was regarded as a miraculous boon granted only to the righteous (see Test. Patr., Simeon, 6; Levi, 18; Judah, 25; Zebulun, 10; Vita Adæ et Evæ, 13; comp. Luke xiv. 14, xx. 36). Afterward it came to be regarded as an act of God connected with the last judgment, and therefore universal resurrection of the dead became a doctrine, as expressed in the second benediction of the Shemoneh ʻEsreh (תחיית המתים; Sifre, Deut. 329; Sanh. 92b).

In Syriac Apoc. Baruch, xlix.–li. a description is given of the manner in which the righteous at the resurrection are transformed into angels shining like the stars, who behold the beauty of the heavenly "ḥayyot" beneath God's throne, whereas the wicked assume the horrible aspect of the pit of torture below. Whether or not the body at the resurrection undergoes the same process of growth as in the womb at the time of birth is a matter of dispute between the Hillelites and the Shammaites (Gen. R. xiv.; Lev. R. xiv.).

In regard to the state of the soul separated from the body by death, whether it is supposed to dwell in heaven, or in some sort of dove-cot or a columbarium (= "guf") in Hades (Syriac Apoc. Baruch, xxx. 2; II Esd. iv. 35, 41; vii. 32, 80, 101), see Immortality of the Soul.

Jewish Creed or Not?

The belief in resurrection is expressed on all occasions in the Jewish liturgy; *e.g.*, in the morning prayer Elohai Neshamah, in the Shemoneh ʻEsreh, and in the funeral services. Maimonides made it the last of his thirteen articles of belief: "I firmly believe that there will take place a revival of the dead at a time which will please the Creator, blessed be His name." Saadia also, in his "Emunot we-Deʻot" (following Sanh. x. 1), declared the belief in resurrection to be fundamental. Ḥasdai Crescas, on the other hand, declared it to be a specific doctrine of Judaism, but not one of the fundamental teachings, which view is taken also by Joseph Albo in his "ʻIḳḳarim" (i., iv. 35-41, xxiii.). The chief difficulty, as pointed out by the latter author, is to find out what the resurrection belief actually implied or comprised, since the ancient rabbis themselves differed as to whether resurrection was to be universal, or the privilege of the Jewish people only, or of the righteous only. This again depends on the question whether it was to form part of the

Messianic redemption of Israel, or whether it was to usher in the last judgment. Saadia sees in the belief in resurrection a national hope, and endeavors to reconcile it with reason by comparing it with other miraculous events in nature and history recorded in the Bible. Maimonides and Albo in their commentary on Sanh. x. 1, Ḳimḥi in his commentary on Ps. i. 5, Isaac Aboab in his "Menorat ha-Ma'or" (iii. 4, 1), and Baḥya ben Asher in his commentary on Gen. xxiii. extend resurrection to the righteous only. On the other hand, Isaac Abravanel in his "Ma'yene Yeshu'ah" (ii. 9) concedes it to all Israel; Manasseh ben Israel, in his "Nishmat Ḥayyim" (i. 2, 8), and others, to all men. Maimonides, however (see his commentary, *l.c.*, and "Yad," Teshubah, viii.), took the resurrection figuratively, and substituted for it immortality of the soul, as he stated at length in his "Ma'amar Teḥiyyat ha-Metim"; Judah ha-Levi also, in his "Cuzari," took resurrection figuratively (i. 115, iii. 20–21).

The belief in resurrection is beautifully expressed in the old Morning Benediction, taken from Ber. 60b: "O God, the soul which Thou hast set within me is pure. Thou hast fashioned it; Thou hast breathed it into me, and Thou dost keep it within me and wilt take it from me and restore it to me in time to come. As long as it is within me I will give homage to Thee, O divine Master, Lord of all spirits, who givest back the soul to dead bodies." This benediction, for which the simpler form is given in Yer. Ber. iv. 7d, Pesiḳ. R. 40, and Midr. Teh. xvii.: "Blessed be Thou who revivest the dead"—recited after awakening from the night's sleep—throws light upon the whole conception of resurrection. Just as the soul was believed to leave the body in sleep and return at the reawakening, so was the soul, after having left the body in death, to return to "those that sleep in the dust" at the time of the great reawakening.

In modern times the belief in resurrection has been greatly shaken by natural philosophy, and the question has been raised by the Reform rabbis and in rabbinical conferences (see Geiger, "Jüd. Zeit." vii. 246) whether the old liturgical formulas expressing the belief in resurrection should not be so changed as to give clear expression to the hope of immortality of the soul instead. This was done in all the American Reform prayer-books. At the rabbinical conference held at Philadelphia it was expressly declared that the belief in resurrection of the body has no foundation in Judaism, and that the belief in the immortality of the soul should take its place in the liturgy. See CONFERENCES, RABBINICAL; PRAYER-BOOKS; REFORM JUDAISM

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E. C. K.

RETALIATION, or **LEX TALIONIS:** In the early period of all systems of law the redress of wrongs takes precedence over the enforcement of contract rights, and a rough sense of justice demands the infliction of the same loss and pain on the aggressor as he has inflicted on his victim. Hence the prominence of the "lex talionis" in ancient law. The law of Israel is no exception: in its oldest form it included the "lex talionis," the law of "measure for measure" (this is only the literal translation of "middah ke-neged middah"); and the popular thought, as reflected in Talmudic sayings, imagined that God punishes nations and men with sufferings nearly identical with those which they have sinfully inflicted upon others (Sanh. 90a). The principle that "with what measure ye mete it shall be measured unto you" is solemnly asserted to underlie the divine law (see Soṭah i. 7, where it is applied to all the details of the ordeal of the suspected wife).

The Pentateuch does not contain the oldest system of Semitic laws, which is found in the jurisprudence of Babylon, mainly as laid down in the Code of Hammurabi. The instances given in this code of the rule of "measure for measure" go far beyond the "eye for an eye" of the Mosaic code, even when the latter is taken in its most literal sense. Thus, where a man strikes a pregnant free-born woman so as to cause her death through miscarriage (comp. the case put in Ex. xxi. 22–23), under that old Babylonian code (§ 210) the daughter of the assailant should be put to death. Again, when through the carelessness of the builder a house falls and the owner's son is struck and killed in the ruins, the builder's son should be put to death. This extravagant application of the "measure for measure" law is made impossible in Israel by Deut. xxiv. 16—"Fathers shall not be put to death for the children, neither shall the children be put to death for the fathers."

According to Ex. xxi., the owner of an ox that gores a "son" or a "daughter" (*i.e.*, a freeman or a freewoman), provided it has previously been shown to him that the ox was "wont to push with his horns in time past," should be put to death, though he may save himself by paying a ransom; this is a clear survival of the old idea of retaliation. A dim memory of the extravagances of the "lex talionis" in the old common law of the Semites seems to have long survived in the Jewish mind. Hence the rather humorous story told by an amora (Sanh. 109b) about the gross perversion of justice on the part of four wicked judges of Sodom shortly before its destruction by fire from heaven, which story Chamisso has rendered freely into German verse in his "Urtheil des Schemjaka," transplanting it from the city on the Dead Sea to the steppes of Muscovy. Under the head of ASSAULT AND BATTERY it has been shown that the meaning given by the Jewish sages (B. Ḳ. viii. 1) to the Scriptural "eye for an eye" is not necessarily a latter-day modification of the savagery of the Mosaic text; for wergild was known among all nations at a very early stage of culture, and the very prohibition of Scripture, "ye shall not take a ransom for the soul of the murderer," is a clear intimation that a payment in money was the ordinary redress for bodily injuries, and that this kind of redress was considered appropriate for all injuries not resulting in death.

It does not appear that in this matter the Sadducees adhered to the letter of the Law, for among the many disputes recorded in the Mishnah between Pharisees and Sadducees, such as that in

Yad. iv. 6, no allusion is found to such a broad difference in the form of redress allowed for bodily injuries, a matter of much importance and of frequent occurrence. There is a vague report that the followers of Boethus, a sect going beyond the Sadducees in their divergence from the traditions, taught a literal enforcement of the rule, "an eye for an eye, a tooth for a tooth," but it does not appear that this sect was ever in power and able to give effect to its theories. On the other hand, while a ransom in money in place of the "eye" or "tooth" of the assailant is quite compatible with the Scriptural law of assault and battery, taken as a whole, it is not so clear that the natural construction of this law would not demand the bodily infliction of the penalty, according to the written words, whenever the guilty party is unable or unwilling to pay the ransom. In one case the law requites "measure for measure"—not according to what has been actually done, but according to what was intended, or "plotted" (see Alibi for the law of retaliation in the case of "plotting witnesses"). The rabbinical tradition narrows very much the Scriptural law as found in Deuteronomy; but this, in its turn, falls very far short of the severity and wide scope of the Babylonian law. The latter not only visits with death as a malignant slanderer one who wilfully, though unsuccessfully, accuses another of sorcery, or of any other capital crime, but even one who claims goods as having been stolen from him without being able to produce witnesses to his ownership (Code of Hammurabi, §§ 1–3, 11).

E. C. L. N. D.

RÉTHY, MORIZ: Hungarian mathematician; born at Nagy-Körös Nov. 3, 1846; educated at Budapest and Vienna, and at the universities of Göttingen and Heidelberg. He was professor of mathematics and theoretic physics at the University of Klausenburg from 1874 to 1886, when he was called to the School of Technology in Budapest. Since 1891 he has lectured there on analytic mechanics.

In 1878 Réthy became a member of the Hungarian Academy of Sciences, which commissioned him to edit Bólyai's "Tentamen" (1897). He has also contributed a number of articles to the technical periodicals.

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S. L. V.

REUBEN.—Biblical Data: Eldest son of Jacob (Gen. xlvi. 8, xlix. 9) by Leah (*ib.* xxix. 32), to whom he once carried mandrakes which he had found in a field during the wheat harvest (*ib.* xxx. 14). He wronged his father by his conduct with the latter's concubine Bilhah (*ib.* xxxv. 22), and in punishment his rights as first-born (*ib.* xlix. 3) were transferred to the children of Joseph (I Chron. v. 1). When his other brothers planned to kill Joseph, Reuben tried to save him: secretly intending to rescue Joseph later and to restore him to his father, he advised his brothers to throw him into a pit instead of putting him to death outright. They acted on Reuben's suggestion, and the latter was therefore much distressed, when he came to the pit, to find that the boy was not there (Gen. xxxvii. 19–22, 29–30). Upon Jacob's refusal to allow Benjamin to go to Egypt with his brothers, Reuben offered two of his own four sons (*ib.* xlvi. 9; Ex. vi. 14) as a pledge, agreeing that they should be killed if he did not bring Benjamin back (Gen. xlii. 37).

E. C. J. Z. L.

——In Rabbinical and Apocryphal Literature: Reuben was born on the fourteenth day of the ninth month (Kislew) in the year 2122 after the Creation (Book of Jubilees, xxviii. 11; Midr. Tadshe viii., in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," p. xxii., Vienna, 1887). His name was interpreted to mean "behold the splendid son!" (ראו בן), since Leah referred to him with these words (Gen. R. lxxi. 4), although, according to another interpretation, she thus implied a distinction between her first-born and Esau, the eldest son of her father-in-law (Ber. 7b). The mandrakes which Reuben brought home at the time of the wheat harvest (see above) were Hefḳer; otherwise he would not have taken them (Sanh. 99b). He carried them to his mother without tasting them, because of his reverence for her (Gen. R. lxxii. 2). While some scholars interpreted the passage Gen. xxxv. 22 literally (Shab. 55b; Gen. R. xcviii. 7; comp. Test. Patr., Reuben, 3), others endeavored to explain away the wrong which Reuben committed against his father, by saying that he did not dishonor Bilhah, but that he merely espoused his mother's cause (Shab. 55b), since after Rachel's death Jacob sought to give the precedence to the handmaid Bilhah, as he had formerly preferred her mistress. Reuben, who would not countenance this, removed Bilhah's bed from the place where Jacob wished to have it (Gen. R. *l.c.*). In consequence of this sin Reuben lost both his birthright and his claims to the priesthood and the crown, since the birthright would have given his children the prospect of becoming priests and kings (Gen. R. xcviii. 5, xcix. 6). He lamented his act, however, and showed contrition immediately. Thus he was the first penitent (Gen. R. lxxxii. 12, lxxxiv. 18); and in consideration of his remorse he became the ancestor of the prophet Hosea, who exhorted Israel to turn to the Lord (Hos. xiv. 2; Gen. R. lxxxiv. 18).

Reuben did penance in secret meditation, and he chastened himself by frequent abstinence from meat and wine (Test. Patr., Reuben, end; comp. Gen. R. *l.c.*). When, however, Judah confessed his sin and justified Tamar (Gen. xxxviii. 26), Reuben publicly acknowledged his own fault (Tan., Wayesheb, ed. Buber, p. 94b), lest his other brothers might be suspected (Soṭah 7b). In reward for this penitence and voluntary confession he was granted life in the future world.

The first cities of refuge were located in the territory of Reuben's descendants, since he had taken the first steps in saving Joseph by counseling his brothers not to kill him (Mak. 10a; Gen. R. *l.c.*). Reuben was not present when his brothers took Joseph out of the pit and sold him, because he had to serve his father on that day, and could not leave the house, of which he was obliged to take charge (Gen. R. lxxxiv. 14). When his work was finished, however, he hastened to the pasture, and was very angry when he did not find Joseph; for as the eldest of the brothers he felt himself responsible for his safety (*ib.*). In Egypt Reuben was the patriarch of the brothers, this right of rulership being transferred after his death to Simon and then to Levi (Num. R. xiii. 10). He died at the age of 125 years (Midr. Tadshe *l.c.*; "Sefer ha-Yashar," section "Shemot," ed. princeps, p. 121a; Test. Patr., Reuben, 1, beginning), and his body was put into a coffin and given to his children, who carried it with them in the exodus from Egypt and interred it in Palestine ("Sefer ha-Yashar," *l.c.*; Test. Patr., Reuben, 7, end).

W. B. J. Z. L.

REUBEN, TRIBE OF: Tribe of Israel, descended from Reuben, Jacob's first-born son, through Reuben's four sons, Hanoch, Phallu or Pallu, Hezron, and Carmi (Gen. xlvi. 9 and elsewhere), fathers of the four clans of the tribe. At the time of the Exodus the tribe counted 46,500 males above twenty years of age (Num. i. 20–21, ii. 11), which number was reduced to 43,730 by the plague with which the Israelites were punished for their worship of Baal-peor (*ib.* xxvi. 7). During the wanderings of the Israelites in the wilderness, the position of the Reubenites was on the south side of the Tabernacle. The tribe, headed by its prince Elizur ben Shedeur and having on either side the tribes of Simeon and Gad, was the chief of the whole southern camp, so that the latter was called "the camp of Reuben" (*ib.* ii. 10). At the time of marching, the host of the Reubenites was required to start second, after that of the Judahites (*ib.* ii. 16). At the dedication of the altar the prince of the Reubenites brought his offering on the fourth day (*ib.* vii. 30 *et seq.*).

A noteworthy event with regard to the Reubenites was the connection of certain members of that tribe, namely, Dathan and Abiram of the family of Pallu and of On, the son of Peleth, with Korah in his rebellion against Moses (*ib.* xvi. 1 *et passim*). The Reubenites are recorded as the possessors of a large quantity of cattle, on account of which they asked Moses to station them on the east of the Jordan, where was ample pasturage. Moses granted their request after having obtained their promise that they would help the other tribes in the conquest of the land west of the Jordan (*ib.* xxxii. 1 *et seq.*).

Their Territory.

As to their territory, two main accounts are given: (1) in Num. xxxii. 37–38 it is stated that the Reubenites "built Heshbon, Elealeh, Kirjathaim, Nebo, Baal-meon, and Shibmah," the names of which cities were changed; while (2) a fuller account is given in Josh. xiii. 15 *et seq.*, according to which the border of Reuben's territory was "from Aroer that is on the bank of the River Arnon . . . and all the plain of Medeba." In this second list of cities Elealeh and Nebo are omitted, but a great number of additional cities is mentioned, among which are Dibon and Bamoth-baal. It is further stated that their territory included all the cities of the plain and all the kingdom of Sihon, king of the Amorites. On the west side, the Jordan was the boundary of their territory. There is a discrepancy between these two accounts, inasmuch as in the first (Num. xxxii. 34) Dibon is said to have been built by the Gadites. Besides, Aroer also was a Gadite city (*ib.*), which shows that the territory of the Reubenites was enclosed in that of the Gadites.

Help to Build the Great Altar.

In I Chron. v. 8 it is stated that Reubenites of the Joel family lived at Aroer in the time of Jotham, King of Judah, but in verse 12 of the same chapter a Gadite family named Joel is mentioned. The Reubenites as well as their neighbors, the children of Gad and the half-tribe of Manasseh, fulfilled their promise to help the other tribes in the conquest of the land west of the Jordan (Josh. iv. 12, xxii. 1 *et seq.*). The Reubenites participated in building the "great altar to see to" (*ib.* xxii. 10 *et seq.*). After the conquest the tribe of Reuben is generally associated with that of Gad, which was more important.

During the period of the Judges the tribe of Reuben is not represented by any judge. It is blamed by Deborah for having abstained from taking part in the war with Sisera (Judges v. 15–16). On the other hand, it is indirectly indicated as having participated in the war with the Benjamites (*ib.* xix. 29 *et seq.*). In the time of Saul the Reubenites are stated to have made war with the Hagarites, who fell by their hand (I Chron. v. 10). In verses 18 *et seq.* of the same chapter, however, the war with and the victory over the Hagarites are ascribed to Reuben and his neighbors. After the assassination of Ish-bosheth the Reubenites joined all the other tribes in proclaiming David king of all Israel. The number of the armed men sent jointly by the eastern two and one-half tribes to Hebron on this occasion is stated to have been 120,000 (*ib.* xii. 37). Afterward David appointed 2,700 Levites of the Hebron family as ecclesiastical and civil chiefs over the same tribes (*ib.* xxvi. 31–32). The prince of the Reubenites in his reign was Eliezer, son of Zikri (*ib.* xxvii. 16). Among David's mighty men was a Reubenite, Adina, son of Shiza, chief of thirty warriors (*ib.* xi. 42).

Later the Reubenites are mentioned only twice—in II Kings x. 33, where their country is said to have been ravaged by Hazael, King of Syria; and in I Chron. v. 6, 18–22, where it is recorded that they, like their neighbors, dwelt east of the Jordan till they were carried away into captivity by Tiglath-pileser, their chief at that time being Beerah, son of Baal of the Joel family.

E. C. M. Sel.

REUBEN DAVID TEBELE BEN EZEKIEL: Polish Talmudist and printer of the sixteenth and seventeenth centuries. His name is generally followed by the word טראפא ("Troppau"?). In 1608 he edited at Lublin the "Yen ha-Reḳaḥ" of Eleazar of Worms, to which he added notes of his own. The name "Reuben" is missing in his signature. From 1626 to 1628 he worked as corrector of the Hanau edition of Joseph Caro's Shulḥan 'Aruk. He was the author of "Shib'im Temarim" (Cracow, 1626), a seventy-fold interpretation of Prov. xiv. 23.

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J. M. Sel.

REUBEN BEN ḤAYYIM: Provençal Talmudist; flourished about the middle of the thirteenth century; brother of the liturgical poet Abraham ben

Ḥayyim. Reuben, who lived at Narbonne, was a pupil of Isaac ha-Kohen of that city, and teacher of Menahem Me'iri. The latter praises him as a great Talmudist; and Isaac of Lattes calls him "a trained philosophical thinker." His nephew Levi of Villefranche quotes in his name some philosophical explanations of the Haggadah that are mentioned also in Azariah dei Rossi's "Me'or 'Enayim" (Geiger, in "He-Ḥaluz," ii. 14). Reuben was the author of the "Sefer ha-Tamid."

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E. C. A. Pe.

REUBEN BEN HOSHKE. See Hoshke.

REUBEN HA-SEFARDI: Reputed author of "Kelimmat ha-Goyim," a work which attacks Christianity, probably written by Profiat Duran (Efodi) in 1349. The assumption is that the "Kelimmat ha-Goyim" is the same as the "Sefer ha-Kelimmah" mentioned by Joseph b. Shem-Ṭob, and that this is identical with the "Sefer ha-Kelimmah" by Reuben ha-Sefardi mentioned in Moses Botarel's commentary on "Sefer Yeẓirah" (end of mishnah 2, ch. i.); but there is no doubt of the correctness of Zunz's view that "Reuben ha-Sefardi" and his "Sefer ha-Kelimmah" as well as the other work ascribed to him, "Sefer ha-Shulḥan," are all fictitious names, invented like many others by Botarel.

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E. C. P. Wi.

REUBEN BEN STROBILUS: Jew of the second century C.E.; eminent both as a scholar and for the part he took in the affairs of his time. From references to the religious persecutions which he endeavored to terminate it would appear that he became prominent during the time of Hadrian, when the government had forbidden the observance of the Sabbath and of circumcision as well as the use of women's baths (Me'i. 17a). Reuben ben Strobilus apparently went to Rome and associated with the Romans, wearing his hair in their fashion that he might not be recognized as a Jew. He craftily represented that to permit the Jews to live in conformity with their own laws was the best way to reduce their numbers, since they became poor through not working on the Sabbath, weakened themselves by circumcision, and impaired their fertility by avoiding their wives at certain times. These results being desired by the authorities, the prohibitions were repealed, but when it became known that the adviser was a Jew the restrictions were reenforced (Me'i. 17a).

At another time Reuben is found in conversation with a philosopher at Tiberias on a certain Sabbath, when Reuben expressed the opinion that the most despicable man on earth is he who denies his Creator, and that the moral laws of the Decalogue are transgressed only by one who denies their Author (Tosef., Shebu. iii. 6). Another saying of his concerns the nature of sin (M. Ḳ. 18b; Ab. R. N., text B, xxxv.).

Two of the sons of Reuben ben Strobilus were pupils of R. Judah the Patriarch; they were condemned to death, perhaps at the command of the government, and R. Judah advised them to flee to the south (Yer. Kil. 32c). One of his sons may have been the Eutolemus b. Reuben who is described as being in favor with the government (Soṭah 49b; B. Ḳ. 83a).

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S. S. Kr.

REUBENI, DAVID: Arab adventurer; born about 1490 in central Arabia, in Khaibar, as he himself stated; died in Llerena, Spain, after 1535. He left Khaibar Dec. 8, 1522, and went to Nubia in Egypt, where he claimed to be a descendant of Mohammed, while to the Jews he spoke of large Jewish kingdoms in the East, possibly referring to the so-called "Jewish realm" at Cochin, which had just attracted attention owing to the Portuguese conquest of Goa. He traveled in Palestine in the spring of 1523, and went to Venice, by way of Alexandria, in Feb., 1524. Here he claimed to have a mission from the Jews of the East to the pope, and interested a Jewish painter named Moses, and Felice, a Jewish merchant; they provided him with means to travel to Rome, which he reached in the same month, entering the city on a white horse. He obtained an audience with Cardinal Giulio and Pope Clement VII. To the latter he told a tale of a Jewish kingdom ruled over by his brother Joseph in Arabia, where the sons of Moses dwelt near the fabled Sambation River. He brought letters from Portuguese captains confirming his statements, and the Portuguese minister, Miguel da Silva, reported to his court the possible utility of Reubeni's mission in obtaining allies in the struggle of the Portuguese against Salim I., who had seized Egypt in 1521 and diverted the spice-trade. Reubeni was provided by Benvenida Abravanel, wife of Samuel Abravanel, and the heirs of Jehiel of Pisa with means for going to Almeiria, the residence of King John III. of Portugal, which he reached Nov., 1525, who at first promised him a force of eight ships and 4,000 cannon. But the king, who was at that time engaged in persecuting the Neo-Christians, found it difficult to enter into an alliance with the Jewish king, though for a time during the negotiations he refrained from interfering with the Maranos.

Reubeni's striking appearance—a swarthy dwarf in Oriental costume—and Messianic predictions attracted the attention of Diego Pires, a Marano youth of noble birth, who took the name of Solomon Molko. Jewish ambassadors from the Barbary States visited Reubeni at the Portuguese court, and much excitement followed among the Maranos, some of whom even ventured to rise in arms near Badajoz. This appears to have opened the eyes of the Portuguese authorities to the dangers inherent in Reubeni's mission. Reubeni then went to Avignon to bring his cause before the papal court, and afterward to Milan, where he again met Molko, who had meanwhile traveled to the East and had made Messianic claims. In Milan the two adventurers quarreled, Reubeni going to Venice, where the Senate appointed a commission to inquire whether his project for obtaining assistance from the Jews in the East in its plans of conquest were practicable. He received, however, a hint to leave Venice, and, joining once more with Solomon Molko, traveled with streaming banner to Bologna and Ratisbon (Regensburg) to meet the Emperor Charles V. and to offer him the alliance of the Jews of the East against the Turks. In Ratisbon they met Josel of Rosheim, who warned them against arousing the suspicions of the emperor and raising the Jewish question in the empire. They nevertheless persisted, and were put in chains and taken by the emperor to Mantua, where both Molko and Reubeni were examined and the former was condemned to death by burning, Dec., 1532. Reubeni was carried to Spain and placed in the Inquisition at Llerena, where probably he died, as nothing more is heard of him, though "a Jew who came from India to Portugal" is reported by Herculano to have been burned at an auto da fé at Evora, 1541 (see Jew. Encyc. vi. 598b, *s.v.* Inquisition, also **Evora**). His diary still exists in the Bodleian Library, Oxford (a copy at Breslau also); parts of it have been published by Grätz in the third edition of his "Geschichte der Juden" (vol. ix.), and the whole by Neubauer, in "M. J. C." ii.

Bibliography: Grätz, *Gesch.* ix. 238, 250, 255, 533–548.
J.

REUCHLIN, JOHANN VON (Grecized as **Capnio**): German humanist; born Feb. 22, 1455, at Pforzheim; died June 30, 1522, at Liebenzell, near Hirschau, Württemberg. He studied at the universities of Freiburg, Paris, and Basel (1475–78). After having served the Duke of Württemberg as companion, judge, and ambassador (1481–96) he was appointed councilor by the Duke of Baden (1496–99), and, returning to Württemberg in 1499, he again became judge at Tübingen, which position he resigned in 1513. From 1519 to 1521 he was professor of Greek and Hebrew at the University at Ingolstadt; and from 1521 till his death he held a similar chair at the University of Tübingen.

Reuchlin, who was one of the leaders of the German humanists, introduced the study of Greek and especially of Hebrew into western Europe, and was with Luther, Melanchthon, Erasmus, and Hutten among the promoters of the Reformation, although he declared himself against the movement in 1520.

Studies Hebrew.

During his second visit to Rome (1490) Reuchlin became acquainted with Pico di Mirandola at Florence, and, learning from him about the Cabala, he became interested in Hebrew; but not till 1492 could he find an opportunity to learn that language; his teacher was the emperor's physician, Jacob Loans. From that time he became an ardent student of Hebrew, having for a second teacher Obadiah of Sforno, during his third stay in Rome (1497–99). His researches into the language of the Bible led Reuchlin to study the Talmud and the Cabala also.

Dispute with Pfefferkorn.

Pfefferkorn, a baptized Jew from Cologne and a follower of the Dominican friars, had succeeded in 1509 in obtaining from the emperor Maximilian of Germany an order for the destruction of all Hebrew books found in the possession of the Jews of Cologne and Frankfort. The Jews appealed, and Reuchlin was asked in 1510 to give his opinion upon the case. Reuchlin's report was favorable to the Jews. He divided the Jewish literature into seven classes, in one of them being the Old Testament; and, judging these classes singly, he arrived at the conclusion that the Talmud, the cabalistic book the Zohar, the commentaries of Rashi, the Ḳimḥis, Ibn Ezra, Gersonides, Naḥmanides, etc., should not be burned, as they were useful for theology and science, and no heresy was contained in them; but books which contained blasphemies against Jesus, such as the "Toledot Yeshu," he considered ought to be destroyed. Furthermore, the Jews, being as such under the protection of the German empire, could not be accused of heresy against Christianity. The emperor rescinded his edict of destruction on May 23, 1510. The rescission being mainly a result of Reuchlin's report, a prolonged conflict between him and the Dominicans followed, into which the whole scientific world of Europe was drawn. The humanists were on the side of Reuchlin, while the clericals, especially the universities of Louvain, Cologne, Erfurt, Mayence, and Paris, were with the Dominicans. Pfefferkorn published in 1511 his "Handspiegel," attacking Reuchlin, who answered it with his "Augenspiegel" (Pforzheim, 1511).

The University of Cologne, under the influence of the Dominican prior Jacob van Hoogstraten, published in 1512 in Cologne "Articuli sive Propositiones de Judaico Favore." Reuchlin accepted the challenge from the university and wrote "Defensio Reuchlini Contra Calumniatores Suos Colonienses" (Tübingen, 1513); he was answered in turn by the professor of classical literature of the University of Cologne, Ortuin de Graes (Gratius), in "Prænotamenta Contra Omnem Malevolentiam" (n.d.), and replied in another work, entitled "Clarorum Virorum Epistolæ Latinæ, Græcæ et Hebraicæ Variis Temporibus Missæ ad J. Reuchlinum" (Tübingen, 1514; 2 vols., Hagenau, 1519). Following the example of the German university, the Sorbonne also condemned the "Augenspiegel." The subject was brought before the Paris university by the confessor of King Louis XII., Petit Guillaume Haguinet, the same cleric who in 1520 created at the Sorbonne a chair for Hebrew, to be held by Christian scholars.

The "Augenspiegel" Condemned.

The prior Hoogstraten ordered Reuchlin to appear before the Dominican court at Mayence in 1513 to defend himself against the accusation of heresy, based upon the "Augenspiegel"; but the hearing was suspended by order of Archbishop Uriel von Gemmingen of Cologne, who in 1509 had been appointed by Maximilian a commissioner to investigate Pfefferkorn's accusation. The controversy came, by order of the pope, before the Bishop of Speyer, who in 1514 decided in favor of Reuchlin. The Dominicans appealed to Pope Leo X., and for six years the case remained undecided. In the meantime the "Epistolæ Obscurorum Virorum ad Ortuinum Gratium" appeared anonymously in Hagenau (?) in 1515 and 1516, and in Basel 1517, Reuchlin disclaiming the authorship. The matter was brought before the Lateran Council at its session of 1516, which decided in favor of Reuchlin. But the decision was again set aside, and finally, in 1520, the matter was decided against Reuchlin by Leo X., who condemned the

"Augenspiegel." This decision was influenced by political reasons, the King of France and Emperor Charles IV. of Germany siding with the Dominicans against the spread of the Reformation in Germany.

Reuchlin was the first scholar to introduce Hebrew into the curriculum of the university. He taught it before he became professor at Ingolstadt and Tübingen. Among his pupils may be mentioned: Melanchthon, Christopher Schilling of Lucerne, John Oecolampadius, John Cellarius, and Bartholomäus Cæsar.

Reuchlin's works on subjects of specifically Jewish interest are: (1) "De Verbo Mirifico" (Basel, 1494), upon the Cabala. Baruchias, a Jewish sage; Capnion, a Christian scholar; and a Greek philosopher have a discussion, the outcome of which is a declaration of the supremacy of Jewish wisdom and of the Hebrew language. (2) "Rudimenta Hebraica" (Pforzheim, 1506). As the first Hebrew grammar written by a Christian its many faults may well be overlooked. It gives only the rudiments of Hebrew pronunciation and a very imperfect vocabulary. (3) "De Arte Cabalistica" (Hagenau, 1517). (4) "De Accentibus et Orthographia Hebræorum Libri Tres" (*ib.* 1518). This grammar is far superior to the one which appeared in 1506, and shows the result of the thorough studies of the author.

See also GRAES, ORTUIN DE; HOOGSTRATEN, JACOB VAN; HUMANISTS; HUTTEN, ULRICH VON; LOANS, JACOB B. JEHIEL; PFEFFERKORN, JOHANN.

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D. F. T. H.

REUEL. See JETHRO.

REUTER, BARON PAUL JULIUS DE: Born at Cassel, Germany, July 21, 1821; died at Nice Feb. 25, 1889. Reuter founded the news agency which bore his name. In 1849 he opened a correspondence bureau in Paris, but later went to Aix-la-Chapelle where he started a pigeon post with Brussels for the transmission of dispatches from Paris and London. Emigrating to England in 1851, he became a British subject, and founded in London Reuter's Telegraphic Agency with offices in all parts of the world. During the American Civil War he built a telegraph line between Cork and Crookhaven, and later organized a system of relays between Pekin and Kiachta, in Central Asia. Herbert von Reuter, his eldest son, was elected director of Reuter's Agency in 1878.

BIBLIOGRAPHY: *Larousse Nouveau Encyclopédie; Columbian Encyclopedia.*

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RÉVAI, MÓR: Hungarian deputy; born at Eperies in 1860; educated at the universities of Budapest and Leipsic. In 1880 he entered the publishing-house which his father had founded in 1869 under the firm name of Révai Brothers; and since that time he has rendered great service to popular education in Hungary. From 1880 to 1885 he edited the periodical "Regényvilág" (World of Romance); and it was largely through his efforts that "Die Oesterreichisch-Ungarische Monarchie in Wort und Bild" was published in 1885 under the patronage of the crown prince Rudolph. Révai introduced book-canvassing into Hungary, and was instrumental in securing 20,000 subscribers to the great Hungarian "Pallas Nagy Lexicon." An edition of the collected works of Moritz Jókai in 100 volumes, one of the finest products of his press, gained the "Grand Prix" at the Paris Exposition of 1900. In 1901 Révai was returned to the Hungarian Parliament by the district of Szék.

BIBLIOGRAPHY: *Pallas Lex.*; Sturm, *Országgyülési Almanach*, 1901-6.

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REVELATION (BOOK OF): The last book in the New Testament canon, yet in fact one of the oldest; probably the only Judæo-Christian work which has survived the Paulinian transformation of the Church. The introductory verse betrays the complicated character of the whole work. It presents the book as a "Revelation which God gave . . . to show unto his servants things which must shortly come to pass," and at the same time as a revelation of Jesus Christ to "his servant John." According to recent investigations, the latter part was interpolated by the compiler, who worked the two sections of the book—the main apocalypse (ch. iv.-xxi. 6) and the letters to the "seven churches" (i.-iii. and close of xxii.)—into one so as to make the whole appear as emanating from John, the seer of the isle of Patmos in Asia Minor (see i. 9, xxii. 8), known otherwise as John the Presbyter. The anti-Paulinian character of the letters to the seven churches and the anti-Roman character of the apocalyptic section have been a source of great embarrassment, especially to Protestant theologians, ever since the days of Luther; but the apocalypse has become especially important to Jewish students since it has been discovered by Vischer (see bibliography) that the main apocalypse actually belongs to Jewish apocalyptic literature.

Jewish Origin.

The Letters to the Seven Churches: The first part (i. 4-iii. 22) contains a vision by John, who is told by Jesus to send a letter to the seven angels of the seven churches in Asia (founded by Paul and his associates), rebuking them for the libertinism that has taken hold of many "who pass as Jews, but show by their blasphemy and licentiousness that they are of the synagogue of Satan" (ii. 9, iii. 9, Greek). These seven churches were those of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. Owing to their heathen associations many of their members had lapsed into pagan or semipagan views and practises, under the influence of heretic leaders. Of these one is singled out by the name of Nicolaites (ii. 6, 15; comp. Acts vi. 5), called also Balaam (ii. 14, בלע עם ="Nicolaos"), because, like Balaam, he seduced the people to idolatry and fornication by his false prophecies and witchcraft (Num. xxv. 1; xxxi. 8, 16). Another singled out was a woman, probably a prophetess, called Jezebel (ii. 20) on account of her idolatrous practises (I Kings xviii. 19, xxi. 25). Evidently the seed sown by Paul and his associates, who in their antinomian Gnosticism boasted of having penetrated "the deep things of God" (I Cor. ii. 10), had borne evil fruit, so that the seer of Patmos calls these heretics "false apostles and liars" (ii. 2), and their teachings "the depths of Satan" (ii. 24).

How much local cults, as that of Esculapius in Pergamos ("Satan's seat"; ii. 13), had to do with these heresies it is difficult to say; certain it is that many were "polluted" by pagan practises (ii. 13, 26; iii. 4). All the more severely does the seer condemn the Pauline teaching as "the teaching of Balaam" (comp. II Peter ii. 15; Jude 11; Sanh. 106b; Giṭ. 57a; see BALAAM). On the other hand, Jesus, through John, promises to the poor, the meek, and the patient toilers of the churches who refuse to partake of the meals of the pagans that "they shall eat of the tree of life" in paradise (ii. 2, 7); to those who are to suffer from the pagan powers that they shall, as true "athletes" of this world, be given the "crown of life" (ii. 10); to him "that overcometh" in the contest (comp. the rabbinical term, "zokeh") will be given a lot or mark ("goral") bearing the Ineffable Name, and he shall "eat of the hidden manna" (ii. 17; comp. Tan., Beshallaḥ, ed. Buber, p. 21; Ḥag. 12b; Apoc. Baruch, xxix. 8; Sibyllines, ii. 348); or, like the Messiah, he will "rule them [the heathen] with a rod of iron" and be given the crown of glory (ii. 26-28; the "morning star," taken from xxii. 16, if it is not the error of a copyist); those who "have not defiled their garments" "shall be clothed in white raiment," and their names shall be written in the book of life and proclaimed before God and His angels (iii. 4-5); while those who stand the test of Satan's trials shall be spared in the great Messianic time of trial and become pillars in the temple of the "new Jerusalem" (iii. 10-13, Greek), or shall partake of the Messianic banquet, sitting by (scarcely "in") the seat of Jesus (iii. 21).

Jewish Point of View of Writer.

Obviously, the writer of these visionary letters to the seven churches of Asia was in his own estimation a Jew, while believing in Jesus as the risen Messiah. He beheld him in his vision as "the faithful witness" (martyr) who is next to God, "who is, was, and will be" ("come" is the emendation of the late compiler), his seven angelic spirits standing "before his throne" (i. 4-5); "the Son of man" grasping seven stars in his right hand, while out of his mouth came a sharp two-edged sword (i. 13-16; ii. 1, 12 [taken from the apocalypse, xiv. 14]; iii. 1); who "holds the keys of hell and of death" (i. 18); who is "the holy and true one" that "holds the key of David" (iii. 7, with reference to Isa. xxii. 22); who is called also "the beginning of the creation of God" (iii. 14). However, the identification of "him who was dead and became alive again" with God, who is the First and the Last, the ever-living Almighty (i. 17; comp. i. 8 and ii. 8), is the work of the late compiler. The close of the visionary letters is found at xxii. 16, where Jesus is represented as saying, "I am the root and the offspring of David" (comp. Isa. xi. 1, 10), "the bright and morning star" (after Num. xxiv. 17 and [probably] Ps. cx. 3; comp. LXX.). To find in these chapters traces of a persecution of the early Christians by the Jews, as do most modern exegetes, is absurdly illogical. On the contrary, the writer condemns the anti-Jewish attitude of the Pauline churches; the document is therefore of great historical value. It is important in this connection to note the Hebraisms of the whole of this part of the book, which prove that the writer or—if he himself originally wrote Hebrew or Aramaic—the translator could neither write nor speak Greek correctly. As to the relation of this to the apocalypse which follows see below.

The Main Apocalypse: The succeeding part (iv.-xx. 8) contains several Jewish apocalypses worked into one, so altered, interpolated, and remodeled as to impress the reader as the work of the author of the letters to the seven churches. In the following the attempt is made to acquaint the reader with the contents of the two original Jewish apocalypses, as far as they can be restored, the Christian interpolations and alterations being put aside.

First Jewish Apocalypse: After the introductory verses, part of i. 1, 8 ("I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was and will be ["will come" is a Christian alteration], the Almighty") and part of i. 12-19, the apocalyptic seer describes (iv. 1 *et seq.*) how he was carried up by the spirit (with the angel's word, "Come down hither," compare the expression "Yorede Merkabah"), and how he saw "a throne set in heaven and One sitting on the throne," after the manner of Ezek. i. 26-28. "Round about the throne were twenty-four seats, and upon these I saw twenty-four elders sitting, clothed in white raiment, and they had golden crowns on their heads": obviously heavenly representations of the twenty-four classes of priests serving in the Temple (Ta'an. iv. 2; I Chron. xxiv. 7-18; Josephus, "Ant." vii. 14, § 7; comp., however, Gunkel, "Schöpfung und Chaos," pp. 302-308, and Isa. xxiv. 23 [Bousset]). After a description of the four "ḥayyot," taken from Ezek. i. 5-10, 18 and combined with that of the seraphim in Isa. vi. 2-3, the text continues, "They rest not day and night, saying, Holy, holy, holy, is the Lord God of hosts [παντοκράτωρ, translated "Almighty" in A. V.; comp. Amos iv. 13], who was, is, and shall be" (Greek text, "is to come"). And when the ḥayyot give glory and honor and praise to Him who sits on the throne, Him who lives forever and ever ("ḥe ha-'olamin"), the twenty-four elders prostrate themselves and, laying down their crowns, say, "Thou art worthy, O Lord, to receive glory and honor and power, for Thou hast created all things, and by Thy will they have been created."

Ch. v.: The seer then describes how he saw at the right hand of God a scroll written within and without and sealed with seven seals (it was customary for the last will to be sealed with seven seals and opened by seven witnesses; see Huschke, "Das Buch mit den Sieben Siegeln," 1860; Zahn, "Einleitung in das Neue Testament," ii. 591), which none in heaven, on earth, or beneath the earth was found worthy to open until one of the twenty-four elders pointed out that "the lion of the tribe of Judah, the root of David, had merited to open the book and loose its seven seals." Then the lion (the Christian reviser rather awkwardly substituted "the slain lamb") suddenly appeared, with seven horns and seven eyes, standing between the throne and the four ḥayyot and the twenty-four elders; and he stepped forth and took the scroll while the ḥayyot and the elders prostrated themselves before him, saying, "Thou art worthy to take the book and open the seals thereof; for . . ." The remainder has been worked over by the Christian reviser.

Ch. vi. 1–12: At the opening of the first seal by the Messiah the seer hears the thunder-call of one of the four ḥayyot, and sees a white horse appear, with a rider holding a bow (representing, probably, Pestilence); at the opening of the second seal, a red horse, with a rider armed with a great sword (representing War); at the opening of the third seal, a black horse, with a rider holding a pair of balances to weigh flour, bread having become scarce (signifying Famine); at the opening of the fourth seal, a "pale" horse, the rider thereof being Death. These four are to destroy the fourth part of the earth by the sword, famine, pestilence, and wild beasts. What plague is ushered in at the opening of the fifth seal is no longer stated; apparently it is persecution of the saints, as the text continues: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony they gave" (as martyrs; see Ḳiddush ha-Shem). "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth." And white robes were given them, and they were told to rest for a while until the number of the martyrs was full (comp. Apocalypse of Baruch, xxx. 2; IV Esd. iv. 36).

After this the seer beholds a great multitude of people of every land and language, both Jews and proselytes, also arrayed in white robes, standing before the throne; and he is told that, "having undergone great tribulation, they have made their robes white by the blood of the martyrs" (of course, not "of the lamb," as the Christian reviser has it); and that now they serve God in the heavenly temple day and night, and the Shekinah dwells with them (vii. 9–17, which part is misplaced).

Ch. vi. 12–17: At the opening of the sixth seal "the birth-throes of the Messianic time" appear, as depicted in Joel iii. 3–4; Isa. ii. 10, xxiv., xxxiv. 4; and Hosea x. 8. Fear of the great day of God's wrath (Mal. iii. 2) and of the wrath of His anointed (Ps. ii. 12) seizes the whole world.

Opening of the Seventh Seal.

Ch. viii. 1–13: The opening of the seventh seal forms the climax. The awful catastrophe is marked by "silence in heaven about the space of half an hour." The four angels that hold the winds at the four corners of the earth are told to check the blowing of the winds on land, on sea, and on the trees until an angel has sealed upon the forehead, with the seal of the living God, the 144,000 servants of God, that is, 12,000 of each of the twelve tribes of Israel (Dan as idolater is excluded, and Levi takes his place along with the two sons of Joseph), in order to guard them against the impending destruction (vii. 1–8). The seven trumpets of the seven angels before God usher in seven great calamities: the first four involve a world conflagration ("mabbul shel esh") that burns up the third part of the land and dries up a third part of the sea and the rivers, and an eclipse of sun, moon, and stars (viii. 2–12; comp. Sibyllines, iii. 80–90, 540); the remaining three, who are announced by an angel flying through the midst of heaven (viii. 13), bring even greater woes; first the torment of locusts, described in all its fierceness in the apocalyptic chapters of Joel (i. 6, ii. 2–9), coming forth from the abyss over which the angel Abaddon (Destruction; comp. Job xxviii. 22; comp. "Ẓefoni," Joel, ii. 20; Suk. 52a) alone has power (ix. 1–12); secondly, the letting loose from the banks of the Euphrates of the four kings (מלכים; not "angels," מלאכים), with numberless hosts of wild Parthian horsemen wearing breastplates of fire and brimstone, and riding on horses that have heads of lions and tails of serpents, and out of whose mouths come fire, smoke, and brimstone (comp. Nahum ii. 4–5, iii. 3). As with the former plagues, a third part of mankind is killed; they were prepared for this task from the beginning of the world. "And yet," closes the seer, "the rest of the men which were not killed repented not, but continued to worship demons, idols of gold and silver, bronze, stone, and wood, practise witchcraft, and commit murders, fornications, and thefts" (ix. 13–21; see Sibyllines, ii. 255–262, iv. 31–34; and compare the four kings of the mighty hosts upon the banks of the Euphrates in the Midrash of Simeon ben Yoḥai, in Jellinek, "B. H." iii. 81).

The third and last wo, announced in xi. 14 (x.–xi. 13 interrupts the connection), is no longer given in what follows xi. 15a; for the Christian reviser changed the text which originally described the last judgment passed upon the non-repentant people, "the kingdoms of this world," and instead speaks of their having "become kingdoms of Christ." Only verse 18, telling of "the wrath of God that has come upon the nations that shall be destroyed as they have destroyed the land," contains traces of the former contents of the chapter; although possibly part of xiv. 1–5, referring to the 144,000 of Israel who had been saved, and the proclamation to all the nations to "fear God and worship Him who made heaven, earth, sea, and the fountains of water," "for the hour of His judgment has come" (xiv. 6–7), formed part of the original Jewish apocalypse; also xi. 16–18, the song of praise by the twenty-four elders before God and the vision of the reappearance of the Ark of the Covenant (xi. 19; comp. Yoma 53b, 54a).

In all probability this apocalypse was written before the destruction of Jerusalem, at a time of persecution, when many Jews died as martyrs, though many others yielded; hence only 12,000 of each tribe are to be selected.

The Second Jewish Apocalypse: Far more powerful, and expressive of intense hatred of Rome, the Babel-like destroyer of Judea, is the second Jewish apocalypse, or series of apocalypses, written during the siege and after the destruction of Jerusalem, and contained in ch. x. 2–xi. 13, xii. 1–xiii. 18, and xiv. 6–xxii. 6. After the manner of Ezek. ii 8–iii. 3, the writer represents his vision as having been received in the form of a book, which he is to eat with its bitter contents. In imitation of Ezek. xl. 3 and Zech. ii. 5–6, the angel gives him a measuring-rod

Moses and Elijah.

that he may measure the site of the Temple and the altar, which is to remain intact, while the rest of the Holy City is doomed to be trodden under foot by the Gentiles (the Roman soldiers) for forty-two months (Dan. vii. 25, viii. 14, xii. 7). He is then told that during this time there shall be two prophets, witnesses of the Lord (Moses and Elijah), who shall again manifest their power of restraining the heavens from giving rain (I Kings xvii. 1), of turning the water into blood, and of striking the land with plagues (Ex. vii.–x.); and whosoever shall attempt to hurt them will be devoured by fire from their mouths (II Kings i. 10). But they will finally fall victims to the beast that ascends out of the abyss to make war upon them. After their dead bodies have been lying for three and a half days in the streets of the Holy City, which shall have become a Sodom and Gomorrah, and the people of all tongues and of all nations have looked upon them and rejoiced at the death of the prophets that had chastised them (by their preaching of repentance), refusing to give them burial, God's spirit will again imbue them with life, and they will, to the astonishment of the people, rise and ascend to heaven; and in the same hour a great earthquake will cause the death of 7,000 people (xi. 1–13). Of this eschatological feature no trace is found in rabbinical sources, except the appearance of Moses and the Messiah during the war of Gog and Magog (Targ. Yer. Ex. xii. 42). Possibly this is the older form of the legend of the Messiah ben Ephraim or ben Joseph being slain by Gog and Magog, based on Zech. xii. 10–11 (comp. Jellinek, "B. H." iii. 80).

Then follows (xiii. 1, 12a, 5b, 10) the description of the beast (after Dan. vii. 4–7; comp. vii. 8, xi. 36). It bears (in "Augustus Divus") the name of blasphemy, and its mouth speaks blasphemy against God and His Shekinah on earth and in heaven (i. 5–6, misunderstood by the Christian translator). It has power over all nations and tongues, and over all those whose names are not written in the book of life (the awkward addition "of the lamb" betrays the Christian hand) from the foundation of the world, and it makes war upon the "saints" (the Jewish people, as in Daniel). For forty-two months (the three and a half years of Daniel) will its power last, trying the patience of the saints.

Vision of the Seven Plagues.

But then (xiv. 6–7) an angel in the midst of heaven announces good tidings to the people on the earth, saying, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea." Here follows (xv. 5–xvi. 21) the vision of the seven angels coming out of the Temple with "seven golden vials full of the wrath of God who liveth for ever and ever." The first angel pours out his vial upon the earth and there falls an evil and grievous sore (comp. Ex. ix. 8) upon the men who bear the mark of the beast and worship his image (an allusion to the cult of the emperors and to the Roman coins). The second angel pours out his vial (comp. Ex. vii. 19) on the sea, which turns into blood, so that all living things therein die. The third pours out his vial upon the rivers, and they become blood, the angel of the waters praising the justice of God ("ẓidduḳ ha-din"), which makes those drink blood who have shed that of the saints and prophets. The fourth pours out his vial upon the sun, which becomes a fire to scorch the people who blaspheme and repent not. The fifth pours out his vial upon the seat of the beast (Rome), and its empire becomes full of darkness; yet the people repent not. The sixth pours out his vial upon the great Euphrates (comp. Sanh. 98a), and it is dried up, so as to prepare the way for the kings of the East (the Parthians) to gather in Armageddon ('Ir Magdiel, symbolic name for Rome; xvi. 13–15 is an interpolation; see Targ. Yer. to Gen. xxxvi. 43; Pirḳe R. El. xxxviii.; Gen. R. lxxxiii.). The seventh pours out his vial into the air and causes an earthquake which splits the great city (Rome) into three parts, and the cities of the nations fall, and islands and mountains are removed, and Babylon (Rome) takes from the hand of God the cup of the wine of His fierce wrath (comp. Jer. xxv. 15).

Rome the Great Harlot.

In ch. xvii.–xix., in imitation of Isaiah's and Ezekiel's vision of Tyre (Isa. xxiii. 17; Ezek. xxvii.–xxviii.), the apocalyptic writer then proceeds to dwell on the judgment held over the great harlot that sits upon the many waters, with whom the kings of the earth have committed fornication, and with the wine of whose fornication the inhabitants of the earth have been made drunk. He then sees in the wilderness "a woman sitting upon a scarlet-colored beast full of names of blasphemy [idolatry] and having [seven heads and] ten horns [comp. Dan. vii. 7], herself arrayed in purple and scarlet and decked with gold and precious stones, and holding in her hand a golden cup full of the filthiness of her fornication" (the picture is taken probably from the Syrian representations of Astarte riding on a lion with a cup of destiny in her hand). Greatly astonished at this sight, he learns from the interpreting angel (verses 5–14 and 16 are later insertions which anticipate the interpretation) that "the many waters" are the many nations given into the power of the beast, and that the woman is the great city (of Rome) which reigneth over the kings of the earth.

Then he beholds (xviii. 1–8) one of the glorious angels descending from heaven, and crying out (in the words of the ancient seers—Isa. xxi. 9, xxiv. 11–13), "Fallen, fallen is Babylon the great, and has become the habitation of demons," for all the nations have drunk of the glowing wine of her fornication, and the kings of the earth have committed fornication with her (Isa. xxiii. 17; Jer. xxv. 15, 27). "Go out of her, my people, that ye be not partakers of her sins and receive not of her plagues" (Jer. li. 6, 9); "for her sins have reached unto heaven, and God hath remembered her iniquities" (Ps. cxxxvii. 8; Jer. l. 15, 29). In rhythmic sentences, taken from the Bible, the voice is heard saying: "Fill her cup double of what she offered you, and give her as much torment and grief as she has had glory and pleasure." All that is said of Babel (Isa. xlvii. 7–9; Jer. l. 32–34) is applied to her; and Ezekiel's lamentation over the fall of Tyre (xxvi. 16–xxvii. 36) is repeated by the kings of the earth over the fall of Babylon (Rome). "Alas, alas, Babylon the great, mighty city! in one hour is thy judgment come!" is the refrain (xviii. 10, 19). The rhythmic form in which the whole is composed indicates a Hebrew author, whereas the Christian interpolations always spoil both context and rhythm.

Finally (xviii. 21–24), an angel casts a large stone into the sea (comp. Jer. li. 63–64), saying, "Thus shall Babylon be cast down forever and no longer be found"; her musicians shall no longer be heard in her (comp. Ezek. xxvi. 14); nor shall any craftsman be seen; nor shall "the sound of a millstone" or "the voice of bridegroom and bride be perceived"; nor shall "the light of a candle" shine in her (comp. Jer. xxv. 10).

The Beast, the Dragon, and the Messiah.

In order to understand the relation between the prophecy concerning the beast and Rome and the visions of the dragon and the Messiah (the Christian "lamb") which precede and follow, it is necessary to bear in mind that since the days of Pompey Rome was in the eyes of the Jewish apocalyptic writers the fourth beast in the Daniel apocalypse (see Dan. vii. 7), the last "wicked kingdom" whose end is to usher in the Messianic kingdom (Cant. R. ii. 12; Gen. R. xliv. 20; Lev. R. xiii.; Midr. Teh. Ps. lxxx. 14; see ROMULUS). Rome was found to be alluded to in Ps. lxxx. 14 (A. V. 13), in the words חזיר מיער ("the boar out of the wood"), the letter ע being written above the others so as to make the word רמי ("Rome") stand out in transposed order (comp. Enoch, lxxxix. 12, where Esau is spoken of as "the black wild boar").

The identification of Rome with Babylon is found also in the Jewish Sibyllines, v. 159, and the identification with Tyre in Ex. R. ix. 13—facts which indicate the lines of Jewish apocalyptic tradition. "The wild beast of the reeds" (Ps. lxviii. 31 [R. V. 30]) has also been identified with Rome (see Midr. Teh. Ps. lxviii. [ed. Buber, p. 15]). But in order to account for the delay of the Messiah, who was to "slay the wicked by the breath of his mouth" (Isa. xi. 4), a cosmic power in the shape of an Ahrimanic animal, the dragon, was introduced as the arch-enemy plotting the destruction of the Messiah, the ANTICHRIST who with his hosts hinders the redemption ("me'aḳḳeb et ha-ge'ullah"; Sanh. 97b; Nid. 13b; comp. II Thess. ii. 6–7). To this end the author used a mythological story (xiii. 1–6), borrowed from Babylonia, as Gunkel (*l.c.* pp. 379–398) claims, from the Apollonic myth, as Dieterich ("Abraxas," 1891, pp. 117–122) thinks, or from Egypt, as Bousset suggests. He sees (xii. 1–6) Zion in the garb of "a woman clothed with the sun, the moon beneath her feet, and twelve stars on the crown of her head," while about to give birth to a child destined to "rule all nations with a rod of iron" (Ps. ii. 9), pursued by a seven-headed dragon; the child (the future Messiah) is carried up to the throne of God (that is, he is hidden), and she flees to the wilderness, where a place is prepared for her by God to be nourished in for 1,260 days (three and a half years; comp. xi. 3, xiii. 5, and Dan. vii. 8, xi. 25). Compare with this the Talmudic legend of the Messiah babe carried off by the storm (Yer. Ber. ii. 5a). Here follows a similar story from another hand (xii. 7–15), telling of a battle raging in heaven between Michael, the "Synegor" (= "pleading angel") of Israel (Midr. Teh. Ps. xx.), and Satan, the "Kategor" (= "Accuser"), which ends in the casting down of the old serpent with his hosts—a victory brought about by the merit of the Jewish martyrs, which silenced the Accuser.

It was thereafter, says the second version, that the woman (Israel) was pursued by the serpent; but she was carried by a great eagle into a safe place in the wilderness, where she was nourished for "a time, two times, and a half time" (three and a half years; comp. Dan. vii. 25); "and when the dragon cast forth a flood of water to drown her, the earth opened her mouth to swallow the water." Finally, unable to slay the woman with her Messiah babe, the dragon made war with the remnant of her seed, the pious ones "who observe the commandments of God."

Interpolations.

The prophecy concerning Rome seems to have received many interpolations and alterations at the hands of Jewish and Christian compilers. Both "the second beast, the false prophet who aids in the worship of the image of the emperor (xiii. 11–17), and the interpretation of the seven heads (xvii. 8–11) are later insertions. The number 666 (נרון קסר: xiii. 18), also, is scarcely genuine, inasmuch as the number 256 represents both the beast and the man (רומיי and נרן) as stated in the apocalypse. For the second beast, called Beliar, comp. Sibyllines, ii. 167, 210; iii. 63–90.

The story of the Messiah hidden with God in heaven is continued in xiv. 6–20, a passage which has but few traces of the Christian compiler's hand. Announcement (not of "good tidings") is made to the nations: "Fear God the Creator, for the hour of His judgment is come" (xiv. 6–7). Then "the Son of man coming on the cloud" (comp. Dan. vii. 13) appears, a golden crown on his head and a sharp sickle in his hand, and a voice calling forth from within the Temple, "Thrust in thy sickle and reap, for the harvest of the earth is come"; "Tread ye the clusters of the vine of the earth, for the grapes are ripe" (comp. Joel iv. 13); and he "thrust the sickle, and gathered the clusters of the vine of the earth and cast them into the wine-press of the wrath of God" (comp. Isa. lxiii. 1–6); and as the wine-press was trodden, outside the city (comp. Zech. xiv. 4), there came blood out of the wine-press, reaching even to the bridles of the horses, for the space of 1,600 furlongs (comp. Enoch, xciv. 9, xcix. 6, c. 3).

The same scene is depicted in ch. xix. 11, 16 (also altered by the Christian compiler), where the seer beholds "upon a white horse" him who is "to judge and to make war"; his eyes are a flame of fire, and on his (triple ?) crown the Ineffable Name is written; he is clothed with a vesture dipped in blood (Isa. lxiii. 3), and his name is. . . . Heavenly hosts follow him on white horses, and out of his mouth goes a sharp sword with which he shall smite the nations. He shall rule them with a rod of iron (comp. Ps. ii. 9) and tread the wine-press of the wrath of the Lord of Hosts (Isa. lxxiii. 6); and on his vesture and thigh is written, "King of Kings and Lord of Lords." The closing scene is described in xix. 17-18, 21: A voice ("of an angel standing in the sun"—certainly not genuine) calls, in the words of Ezek. xxxix. 17-20, all the fowls and beasts together for the great sacrifice ("supper") of God, at which they are to eat "the flesh of kings, of captains, and mighty men, of horses and of those who ride on them, and the flesh of all men both free and bond, small and great, . . . and the fowls were filled with their flesh."

Then the writer dwells, in ch. xx. 1-5, on the judgment passed in heaven upon the dragon, Satan, the primeval serpent, who is, like Azazel in Enoch, bound and cast into the abyss, there to be shut up for a thousand years, the seventh millennium which the Messiah shall pass together with the elect ones. Here the original apocalypse probably told of the resurrection of the "saints who had died in the Lord" (xiv. 13), and of the triumphal song they sang at the union of the Messiah, the bridegroom, and the daughter of Zion, the bride (xv. 2-4, xix. 1-8).

Gog and Magog.

After the lapse of the seventh millennium (comp. "Bundahis," xxix. 8) the old serpent is again let loose to deceive the nations of the earth, and the numberless hosts of Gog and Magog beleaguer the Holy City. Then Satan is cast forever into Gehenna (comp. *ib.*), and "seats of judgment" (Dan. vii.) are set for all the dead who rise to be judged (xx. 7-15). Then all whose names are not written in the book of life are cast into the lake of fire. "All the cowardly and faithless ones who yield to abominable rites, murderers, whoremongers, sorcerers, idolaters, and liars, shall meet the second death" (comp. Targ. Yer. to Deut. xxxiii. 6) "and be cast into the lake which burneth with fire and brimstone" (xxi. 8). There shall be "a new heaven and a new earth" (Isa. lxv. 17); the old ones shall disappear, and God's Shekinah shall be with men; they shall be God's people, and "He shall wipe away all tears from their eyes, and there shall be no more sorrow or pain" (comp. Enoch, xc. 29; IV Esd. vii. 26; Apoc. Baruch, iv. 3, xxxii. 2; Ḥag. 12b; Ta'an. 5a).

Then (xxi. 9-27) in place of the old the seer beholds the new Jerusalem come down from heaven, prepared "as a bride adorned for her husband" (Isa. lxi. 10), in all the glory and splendor described in Isa. liv. 11-12, lxii. 6, with the twelve gates mentioned by Ezek. xlviii. 31-35, for the twelve tribes of Israel. The twelve foundation-stones (the twelve names of the Apostles merely betray the Christian reviser's hand) are to be of precious stones, corresponding to the twelve on the high priest's breastplate (comp. Ezek. xxxix. 10), the twelve gates, of twelve pearls; and the city with its streets, of pure gold, transparent as crystal (the same dreams of a golden Jerusalem with gates of pearls and precious stones are indulged in by the Rabbis; see B. B. 75a). No temple shall be there, as the Lord of Hosts will be its temple (comp. Ezek. xl. 35). The words "and the Lamb" (xxi. 22), "and the Lamb is the light thereof" (xxi. 23; comp. xxii. 5, taken from Isa. lx. 19) are Christian interpolations. Verses 24-27 are taken from Isa. lx. 2, 11; lii. 1 (comp. Ezek. xliv. 9), only so modified as to avoid the mention of "the night," while, instead of the passage concerning "the uncircumcised," it is said that "whosoever worketh abomination and falsehood may not enter; only they who are written in the book of life."

The Throne of God.

Finally, the seer beholds (xxii. 1-5) a crystal-like river of water flow forth from the throne of God (comp. Ezek. xlvii. 12 and Sanh. 100a, where the river is said to issue from the Holy of Holies). Jewish Gnostics (Ḥag. 14b) also spoke of the white marble throne and the "waters" surrounding it, exactly as "the sea of glass" near "the white throne" is described in Rev. iv. 6, xx. 11. On either side of the river he sees the tree of life (Enoch, xxv. 4-6) "bearing twelve kinds of fruit, yielding its fruit every month, and its leaves are for the healing of the nations." "There shall be no more curse" (comp. Zech. xiv. 11, חרם), for the servants of the Lord "shall see His face" (comp. Isa. xl. 5), and they shall reign for ever and ever" (comp. Dan. vii. 27).

The whole apocalypse, of which xxii. 10-15 is the conclusion, is, like the shorter one which precedes it, in every part and feature (except where altered by the Christian compiler) thoroughly Jewish in spirit and conception, as was fully recognized by Mommsen ("Römische Gesch." v. 520-523). It presents the development of the whole eschatological drama according to the Jewish view. It is Hebrew in composition and style, and bears traces of having originally been written in Hebrew, as is shown by the words *σκήνη* (tabernacle; xxi. 3) for שכינה; מלאכים (angels) mistaken for מלכים (Kings; ix. 14); *ἐνίκησεν* (has conquered) for זכה (is worthy); and others. The two apocalypses appear to have been, like that in Matt. xxiv., or like the Epistle of James and the Testament of the Twelve Patriarchs, in the possession of Essenes who joined the Judæo-Christian Church after the destruction of the Temple (comp. Rev. xxi. 22, showing that the author did not believe in the future restoration of the Temple). Hence it was easy for a member of the early Church to adapt the whole to the Christian view by substituting or inserting frequently, but not always skilfully and consistently, "the Lamb" for "the Messiah," and by occasionally changing or adding entire paragraphs (v. 9-14; vii. 9-10; xi. 82; xiv. 2-5; xvi. 15; xix. 7-10; xx. 6; xxi. 2; xxii. 7-10, 16-17, 20)

Possibly the seer of Patmos when writing the letters to the seven churches, or one of his disciples when sending them out, had these apocalypses before him and incorporated them into his work. This fact would account for the striking similarities in expression between the first three chapters and the remainder. Attention has been called also to the fact that the name "The Word of God" given to the Messiah by the Christian writer in Rev. xix. 13 corresponds exactly to the "Logos" of the Gospel of John i. 1 and "the Lamb" of John i. 29. To this may be added the conception of the Antichrist, dwelt upon alike in Revelation and in I John ii. 18, iv. 3, and II John 7. Owing to these and other similarities John the Presbyter, author of the letters to the seven churches and perhaps of the Second and Third Epistles of John (see introductory verses), was identified with John the Apostle, the assumed author of the Fourth Gospel. Under his name these books passed into the canon, notwithstanding the fact that the views held by the writer of the Book of Revelation differed widely from those expressed in the Gospel and in the Epistles. The Epistles are, like the Gospel, Pauline in spirit and written for Pauline churches; the Book of Revelation remains, under its Christian cloak, a Jewish document.

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REVELATION: Term used in two senses in Jewish theology; it either denotes (1) what in rabbinical language is called "Gilluy Shekinah," a manifestation of God by some wondrous act of His which overawes man and impresses him with what he sees, hears, or otherwise perceives of His glorious presence; or it denotes (2) a manifestation of His will through oracular words, signs, statutes, or laws.

Manifestations of God.

1. The original Biblical terms used for the former were "mar'eh" (= "sight"; see Geiger, "Urschrift," p. 340), and "maḥazeh" (Gen. xv. 1.; Num. xxiv. 4), "ḥazon," or "ḥizzayon" (= "vision"). The fact that God revealed Himself to man is given in the Bible as a simple, indisputable fact; only occasionally is the state of mind of the persons seeing or hearing Him described. He speaks with Adam and Eve in Eden (Gen. iii. 9-19); with Cain (iv. 9-15); with Noah (vi. 13, vii. 1, viii. 15) and his sons (ix. 1, 8); with Abraham (xii. 1; xvi. 4, 7, 13; xvii. 1, 3, 15), to whom He appears in company with manlike angels (xviii. 1). He appears in a dream to Abimelech, speaking to him on behalf of Abraham (xx. 3, 6); to Isaac (xxiv. 24); to Laban on account of Jacob (xxxi. 24); to Jacob (xxviii. 13, xxx. 11, xlvi. 2) "in visions of the night."

The first revelation Moses had of God at the burning bush was "a great sight"; "he was afraid to look" at Him (Ex. iii. 3, 6); so the first revelation Samuel had in a dream is called "the vision"; afterward God was frequently "seen" at Shiloh (I Sam. iii. 15, 21, Hebr.). Isaiah's first revelation was also a sight of God (Isa. vi. 1-5); Amos had his visions (Amos vii. 1, 4; viii. 1; ix. 1); and so with Jeremiah (Jer. i. 11, 13), Ezekiel (Ezek. i. 1 *et seq.*, viii. 1-3), and Zechariah (Zech. i., vi.), and, in fact, with all "seers," as they called themselves. The heathen Balaam also boasted of being one who saw "the vision of the Almighty" (Num. xxiv. 4). Most vividly does Eliphaz describe such a revelation: "In thoughts from the vision of the night, when deep sleep falleth on men, fear came upon me, and trembling . . . a spirit passed before my face; the hair of my flesh stood up. He stood still, but I could not discern his appearance; a figure was before mine eyes, a whispering voice I heard" (Job iv. 13-16, Hebr.). The Pentateuch, however, lays special stress on the fact that, while to other prophets God made Himself known in a vision, speaking to them in a dream, He spoke with Moses "mouth to mouth," "as a man would speak with his neighbor," in clear sight and not in riddles (Num. xii. 6-8; comp. Ex. xxxiii. 11; Deut. xxxiv. 10). It was owing to this close and constant communion with God (Ex. xxiv. 15-18; xxxiii. 8-11, 28-35) that Moses became for all time His "faithful servant" and mouthpiece, though once Aaron and his sons and the seventy elders also beheld God (Ex. xxiv. 10-11).

The Revelation on Sinai.

Still some more wondrous and imposing act of revelation was deemed necessary by God "to make Israel believe in Moses" for all time; therefore all the people were assembled around Mount Sinai "to hear the Ten Words spoken by Him from heaven," while at the same time His presence was manifested to them in a sight which made them tremble in awe before Him (Ex. xix. 9-xx. 22; Deut. iv. 10-v. 23, Hebr.). Through the Sinai assembly ("ma'amad har Sinai") the whole people became witnesses to the divine revelation, and at the same time were pledged to observe all the laws which God afterward gave them through Moses. This accounts for the prominence given in Scripture (Neh. ix. 13) and in the liturgy (Tamid v. 1, and the New-Year's musaf, "Shofarot") to the Sinai revelation.

Judah ha-Levi, accordingly, is in full accord with the spirit of Judaism when he declares the revelation on Sinai to be the great historical fact upon which the Jewish faith, as far as it is a truth revealed, rests ("Cuzari," i. 25, 87, 97; iv. 11); and this is also the rabbinical view. "The Lord appeared to the people of Israel on Sinai face to face in order to pledge them for all generations to come to remain true to Him and worship no other God." The Lord spoke with every single Israelite on Sinai, so that each heard Him say, "I am the Lord thy God"; as it is said, "the Lord spoke with you face to face in the mount out of the midst of the fire" (Deut. v. 4). He appeared to them in differing aspects ("panim" = "countenance")—now with a stern and now with a mild face, corresponding to the varying relations and attitudes of men and times (Pesiḳ. R. 20-21; Mek., Beshallaḥ, Shirah, 3). As a matter of fact and in contrast to all other descriptions of God's appearances to man, which at a later stage were taken figuratively (Mek., Yitro, 3-4) or which called for soferic alterations (Geiger, "Urschrift," pp. 337-342), or in which "the glory of God" was substituted for His presence (Ex. xl. 34; Lev. ix. 23; Num. xiv. 21), the actuality of the theophany at Sinai was always accentuated, even by Maimonides ("Moreh," ii. 33).

Nature of Revelation.

The essential feature of revelation accordingly consists, exactly as in prophecy, in the fact that it is not a merely psychological process in which the human imagination or mental faculty constitutes the main factor, but that man is but the instrument upon which a superhuman force exerts its power, and the more lucidly this superhuman force enters human consciousness as an active personality, that is, the more of itself the divine mind imparts to the susceptible human mind, the higher will be the degree of the revealed truth. As all the beginnings of religion point back to the child-age of man, when the imaginative and emotional powers predominate over reason, so revelation comes to man like a flash from a higher world, taking hold of him with an overwhelming force, so as not merely to make him the recipient of some new truth that stirs his heart to the core, but to make him, with his childlike perception, see the power that imparts the truth to him. How the finite soul can come into touch with the Infinite Mind, or, vice versa, how Deity can reach the chosen individual, remains a mystery, as in every realm of human endeavor the work of genius is a mystery for which the vestiges of Divine Providence in history offer parallels but no explanation.

At any rate, the Scriptural records and the results of the study of comparative religion alike testify to the gradual unfolding of the divine powers in man by means of revelation; yet of all nations the Jewish alone rose with the claim of having received the words of the living God and Ruler of the Universe as a revelation for all times and all generations of men. Just as there are different degrees of prophecy among individuals, the highest degree having been attained by Moses (Maimonides, "Yad," Yesode ha-Torah, vii. 2–6; *idem*, "Moreh," ii. 45), so there have been different degrees of prophetic capacities making for a divine revelation among the various races and nations. The Jewish race, which has given rise to successive generations of prophets as no other people in the world has done, has been endowed with peculiar religious powers that fitted it for the divine revelation.

With reference to Judah ha-Levi, who declares Israel to be "the heart among the nations" ("Cuzari," ii. 36), Geiger declares ("Jüd. Zeit." ii. 193) revelation to be "an illumination of the Jewish genius by the Divine Mind, which caused the whole people to come nearer to the everlasting truth than any other. Judaism is not a religion given by one man: Israel's God is not called the God of Moses, or of Isaiah, but of Abraham, Isaac, and Jacob, that is, of the fathers of the nation, who imparted the deep powers of religious intuition and inspiration to all the seers, singers, and teachers, the framers of the Jewish religion."

The Rabbis say that until the erection of the Tabernacle in the wilderness all nations had prophetic revelations from God; but from that time forward Israel alone was the privileged recipient of the divine truth; only exceptionally did heathen seers like Balaam attain prophetic powers, and at best they had only prophetic dreams (Lev. R. i. 12–13). According to R. Eliezer, each person among the Israelites, including even the least intelligent bondwoman, saw God's glory at the Red Sea in clearer form than did, afterward, prophets of the stamp of Ezekiel; wherefore they burst forth into the song, "This is my God" (Mek., *l.c.*, with reference to Ex. xv. 2). When asked by a Samaritan to explain how the words of God "Do not I fill heaven and earth?" (Jer. xxiii. 24) could be reconciled with the words spoken to Moses, "I will meet with thee, and . . . commune with thee . . . from between the two cherubims" (Ex. xxv. 22), R. Meïr made his interlocutor look into two mirrors of different shapes and sizes, saying, "Behold, your own figure appears differently because the mirrors reflect it differently; how much more must the glory of God be mirrored differently by different human minds?" (Gen. R. iv. 3). The difference between Moses' capacity of beholding God and that of other prophets is stated in the following manner: the former saw as in a clear-cut and translucent mirror; the others as in a complex mirror ("seven times reflected") or dark glass (Lev. R. i. 14; comp. Suk. 45b ["The righteous in the future world see through a translucent mirror"] and I Cor. xiii. 12; II Cor. iii. 18).

Torah as Revelation.

2. Revelation, in the sense of a manifestation of the will of the Deity, is identical with "debar YHWH" (the word of the Lord) or "Torah" (the Law or the Teaching). This, however, denotes a psychological process of a somewhat different order, as it points back to the primitive belief in oracles, signs, and dreams (see URIM AND THUMMIM) which waited for the interpretation of either priest or seer (comp. I Sam. xxv. 6, LXX., and II Sam. xvi. 23: "The Lord did not answer him [Saul] either by dreams or by urim and thummim"). How far this mode of ascertaining the will of God was originally identical with the "torah" of the priest (see Smend, "Lehrbuch der Alttestamentlichen Religionsgeschichte," 1893, p. 35, with especial reference to Deut. xxxiii. 8–10) can not be discussed here.

The Deuteronomic law still recognizes as legitimate the use of dreams and signs for the ascertaining of the divine will, but makes it dependent upon its monotheistic character (Deut. xiii. 2–6; comp. Jer. xxxiii. 28). In the course of time the various "torot" ("divine instructions," the ordinances given by God to Moses and those given at times also to Aaron, the latter forming parts of the so-called Priestly Code) were united in the "Book of the Law" ("Sefer ha-Torah"). From the time of Ezra both the written Law and its extensive interpretation, which, while being developed in the course of time, was, as traditional oral Law, ascribed to Moses as having been received by him from God on Mount Sinai, were regarded by the Pharisees as divine revelation ("Torat Elohim" = "the Law of God"; Neh. viii. 8; Meg. 3a). The rabbinical view that every letter of the whole Pentateuch was written by Moses at the dictation of God, and that the rules of interpretation of the Law, at least as far as it has practical (halakic) application to life, were received by him directly from God on Sinai, became a fixed dogmatic belief, upon the acceptance of which depended future life (Sanh. 99a, based upon Num. xv. 31; Sifre, Num. 112). This is expressed (Sanh. x. 1) by the rabbinical phrase "Torah min ha-shamayim" (the Torah is from heaven). Whether "Torah" has not frequently a far broader and deeper meaning in the prophetic and other inspired books—denoting rather the universal law of human conduct, the law of God as far as it is written upon the heart of man in order to render him a true son of God—is a question at issue between Orthodoxy and Reform (see Reform Judaism; Torah). Regarding the divine character of inspired writers not belonging to the house of Israel see Inspiration.

Bibliography: Friedländer, *The Jewish Religion*, pp. 46–49, 194–201, London, 1891; Geiger, *Jüd. Zeit.* ii. 185; Hamburger, *R. B. T.* s.v. *Offenbarung*; Philippson, *Die Israelitische Religionslehre*, i. 39–95.

K.

REVENGE. See Avenger of Blood.

REVERE, GIUSEPPE: Italian dramatist and humorist; born at Triest in 1812; died Nov. 22, 1889. He was destined by his parents for a commercial career, but soon abandoned it to pursue literary and philosophical studies at Milan. He studied German, Greek, and Hebrew also. Revere wrote several historical plays, among which were "Lorenzino de' Medici" (1839); "Piagnoni e Arrabbiati"; "Sampiero di Bastelica"; and "Marchese di Bedmar." In 1848 he took part in a conspiracy of the followers of Mazzini at Venice, and in consequence was banished by the dictator Manin. Subsequently he joined the forces defending Rome, and later went to Piedmont. He formed a close friendship with many noted patriots, and took an active part in their political efforts. He contributed a number of articles, patriotic in tone, to "La Concordia." Suspected of conspiring with the republicans, he was again banished to Susa, by Azeglio, a minister who afterward became his friend. At Susa he wrote the "Bozzetti Alpini," published in the "Rivista Contemporanea." Then he went to Genoa on business, and while there wrote his work "Marine e Paesi," in prose. He was also the author of: "Narrazioni Storiche"; "Sdegni ed Affetti," poems (written 1845); "Nuovi Sonetti" (1846); "Marengo" (1847); and several other volumes of poems, as follows: "Nemesii" (1851); "In Morte di Giuseppe Lyons" (1853); "Persone ed Ombre" (1862); "Osiride" (1879); "Sgoccioli" (1881); "Trucioli" (1884). He was at one time editor of the "Bolletino Consolare" at Rome.

Bibliography: Gubernatis, *Dizionario Biografico*, s.v.; *Nuova Antologia*, 1899, vol. 81, p. 33.

S. U. C.

REVERTS, ADMISSION OF: The rabbinical law takes notice of apostates ("mumarim"; the popular name "meshummadim" is of somewhat modern origin); and apostasy is treated as the sum of all iniquities. But the person guilty of apostasy does not cease to be an Israelite. He may repent and return to his former good standing; "for there is a place where the repentant sinner stands, which the perfectly righteous can not reach."

On this subject Maimonides ("Yad," Teshubah, iii.) is quite explicit. He enumerates twenty-four classes of grave sinners, among them those who deny the divine source of the Torah; those who, like Zadok (the supposed first head of the Sadducees) and Boethus, deny the oral law; those who, like the Christian and the Moslem, assert that God has abrogated the Torah and has established another religion; and finally those who act as informers against Israelites and deliver them over to the Gentiles for spoliation and death. But he concludes with the words: "Any one of all these, should he die without repentance, has no share in the world to come; but if he has turned away from his wickedness, and dies while repentant, then he is among the inheritors of the world to come; for nothing can stand before the force of repentance. Even one who has for all his days denied the fundamentals, but turns at the last, has his share in the world to come." He quotes the Scripture (Isa. lvii. 19, Hebr.): "Peace, peace to the near and to the far, saith the Lord; and I will heal him." "Hence," he says, "we should receive all the wicked, even apostates and the like, who turn back in repentance, whether openly or secretly"; quoting Jer. iii. 14, Hebr.: "Return, return, ye backsliding sons."

The question whether an apostate returning secretly to the old faith is to be received, dates back to a dispute among the early sages, those of the generation of R. Meïr (‘Ab. Zarah 7a, b; Bek. 31a). Meïr would not receive them back at all; another disputant, only upon a public recantation; while two others held that even he who returns in secret should be received; and this most liberal view is approved by the amoraim who pass upon this dispute in the two Talmudic passages of the Talmud which have been cited above.

The manner of accepting the penitent back into the fold is not discussed by Maimonides, nor by the Shulḥan ‘Aruk. The reason is plain: both Christians and Mohammedans, especially the former, dealt very harshly with relapse into Judaism, punishing it with death as a matter of course. Hence a secret return was generally deemed most prudent; and the reception of the "revert" could not be very formal.

W. B. L. N. D.

REVISED VERSION. See Bible Translation.

REVISTA ISRAELITA. See Periodicals.

REVUE DES ÉTUDES JUIVES: French quarterly, founded July, 1880, at Paris by the Société des Études Juives, and published under the editorship of Isidore Loeb and after his death (June 3, 1892) under that of Israel Lévi. Like the "Jewish Quarterly Review," this periodical is devoted to scientific research and to the printing of unpublished texts concerning Judaism, among others documents relative to the history of the French Jews. Nearly every number contains also a special bibliographical section devoted to reviews of current works on Judaism.

The "Revue" is arranged in volumes, two of which contain the records for the year. Each of these volumes consists of two numbers. Among the contributors to the "Revue des Etudes Juives" may be mentioned: W. Bacher, Arsène and James Darmesteter, Joseph and Hartwig Derenbourg, Joseph Halévy, Israel Lévi, Isidore Loeb, Zadoc Kahn, M. Kayserling, D. Kaufmann, N. Porges, S. Poznanski, and Moïse Schwab. The most prolific contributor was Isidore Loeb himself, who, besides his bibliographical reviews, enriched this periodical with a great many articles of varied contents. Of particular interest are a series of articles by Joseph Derenbourg on Biblical studies and another series of rabbinical miscellanies, among them the glosses of Abu

Zakariya ibn Bal'am on Isaiah (Arabic text and French translation). Of no less interest are J. Halévy's "Recherches Bibliques," a series of articles on Biblical archeology containing also the Assyrian texts of the correspondence between the Asiatic rulers and the Egyptian kings Amenophis III. and Amenophis IV. Among Israel Lévi's articles special mention may be made of those on Jewish legends found in Talmudic literature, with references to non-Jewish sources. Finally, Moïse Schwab published many Hebrew inscriptions and documents relative to the history of the French Jews.

S. M. Sel.

REVUE ISRAÉLITE. See Periodicals.

REVUE ORIENTALE: A periodical issued in Brussels at irregular intervals. It was published in the French language and was devoted to Jewish science. It was founded and edited by Eliakim Carmoly, who was also the author of most of the articles which appeared in its three volumes (vol. i., Brussels, 1841; vol. ii., *ib.* 1842; vol. iii., *ib.* 1843-1844). A prospectus of the "Revue" is printed at the beginning of the last volume; it states that the success of the publication exceeded all expectations, and that almost all the articles that appeared in the preceding two volumes were reproduced in German, English, Dutch, and other languages, not only in journals, but also in books. Several of Carmoly's works, like his "Histoire des Médecins Juifs" and his "Vocabulaire de la Géographie Rabbinique en France," first appeared in the "Revue Orientale," where there appeared also his essays on the history of the Jews in Belgium, in Italy, and in Poland, and numerous biographies of eminent Jews.

Bibliography: Fürst, *Bibl. Jud.* i. 144-145; Jew. Encyc. iii. 580.

H. R. P. Wi.

REWBELL, JEAN FRANÇOIS: Alsatian deputy of the French National Assembly from 1789 to 1791, and its president in the latter year; born at Colmar Oct. 8, 1747; died there Nov. 23, 1807. When the question of the emancipation of the Jews was discussed (Dec. 23–24, 1789), Rewbell, although a republican of the most advanced type, opposed conjointly with Abbé Maury, Bishop La Fare of Nancy, and the Bishop of Clermont the motion in favor of emancipation offered by Clermont-Tonnerre and supported by Robespierre, Duport, Barnave, and Mirabeau. He spoke against the Jews, maintaining that it would be dangerous to grant complete rights of citizenship to those residing in Alsace, against whom there was such a deep-rooted hatred among the population. He again in vain opposed the motion made by Duport; and on Sept. 27, 1791, the Assembly declared the Jews to be citizens of France.

Rewbell's character was not above reproach, and he was once indicted for obtaining money by exactions. He remained a steadfast republican, retiring from political life after the coup d'état of 1799.

Bibliography: Grätz, *Gesch.* xi. 209, 220, Leipsic, 1870; Kahn, *Les Juifs de Paris*, i., ch. iii., v., *passim*, Paris, 1898.

D. S. Man.

REZIN: Last king of the Damascene dynasty; slain in 732 B.C. With Pekah, King of Israel, he planned a campaign against Ahaz, King of Judah (734; II Kings xvi. 5; Isa. vii. 1–8). The two kings feared Tiglath-pileser, King of Assyria; but before attacking him they endeavored to win Ahaz over to their side, and on his refusal to join them, they attempted to force him into the coalition. Ahaz appealed to Tiglath-pileser for aid, accompanying his appeal with rich presents (II Chron. xxviii. 16 *et seq.*; II Kings xvi. 7–9). The Assyrian king, who was then in the northern part of his kingdom, immediately marched to the assistance of Ahaz, while Rezin of Damascus and Pekah of Israel withdrew to their fortresses. Tiglath-pileser captured Damascus, conquered sixteen districts with 591 towns, and finally took the city, which became part of a Syrian province; Rezin himself was killed (II Kings xvi. 9).

According to modern investigations, the Damascene dynasty, which was in contact with Israel and Judah during the entire time of its existence, was as follows:

(1) Razon (*c.* 950 B.C.), the founder of the dynasty, son of Eliadah, and contemporary of Solomon (I Kings xi. 23); (2) Ben-hadad I. (= Bir-'idiri; 885–844), contemporary of Ahab of Israel and Asa of Judah (I Kings xx.; II Kings viii. 7–9); (3) Hazael (844–804), contemporary of Joram of Israel and Ahaziah of Judah (II Kings viii. 28); (4) Ben-hadad II. (= Mari; 804?–744?), contemporary of Joash of Israel and Amaziah of Judah (II Kings xiii. 24); (5) Tab-el? (?–743?), father of Rezin (Winckler, "Alttestamentliche Untersuchungen," pp. 74–75); (6) Rezin (743?–732), contemporary of Pekah of Israel and Ahaz of Judah (II Kings xvi. 5–6, 9).

The sons of Rezin are mentioned among the Nethinim in Ezra ii. 48 and Neh. vii. 50. See Ben-Hadad; Hazael.

Bibliography: Schrader, *K. A. T.* pp. 55, 56 *et seq.*, 58, 59, 135, 263, 265, 268.

E. G. H. S. O.

RHEINHOLD, HUGO: German sculptor; born March 26, 1853, at Oberlahnstein, Prussia; died at Berlin Oct. 2, 1900. At the age of sixteen, after having passed through the gymnasium at Coblenz, he entered upon a mercantile career. A residence of four years in San Francisco, U. S. A., qualified him to establish in Hamburg an exporting and importing business. After the death of his wife (1882) he retired to Berlin, where he devoted himself to scientific and philosophical studies at the university. In 1886 he entered the atelier of the sculptor Kruse; in 1888 he became a pupil at the Berlin Academy of Arts.

Rheinhold's first production as a sculptor, exhibited at the Berlin Art Exhibition of 1895, attracted general attention by its originality. A chimpanzee holds in one hand a human skull, which he contemplates with droll pensiveness. His other hand supports his chin, while with one of his feet he holds a compass. Many copies in bronze of this work were made. But the work which permanently established his reputation as an artist was the figure "Am Wege" (1896), representing an unfortunate young woman with a child at her breast. His next undertaking was the Alfred Nobel monument.

The feeling aroused in his mind by the venomous attacks of anti-Semitism are expressed in his "Die Kämpfer." Among his later productions are the "Schnitterin," and a bust of his mother, of Prof. B. Fränkel, of Ludwig Bamberger, and of Col. M. von Egidy.

Rheinhold was for many years one of the leading spirits of the Deutsch-Israelitischer Gemeindebund, of which he acted as treasurer.

Bibliography: *Mittheilungen vom Deutsch-Israelitischen Gemeindebunde*, No. 54; Wilhelm Förster, *Gedächtnissrede*; *Allg. Zeit. des Jud.* lxiv., No. 41 (Supplement).

s. S. Man.

RHINOCEROS. See Unicorn.

RHODE ISLAND: One of the original thirteen states of the American Union. The settlement of Jews in the state dates back to 1658 (see Newport). In addition to the community in Newport, the state has a growing community in **Providence,** with four congregations, an Associated Hebrew Charities (which includes twenty-six societies), a Hebrew Educational Alliance, a Young Men's Hebrew Association, and other organizations. **Woonsocket** has a congregation, founded in 1892, and various philanthropic societies, and **Pawtucket** also has a Jewish congregation. The Jewish population of Rhode Island, including Newport, is estimated at 3,500, the total population of the state being 428,556.

A.

RHODES: Turkish island in the Ægean Sea, and the largest in the Sporades group. This island has successively borne different names, finally preserving that of 'Ρόδον. The Bible knew it under the name רודן. In Gen. x. 4 the word דודנים occurs, in I Chron. i. 7 רודנים (see "Encyc. Bibl." and Hastings, "Dict. Bible," *s.v.* "Dodanim"). To-day Rhodes, its capital city, is the chief place in the vilayet of the islands of the Ottoman Archipelago. The island has a total population of 30,000, and of these there are about 4,000 Jews in the town and some in the neighboring villages.

Gedaliah ibn Yaḥya states that Rhodes was built by a king of Argolis in the time of the patriarch Jacob ("Shalshelet ha-Ḳabbalah," p. 77a). In 656 a Jew of Emesa, a Syrian city (modern Ḥoms), bought the débris of the famous Colossus of Rhodes, which had been destroyed by an earthquake in 282 B.C. He conveyed this débris to Loryma, now Marmaritza, twenty-seven miles from Rhodes.

The Jews were established in Rhodes in remotest times. They are mentioned in I Macc. x. 15, 23 as dwelling there in 140 B.C. Benjamin of Tudela relates that he found 500 of them there, and Rottiers says that the Jews who fled from Spain on account of persecution left Tarragona in 1280 and established themselves in Rhodes, which then was held by the Saracens ("Inscriptions et Monuments de Rhodes," Brussels, 1830).

At Malona, a village seven miles from the capital, there exists to-day a street named "Evriaki," which is so called from a Jewish settlement there. This settlement was established before the Knights of St. John arrived at Rhodes (1309), when the Jews occupied the same district in which they live to-day.

Under the Knights Hospitalers.

When the walls of the city were repaired by the Knights of St. John, they gave the name "Jews' Wall" to that part which encircled the Jewish quarter. Under the knights' rule the Jews were not always fortunate. According to Lacroix, D'Aubusson, the grand master of the island, ordered the Jews' houses to be razed that the material of which they had been built might be used for the reconstruction of the Jews' Wall, which later was bombarded by Messih Pasha, the Ottoman commander. Elijah Capsali, in his chronicle (ed. Lattes, Padua, 1869), says that after defeating the Turks D'Aubusson ordered the Jews to embrace Christianity. Some accepted baptism, others preferred death, while still others consented to be sold into slavery and were released only after the conquest of the island by Sulaiman. On Jan. 9, 1502, D'Aubusson decreed the expulsion of the Jews from Rhodes, under the pretext that they were corrupting the morals of the young, but owing to the death of the grand master the decree was not completely enforced; nevertheless the Jews of Cos were exiled to Nice. Under the grand master Frederic Caretto, Salim I. sent to Rhodes a Jewish physician, Libertus Cominto, to obtain a map of the island. The physician is said to have succeeded in his task, but he was caught and executed. Some historians claim that he was a convert to Christianity. Under the last grand master, Williers, of the island of Adam, the Jews were allowed to live in peace. On several occasions he visited the Jewish houses and synagogues.

According to Rottiers, some Jews who were exiled under D'Aubusson accompanied as sutlers the Turkish army which besieged the city and captured the island. According to a tradition related as fact by certain historians, especially Baudin, the Jews took part in the war against the Turks. Under the leadership of Simeon Granada, a battalion of 250 Jews was formed, and became known as the "Jewish phalanx." Bilioti, referring to the part taken by the Jews in the struggle against the Turks, says that the Jews were those that had been converted in the time of D'Aubusson and had displayed great valor in the Italian bastion. Florentin Bernard Carli, who witnessed the siege, says that under Turkish order from two to three thousand Jews filled up with sandbags the ditch before the Italian position. When the Turks occupied Rhodes the converted Jews abjured the Christian religion and returned to their ancient belief. Probably Florentin here refers to the Jewish sutlers who accompanied the Turkish army, for the Jews who were within the castle could not have held any communication with the enemy.

While some historians claim that the fall of Rhodes was due to the treachery of Libertus Cominto, others affirm that the real traitor was Knight d'Amaral, whose treason had been discovered by the Jewess Rachel, wife of Simeon Granada.

Some historians claim also that the Jews, afraid of Turkish rule, left the island and went to Italy. Others assert that they preferred to remain on the island and enjoy the bounty of the sultan. This statement may be true in so far as it concerns the Jews who had fought on the side of the Christians, whereas the former statement may refer to the Jews who accompanied the Turkish army. Benjamin Pontremoli relates that Sulaiman knew the utility of the Jews and brought a dozen families from Salonica. He granted them a firman guaranteeing freedom from taxation for twenty years, and decreeing that each family be provided with a house free of expense. Under this firman they were also permitted to mine sulfur, to traverse Mohammedan territory with their dead, to wail as they traveled along the road, and to purchase at ordinary prices food killed according to the ritual law.

From this date until 1675 there are no data of the political history of the Jews of Rhodes, but from 1675 they are repeatedly mentioned in government ordinances.

In the Nineteenth Century.

In 1837 a fearful pestilence spread over the island, and, acting on the advice of the grand rabbi, part of the inhabitants fled to the village Candilli, which thenceforward became a Jewish settlement. Among the victims of the scourge there were only ten Jews. In 1840 an accusation of ritual murder was made against the Jews of Rhodes. On the eve of Purim the governor, Yusuf Pasha, at the instigation of the Greek clergy and the European consuls, blockaded the Jewish quarter, arrested the chief rabbi, Jacob Israel, and the chief men, and imprisoned them. But on Nov. 6, owing to the efforts of Count Camondo, Crémieux, and Montefiore, a firman was obtained from the sultan which declared all accusations of ritual murder null and void. It should be mentioned that three Jews and three Christians were taken from Rhodes to Constantinople for trial, and that there the innocence of the Jews was established.

In 1851 much suffering was caused by an earthquake. The community sent Rabbi Raḥamim Franco to Egypt and to Europe to receive funds for relief, and he collected more than 40,000 francs (about $8,000). In 1855 a part of the Jewish quarter suffered damage through the explosion of gunpowder, and in 1863 a fire which destroyed the market paralyzed the trade of the Jews. In 1880, while some Jewish merchants who traded in the island of Cassos were returning to Rhodes to celebrate Passover, the vessel by which they were being conveyed was captured by pirates, and the Jews were despoiled and held as guides; but subsequently, at the instance of the governor of Rhodes, they were rescued and the pirates were seized.

The Jews of Rhodes support two large synagogues, the Great Synagogue, which was destroyed by artillery in 1440, rebuilt by permission of Pope Sixtus IV. in recognition of Jewish services during the siege of the city, destroyed again during a later siege, and rebuilt by Rabbi Samuel Amato; and Shalom Synagogue, built in 1593 by Raphael Margola. There are also two smaller synagogues—the Synagogue Camondo, so called in honor of Count Abraham de Camondo, who built it; and the Tikkun Ḥazot—and two batte midrashot. The commerce of the island is controlled by the Jews, among whom there are also many boatmen and porters. The Jews are on good terms with their neighbors.

There are two schools, one for boys and one for girls; also several Talmud Torahs. There is a steady migration to Asia.

Among the rabbis of Rhodes may be mentioned: **Ḥayyim ben Menahem Algazi,** in the seventeenth century; **Moses Israel,** author of "Mas'at Mosheh" (Constantinople, 1734); **Ezra Malki; Moses ben Elijah Israel,** author of "Mosheh Yedabber" (Constantinople, 1827); and **Jedidiah ben Samuel Turski,** in the eighteenth century. In the nineteenth century three rabbis of the Israel family distinguished themselves as authors: **Judah b. Moses b. Elijah,** and **Jacob** and **Raḥamim Judah** (1824–91). The present rabbi (1905) is **Moses Judah Franco.** Prominent in public life is especially the Menasché family, one of whose members, Boaz Menasché Effendi, is a judge of the court of appeals.

Bibliography: *Shalshelet ha-Ḳabbalah*, pp. 77, 78; Harkavy, *Neuaufgefundene Hebräische Bibelhandschriften*, St. Petersburg, pp. 24, 25–27; Rottiers, *Inscriptions et Monuments de Rhodes*, Brussels, 1830; Lacroix, *Les Iles de la Grèce*, pp. 172, 207; Bonhours, *L'Histoire de Pierre d'Aubusson*, pp. 200 *et seq.*; *Itinéraire d'un Chevalier de St. Jean de Jérusalem à Rhodes*, pp. 106–107.

D. A. Ga.

RI. See Isaac b. Samuel.

RIBA. See Isaac ben Asher ha-Levi.

RIBASH. See Isaac ben Sheshet Barfat.

RIBEAUVILLÉ. See Rappoltsweiler.

RIBEIRO, JOÃO PINTO: Portuguese scholar; curator of the royal archives in Torre do Tombe, at Lisbon; died in that city Aug. 11, 1649. He was the author of a work defending the Maranos, entitled "Discurso si es Util, y Justo, Desterrar de los Reinos de Portugal a los Christianos-Nuevos, Convencidos do Judaismo por el Tribunal de S. Officio, y Reconciliados por el con Sus Familias, y Aquellos Contra los Quales ay Prueba Bastante para Destierro." It is still in manuscript.

Bibliography: Barbosa Machado, *Bibliotheca Lusitana*, ii. 722, iv. 189; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 117.

J. M. K.

RIBKAS or **RIBKES** (= "son of Rebekah"), **MOSES BEN ẒEBI NAPHTALI HIRSCH SOFER:** Russian Talmudist; died at Wilna in 1671 or 1672. He was a member of a Prague family, but settled early in life at Wilna. In 1655, in consequence of the war between Poland and Russia, he was compelled to flee from the city, leaving all his property behind. He then settled at Amsterdam, and owing to his great Talmudical knowledge was befriended by Saul Morteira and Isaac Aboab. On the reestablishment of peace between Poland and Russia, Ribkas returned to Wilna, where his affairs seem to have prospered. At his death he bequeathed a great part of his fortune to charitable institutions which are still administered by his descendants.

While at Amsterdam Ribkas was charged with the revision of the proofs of a new edition of the Shulḥan 'Aruk, which was being prepared in the printing-office of Proops. This new edition (Amsterdam, 1661-67) was provided by Ribkas with marginal notes of his own, entitled "Be'er ha-Golah," in which he gives the sources of the halakot, besides short comments. In addition to this work, which has always been reprinted in the margins of the Shulḥan

'Aruk. Ribkas left in manuscript "Kelale ha-Hora'ah," giving the final decisions in regard to halakot, and "Keli ha-Golah," a commentary on the Mishnah.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1984; Fuenn, *Ḳiryah Ne'emanah*, p. 91; Gabriel Polak, in *Ha-Karmel*, vii. 15.

E. C. I. Br.

RIBLAH (רִבלה): Town in the country of Hamath. It is now an insignificant hamlet, known as Riblah, in the Baḳa'ah, the broad valley between the two ranges of Lebanon and Hermon, and on the eastern shore of Nahr el-'Aṣi (Orontes), thirty-five miles northeast of Baalbek. Its position on the banks of a mountain stream, in the center of a vast and fertile plain, and close to the road leading from Egypt and Palestine to Babylon, rendered it a frequent resting-place for the armies of the Egyptian and Babylonian kings. It was at Riblah that Pharaoh-nechoh, after having defeated Josiah at Megiddo, put the latter's successor, Jehoahaz, in "bands" that he might not reign in Jerusalem (II Kings xxiii. 33). It was at Riblah also that Nebuchadnezzar established his headquarters when his army besieged Jerusalem (586 B.C.), and it was here that Zedekiah was brought before him for judgment (II Kings xxv. 6 *et seq.*, 20–21; Jer. xxxix. 5–6; lii. 9 *et seq.*, 26–27).

Most modern expounders (Ewald, Smend, Cornill, and others) read "Riblah" instead of the Masoretic "Diblatah" (the accusative of "Diblah") in Ezek. vi. 14. The location of Diblah is unknown. In Num. xxxiv. 11 a place named "Ha-Riblah" (with the article) is mentioned among the villages forming the borders of the Promised Land. But as this Riblah is situated on the eastern boundary it can not be identical with Riblah in Hamath. It is difficult to determine the location of the Riblah mentioned in this passage.

J. J. Z. L.

RICARDO, DAVID: English political economist and publicist; born in London April 19, 1772; died Sept. 11, 1823. The Ricardo family removed from Italy to Holland in the beginning of the eighteenth century or, perhaps, earlier, and its members appear to have become dignified and substantial members of the Jewish community of Amsterdam. Two generations later, with the drift of trade and finance from Holland to England, a branch of the family went from Amsterdam to London. Of David Ricardo's father, **Abraham Ricardo,** it is said that he went on a visit to England when young, and, preferring it to his own country, became naturalized and settled there. He entered the stock exchange, amassed a fortune, and acquired considerable influence both as a man of affairs and as a member of the Anglo-Jewish community. He married and became the father of a large family, of which David was the third child.

David Ricardo.

Early Training.

David's early education was sound and practical. His father, from the outset, designed him for a financial career. As a young boy David was sent to a school in Holland, where he remained for two years. Upon returning to England he continued to enjoy the benefit of a common-school education until the age of fourteen, when his father began to employ him in stock-exchange business. As a youth he appears to have given evidence of those mental qualities which in fruition distinguished his later intellectual life—a taste for abstract and general reasoning, an insistence upon final analysis, an independence and vigor of thought, and a firm adherence to positive opinions combined with a singular candor and openness to conviction.

Soon after the attainment of his majority young Ricardo married Priscilla Anne Wilkinson, a non-Jewess, and whether in consequence of this step or in general reaction against the rigid orthodoxy of his father's religious belief and practise, a rupture occurred between father and son extending even to business affairs. McCulloch states that young Ricardo actually seceded from the Jewish faith, but there is no evidence of any formal apostasy, and it is more reasonable to hold that virtual alienation resulted from marriage outside of the Jewish faith and that the severance of family ties followed. Ricardo must, however, as a member of Parliament, have taken the oath of allegiance on the true faith of a Christian.

Thrown in the main upon his own resources, Ricardo soon displayed exceptional capacity in practical finance. In a few years he had established himself securely, and he rose steadily thereafter no less in wealth than in the estimation of his associates and in commanding influence in financial affairs. In so far as urgent business affairs afforded leisure, Ricardo's interest seems at first to have been held by mathematics, chemistry, geology, and mineralogy. He was one of the original members of the Geological Society, and fitted up a laboratory and made a collection of minerals. But McCulloch declares that he never entered warmly into the study of these sciences, and that he abandoned them entirely as soon as his attention was directed to the more congenial study of political economy.

Although the sensational events which led up to and followed the bank restriction of 1797, as well as the ordinary transactions of his every-day life on the stock exchange, can not have failed to interest Ricardo in general financial principles, yet the determining impulse to economic speculation is said to have come from acquaintance with Adam Smith's "Wealth of Nations" in 1799. From the time when this work began to exert an influence upon him economic inquiries became the avocation of his life.

Ricardo's début as an economic writer took the modest form of an unsigned paper, on the bullion controversy, contributed to the "Morning Chronicle" in 1809 and soon thereafter expanded into a clear and forcible pamphlet. It led to intimacy with James Mill and to friendship with Malthus and Bentham, and upon the incorporation of its substance into the Bullion Report of 1810 established Ricardo as an authoritative and convincing exponent of monetary principles.

"Principles of Political Economy."

The corn-law controversies of 1813–15 brought Ricardo again conspicuously to the fore, first as a pamphleteer advocate of free-trade principles, in opposition to the protectionist leanings of Malthus, and thereafter as an exponent of a systematic theory of economic distribution and fiscal incidence. Closer intimacy with James Mill, active discussions with Malthus and Trower, and retirement from the stock exchange to the tranquil ease of a Gloucestershire country-place in 1814, all tended to broaden the range of his economic thought, and culminated logically in the publication of his "Principles of Political Economy and Taxation" in 1817. Thenceforth until his death in 1823 Ricardo remained the dominant figure in English economic circles. As early as 1821 McCulloch could declare that the Ricardian theories—"the new political economy" as Malthus termed them—were assented to by "all the best economists in the country."

In 1819 Ricardo entered the House of Commons as member for Portarlington, an Irish pocket borough, and thereafter parliamentary issues shared with economic studies the prime interests of his public life. In the House his activities, both on the floor and in committee, were important as well as characteristic. Formal parliamentary duties were supplemented by participation in current affairs, such as Robert Owen's schemes, and contemporary proposals for savings-banks and old-age pensions. In all of these Ricardo's sole concern was the public welfare. Professor Ritchie has said that perhaps no modern writer or speaker engaged in so many polemics and discussions as Ricardo, and yet so completely eliminated the element of self. Ricardo was cut off in his prime, after a short illness, on Sept. 11, 1823. He is buried by the little chapel in Hardenhuish Park, near Chippenham, in Wiltshire. An engraving from a portrait which was painted by J. Phillips was published in quarto size and is prefixed in reduced size to McCulloch's edition of Ricardo's works.

Founder of Economic Science.

However friends and critics may differ as to the validity of Ricardo's specific doctrines, there is little doubt as to his service in establishing the concept of political economy as a body of abstract uniformities dealing with the phenomena of wealth. His data may have been inadequate, his method in part defective, and his conclusions sometimes misleading; but his inestimable service was in definitively converting economic speculation from detached inquiry or specific theorization to an organically related body of general principles. So far Ricardo is to be regarded as the true founder of the science of political economy. With respect to particular principles—the theory of metallic money, the laws of fiscal incidence, the scheme of economic distribution—Ricardo's contributions were important and in many respects enduring, but it is in the larger influence of concept and purpose that the clearest explanation of his intellectual dominance is to be found.

There is no evidence in Ricardo's life of any particular interest in Jewish religious or communal affairs. He maintained cordial relations with the younger members of his family—some of whom also seceded from the Jewish faith—and when on a pleasure visit to Amsterdam in 1822 he sought out some of his Dutch kinsfolk, including the poet J. da Costa. While a member of the House of Commons he lost no occasion to speak in favor of religious toleration, and when in 1823 Isaac Lyon Goldsmid wrote thanking him for such an expression, he wrote in reply: "It appears to me a disgrace to the age we live in, that many of the inhabitants of this country are still suffering under disabilities, imposed on them in less enlightened times. The Jews have most reason to complain, for they are frequently reproached with following callings which are the natural effects of the political degradation in which they are kept. I can not help thinking that the time is approaching when these ill-founded prejudices against men on account of their religious opinions will disappear, and I should be happy if I could be an humble instrument in accelerating their fall."

Bibliography: Ricardo's principal writings were collected and edited, with a biographical sketch, by McCulloch in 1846, and have since been reprinted. The *Principles of Political Economy and Taxation* was reprinted and carefully edited by Prof. E. C. K. Gonner in 1891, with a useful bibliography. The *Letters to the Morning Chronicle on the "High Price of Gold"* were reprinted by J. H. Hollander in 1904. His *Letters to Malthus* were brought to light and edited by J. Bonar in 1887, the *Letters to McCulloch* by J. H. Hollander in 1895, and the *Letters to Hutches Trower* by J. Bonar and J. H. Hollander in 1899. The memoir in the *Annual Biography and Obituary for 1824* and the sketch prefixed to McCulloch's *Works* are the only important contemporary accounts of Ricardo's life. Leslie Stephen contributed a clear and intelligent sketch to the *Dict. Nat. Biog.* (vol. xlviii.). Professor Ritchie has a brief account in Palgrave's *Dictionary of Political Economy*, with a particularly serviceable list of Ricardo's writings. Professor Gonner contributed to the same work a lucid exposition of Ricardo's thought and influence.

J. J. H. Ho.

RICCHI (RAPHAEL), IMMANUEL ḤAY BEN ABRAHAM: Italian rabbi, cabalist, and poet; born at Ferrara 1688 (1693, according to Jellinek in "Orient, Lit." vii. 232); killed near Cento Feb. 25, 1743. About two years after Ricchi's birth his father removed to Rovigo, where he died four years later. Ricchi, thus left an orphan, was brought up by his maternal uncle Jedidiah Rabbino, and later by his cousin and brother-in-law, the son of the latter. After having studied Talmud under Nathan Pinkerle, rabbi of Alessandria della Paglia, Ricchi became tutor in the houses of several wealthy Jews. He was thus successively employed at Göritz, Fiorenzuola, Finale in Modena, and Venice; in the last-named place he opened a school. He then went to Triest, where he was ordained rabbi in 1717 by Hillel Ashkenazi, rabbi of Canea, after which he was invited to the rabbinate of Görz.

Owing to his great love for cabalistic studies and to his ascetic tendencies, Ricchi resolved to settle in Palestine. He arrived at Safed in 1718, and during his stay there of two years he occupied himself with the study of the works of Isaac Luria and Ḥayyim Vital. He was also reordained rabbi by Ḥay-

Settles in Palestine.

yim Abulafia. In 1720 an epidemic broke out in Palestine, and Ricchi was compelled to return to Europe. On the voyage he and all his fellow passengers were captured by pirates and brought to Tripolitza, whence, through the efforts of Abraham Ḥalfon, Ricchi and his family were allowed to return to Italy. He then occupied the rabbinate of Florence till 1723, in which year he removed to Leghorn, where for twelve years he engaged in business as a merchant. He spent twenty months in travel, visiting Smyrna, Salonica, Constantinople, Amsterdam, and London, and in 1735 set out again for Palestine, spending two years at Aleppo and three at Jerusalem. In 1741 he returned to Leghorn, and in 1743, while traveling in Italy for the purpose of selling his works, he was killed by robbers, who buried his body by the shore of the Reno. Six days later some Modena Jews discovered the remains and brought them to Cento for burial.

His Works.

Ricchi was the author of the following works (enumerated here in the chronological order of their composition): (1) "Ma'aseh Ḥosheb" (Venice, 1716), a treatise on the construction of the Tabernacle and its vessels, in the form of a compendium of the ancient texts on the same subject, together with his commentary. The work is followed by a Hebrew poem on the letters אהחע״ר. (2) "Hon 'Ashir" (Amsterdam, 1731), a commentary on the Mishnah, followed by a poem, set to music, on Sabbath, circumcision, and phylacteries. (3) "Ḥosheb Maḥashabot" (*ib.* 1732), haggadic novellæ on the Bible and Talmud, together with treatises on the measurements of the Miḳweh and on other geometrical subjects. (4) "Mishnat Ḥasidim" (*ib.* 1727; see below). (5) "Yosher Lebab" (*ib.* 1737), cabalistic interpretations of Biblical and Talmudic passages. (6) "Ḥazeh Ẓiyyon" (Leghorn, 1742), cabalistic commentary on the Psalms. (7) "Adderet Eliyahu" (*ib.* 1742), commentary on the difficult passages and expressions of the Mishnah and Gemara, in two parts, the second of which is entitled "Me Niddah," and deals solely with the treatise Niddah. This treatise is followed by: (*a*) twenty-four responsa; (*b*) "Sofe 'Anabim," novellæ; and (*c*) "Perpera'ot la-Ḥokmah," riddles and poems, among the latter being six religious hymns, composed for different occasions. A responsum of Ricchi's on the modulation of the priests' blessing is to be found in Nehemiah b. Baruch's "Meẓiẓ u-Meliẓ" (Venice, 1715). His "Makkat Bakkurot," strictures on Phinehas Ḥai Piatelli's "Tosefet Bikkure Ḳaẓir," is as yet unpublished.

His "Mishnat Ḥasidim."

Ricchi's most important work is the above-cited "Mishnat Ḥasidim," a cabalistic work begun in 1726 at Leghorn. Like the Mishnah, it is arranged in orders ("sedarim"), which are divided into treatises ("massektot") and subdivided into chapters ("peraḳim"), the names of the six Mishnah orders being taken in a cabalistic sense. But the chief divisions of the work are three, termed "maftehot," besides the introduction entitled "'Olam Ḳaṭon" (= "microcosmos"), in which Ricchi endeavors to popularize the Cabala. The first main division is the "Mafteaḥ ha-'Olamot," in which the worlds are treated. It contains: (1) the order of Zera'im, treating of the cabalistic cosmology and of metaphysics, and divided into seven massektot and eighteen chapters; (2) the order Ḳodashim, treating of the realm of emanation ("'olam ha-aẓilut"), which is styled "the holy of holies," and containing twenty massektot and seventy-eight chapters; (3) the order Ṭohorot, treating of the three other realms, namely, those of creative ideas ("beri'ah"), creative formations ("yeẓirah"), and creative matter ("'asiyah"), and divided into nine massektot and twenty-seven chapters; and (4) the order Neziḳin, treating of the demons and "ḳelifot," and divided into six massektot and seventeen chapters. The second main division, entitled "Mafteaḥ ha-Neshamot," contains the order Nashim, treating of souls, in twelve massektot and forty-eight chapters. The third main division, entitled "Mafteaḥ ha-Kawwanot," contains the order Mo'ed, divided into fifty-eight massektot and 371 chapters, and treating of the Kawwanah. It will be seen that the number of massektot in this work is 112, corresponding to the numerical value of the sacred name יבק; and the number of chapters 547, equal to the numerical value of Ricchi's name, עמנואל חי ריקי, plus twelve, the number of its letters. The sources for this work besides the Zohar are mostly Isaac Luria's and Ḥayyim Vital's writings, of which the "Sefer ha-Gilgulim," "Kanfe Yonah," and "Shulḥan 'Aruk" may be particularly mentioned. Ricchi drew also from other cabalists. The "'Olam Ḳaṭon" was separately edited by Eliezer b. Moses, with a commentary of his own, entitled "Derek ha-Melek" (Dyhernfurth, 1753).

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E. C. M. Sel.

RICCIO, PAULO (Latin, **Paulus Ricius**): Jewish convert to Christianity in the first half of the sixteenth century. He was a native of Germany, and after his conversion became professor of philosophy in the University of Pavia; subsequently he was physician to Emperor Maximilian I. Riccio was inclined to astrology and the Cabala, and had a controversy with Johann Eck about the existence of life on the stellar bodies. Erasmus thought very highly of Riccio, who defended him and his followers against the attacks of Stephen the Presbyter. Like most converts from Judaism, Riccio attempted to convince the Jews of the truth of the Gospels. He, moreover, advised the Christian nations to unite against the Turks, who were at that time the terror of Europe.

Riccio was a prolific writer and, as Grätz says, "turned to good account the small amount of Jewish knowledge which he brought with him to Christianity." His best-known work is his "De Porta Lucis R. Josephi Gecatilia" (Augsburg, 1516), which is a free translation of a part of the cabalistic work "Sha'are Orah" by Joseph Gikatilla. Jerome Riccio (**Hieronymus Ricius**), Paulo's son, sent a copy of this work to Reuchlin, who utilized it in the composition of his "De Arte Cabbalistica."

Riccio relates that he was ordered by Emperor Maximilian to prepare a Latin translation of the Talmud. All that has come down of it are the translations of the tractates Berakot, Sanhedrin, and Makkot (Augsburg, 1519), which are the earliest Latin renderings of the Mishnah known to bibliographers. The most important of his other works is "De Cælesti Agricultura," a large religio-philosophical work in four parts, dedicated to Emperor Charles V. and to his brother Ferdinand (Augsburg, 1541; 2d ed., Basel, 1597). His "Opuscula Varia," which contains a treatise on the 613 commandments, a religio-philosophical and controversial work aiming to demonstrate to the Jews the truths of Christianity, and an introduction to the Cabala followed by a compilation of its rules and dogmas, went through four editions (Pavia, 1510; Augsburg, 1515; *ib.* 1541; and Basel, 1597). Riccio wrote besides these works about ten others, all in Latin, on various religious, philosophical, and cabalistic subjects, which appeared in Augsburg in 1546 and were reprinted in Basel in 1597.

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K. P. Wi.

RICE, ABRAHAM: American Talmudist and rabbi; born 1800 at Gagsheim, near Würzburg, Bavaria; died in Baltimore, Md., Oct. 29, 1862. As a young student he was placed in the care of Rabbi Abraham Bing of Würzburg, by whom he was ordained rabbi; he afterward studied under Rabbi Wolf Hamburger. In 1840 he emigrated to America, and was called as the first rabbi of Congregation Nidche Israel at Baltimore. He held this position until 1849, when he resigned and became a merchant. About this time he founded a small congregation, of which he officiated gratuitously as rabbi and reader of the Torah. He lived in retirement until 1862, when he was again induced to accept the position of rabbi to the Baltimore Hebrew Congregation; but he filled the position for a short time only, his death occurring in the fall of the same year.

Abraham Rice.

Rice usually delivered his sermons in German, later occasionally in English also. He was a rabbi of the old school, known throughout the United States and Germany as a learned Talmudist, and was recognized as an authority in ritual matters. He was an uncompromising opponent of Reform.

In 1845 he established a Hebrew school, one of the earliest in the United States, and in the same year he opposed the retention of piyyuṭim in the prayers. About this time he urged "upon the Jews of the United States the great importance of selecting a spiritual chief or bet din, for the purpose of regulating all our spiritual affairs, etc.; . . . it is surely necessary to prevent the uninitiated from giving their crude decisions, which are but too well calculated to do permanent injury to our faith" (letter in "Occident," ii. 599). A few of Rice's sermons were published in the "Occident," and a large number remain in manuscript. He had a great and lasting influence on the Jewish community of Baltimore; and it was to his teaching and his life that the Baltimore Jewry owes its reputation for Orthodoxy. See JEW. ENCYC. ii. 479b, *s.v.* BALTIMORE.

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A. H. Fr.

RICE, ISAAC LEOPOLD: American lawyer, author, and chess-player; born Feb. 22, 1850, at Wachenheim in the Rhenish Palatinate. When six years of age he was taken by his mother to the United States. Rice was educated at the Central High School in Philadelphia, and from 1866 to 1869 studied literature and music in Paris. While there he acted as correspondent for the Philadelphia "Evening Bulletin." On his return to America he settled in New York, where he acquired considerable fame as a music teacher. In 1880 he graduated (LL.B.) from the law school of Columbia College. Later, at the same college, he became lecturer in the school of political science (1882–83) and instructor in the law school (1885–86). He practised law until 1889.

From 1884 to 1893 Rice was active in railway matters, either as counsel or as director, and for a time was foreign representative in London of the Philadelphia and Reading Railroad. In 1885 he founded the "Forum" magazine, becoming the first president of the Forum Publishing Company, which position he still (1905) occupies. In 1893 he interested himself in electrical matters and became connected with the Electric Storage Battery Company, of which, in 1897, he was chosen president. Rice was also the founder of the electric-automobile and electric-boat (including the submarine boat) industries in America; and he organized on a large scale the casein business of the United States. In 1902 Bates College conferred on him the honorary degree of LL.D.

Rice is a prominent figure in the American chess world. He has been president of the Manhattan Chess Club, and has presented for competition several trophies, including the one that is competed for annually by cable by the universities of Oxford and Cambridge, representing England, and those of Harvard, Yale, Princeton, and Columbia, in the United States. In 1895 he discovered a variation of the Kieseritzky gambit, which has been named the "Rice Gambit" (see JEW. ENCYC. iv. 20b, *s.v.* CHESS).

The books published by Rice include: "What Is Music?" (New York, 1875), which was supplemented by "How the Geometrical Lines Have Their Counterparts in Music" (*ib.* 1880). The latter work was subsequently made part of the "Humboldt Library of Science." He has also contributed a large number of articles to the "Century," "Forum," and "North American Review."

Bibliography: *Who's Who in America*, 1903-5.

A. A. P.

RICE, JOSEPH MAYER: American physician and editor; born May 27, 1857, at Philadelphia, Pa. He was educated at the public schools of Philadelphia and New York, at the College of the City of New York, and at the College of Physicians and Surgeons, New York (M.D. 1881). From 1881 to 1883 he was resident physician at Mount Sinai Hospital, New York, and from 1885 to 1886 house physician at the Montefiore Home in the same city.

In 1888 Rice abandoned the practise of medicine to devote himself to the study and working out of some practical problems in education, especially with regard to his original idea that a system of education might be based on the inductive principle. To this end he studied psychology and pedagogics in the universities of Jena and Leipsic, and on his return to the United States personally examined about 125,000 children in schools of all kinds. He is still continuing his researches. The results of his investigations appeared in the "Forum" (Dec., 1896; Jan., Feb., April, and June, 1897), of which magazine Rice has been the editor since May, 1897. He is the author of "The Public School System of the United States" (New York, 1893) and "The Rational Spelling-Book" (*ib.* 1898) as well as of many articles on educational subjects in various journals.

Bibliography: *Who's Who in America*, 1902; *National Cyc. of Biography.*

A. A. P.

RICHARDSON, SIR BENJAMIN WARD: English physician and friend of the Jews; born at Somersby 1828; died in London Nov. 21, 1896. He received his degree of M.D. in 1854, and became an active member of the British Medical Association. He was knighted in 1893.

Partly by descent and partly by intellectual sympathy and early Biblical training, Richardson was connected with Jewish interests, and was imbued with Jewish ideals which found their expression in various ways. In his historical romance "The Son of a Star" (1888), based on the life of Bar Kokba, he evinced an extensive knowledge of Jewish history and literature of the second century. His admiration for Maimonides led him to base his last work on the life of the rabbi-physician. But it was chiefly as a medical author that he labored to promote Jewish ideals. In particular he recognized and advocated the sanitary value of the dietary laws. He seized every public opportunity of defending the practises and ideals of the Jews; and was a frequent lecturer before Jewish literary societies.

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J. G. L.

RICHETTI, JOSEPH SHALIṬ BEN ELIEZER: Rabbi of the second half of the seventeenth century; born in Safed, whence he removed to Italy. He was the author of "Sefer Ḥokmat ha-Mishkan," or "Iggeret Meleket ha-Mishkan," on the purposes of the Tabernacle (published with his edition of "Iggeret Mesapperet Yiḥusta de-Ẓaddiḳe de-'Ar'a de-Yisrael," on the sacred cities of Palestine; Mantua, 1676). He edited "Ḥibbur ha-Ma'asiyyot weha-Midrashot weha-Haggadot," a collection of tales and legends from the Talmud and the Midrash (Verona, 1647), and "Seder Mishmeret ha-Ḥodesh," a ritual for the day of new moon (Venice, 1661).

S. U. C.

RICHMAN, JULIA: American educator; born in New York city Oct. 12, 1855. She was educated in the public schools of New York and at the Normal College, and did postgraduate work at New York University. From 1884 to 1903 she was principal of public school No. 77, and in the latter year was appointed a district superintendent of schools, being the first woman to be chosen to such an office in New York city. She was a pioneer in many school-reform movements, particularly in regard to special training for mentally enfeebled children; and has written on educational subjects in the "Educational Review," "School Journal," "School Work," etc.

Julia Richman has held many positions in the Jewish community, having been president of the Young Ladies' Charitable Union (1876–81), first woman director of the Hebrew Free School Association (1885–1900), first president of the Young Women's Hebrew Association (1887–90), director of the Educational Alliance (since 1893), chairman of the committee on religious school-work of the Council of Jewish Women (1893–99), member of the educational council of the Jewish Chautauqua Society (1889–98), and founder and editor of "Helpful Thoughts." An article by her on the Jewish Sunday-school in the United States appeared in the "Jewish Quarterly Review" for July, 1900.

A.

Beth Shalome.

RICHMOND: Capital of Virginia, and, during the Civil war, of the Confederate States of America. By 1785 it had a Jewish community of over a dozen families, of Spanish-Portuguese descent. In 1791 a Sephardic congregation was organized, called K. K. Beth Shalome. Its roster contained the names of twenty-nine heads of families, prominent among which were the Isaacs, Cohens, Mordecais, Levys, and Judahs. This congregation remained the representative Jewish organization till the outbreak of the Civil war. After the war it became weakened by deaths and removals. In 1898, after one hundred and seven years of corporate existence, its few surviving members joined the Congregation Beth Ahabah in a body, and Beth Shalome ceased to exist. The first place of worship the Congregation Beth Shalome had was a room in a house owned by one of its members, on Nineteenth street. It then built a small brick synagogue on the corner of Nineteenth and Main streets, and later a handsome structure on Mayo street, where it worshiped for over three-quarters of a century. Its pulpit had been occupied successively by Isaac H. Judah, Jacques J. Lyons, Isaac Leeser, Isaac Mendes de Sola, Henry S. Jacobs, and George Jacobs.

Beth Ahabah.

At the very beginning of the nineteenth century German Jews began to arrive in Richmond, singly or in small groups. They affiliated for a while with K. K. Beth Shalome. But in 1839 they organized a ḥebra—the Ḥebra Ahabat Yisrael, which, two years later, was changed into the Congregation K. K. Beth Ahabah. This congregation first worshiped in a room on Marshall street, between Fifth and Sixth streets, which was consecrated May 15, 1841. The first minister, called to its pulpit in 1846, was the Rev. M. J. Michelbacher of Philadelphia. In 1848 the congregation built its first synagogue, on Eleventh street, between Marshall and Clay streets, and this was followed by a second building, on the same site, dedicated Sept., 1880. The growth of the congregation necessitating a larger synagogue, a new one was dedicated in 1904, in West Franklin street, between Lombardy and Harrison streets. The ministers of Beth Ahabah have been M. J. Michelbacher (1846–67), J. Wechsler (1867–69), A. S. Bettelheim (1869–75), A. Hoffman (1876–1878), A. Harris (1878–91), and the present (1905) incumbent, Edward N. Calisch (since 1891; born at Toledo, Ohio, June 23, 1865; B.A., University of Cincinnati; rabbinical diploma, Hebrew Union College; M.A., University of Virginia), who has published a "Child's Bible" and a "Book of Prayer," as well as some essays and poems, and has been prominently identified with the circuit-preaching work of the Union of American Hebrew Congregations.

Synagogue at Richmond, Va.
(From a photograph.)

Beth El and Keneseth Israel.

At the close of the Civil war, owing to differences arising in the readjustment of the congregation's affairs, a number of members seceded from Beth Ahabah, formed a new congregation, and called it Beth El. From 1867 to 1871 Dr. A. L. Mayer occupied its pulpit. Upon his departure the differences were adjusted, the members returned to Beth Ahabah, and Beth El ceased to exist.

In 1856 an Orthodox Polish congregation, Keneseth Israel, was organized. It built, and still worships in, a synagogue in Mayo street. It has consistently maintained its Orthodox standard, and its spiritual guides have been "ḥazzanim," and not preachers. Among them were N. Brinn, L. Jacobi, J. Berg, A. N. Coleman, H. Block, M. J. Brill, L. Harfield, J. Sapir, I. Koplowitz, E. Phillips; the present incumbent is J. Lesser.

The wave of Russian immigration, which began in 1881, reached Richmond, and in 1886 a Russian congregation was organized and called the Sir Moses Montefiore congregation. It first worshiped in a room in East Main street, but in 1887 obtained possession of the synagogue of K. K. Beth Shalome, on Mayo street, where it now worships. Among its leaders have been Rabbis Alperin, Gordon, Newel, Nutokoff, Jaeger, Grafman, and Cohen. In addition to the foregoing congregations there are a few "minyanim," which meet only during the chief holy days.

Other Organizations.

The Hebrew Home for the Aged and Infirm, chartered in 1891, has at the present time six beneficiaries, who are maintained in the homes of private families. The Ladies' Hebrew Benevolent Society was reorganized in 1866. The Ladies' Hebrew Memorial Association, organized in 1866, for the care of the graves of Jewish soldiers, holds a memorial service annually on the third Wednesday in May. The Jefferson Club (social and literary) is the result of the consolidation in 1892 of the Mercantile Club and the Jefferson Literary and Social Circle.

The first Jewish cemetery in Richmond was a plot of ground on East Franklin street, between Nineteenth and Twentieth streets, deeded by Isaiah Isaac, in 1791, to the Jews of Richmond. In 1816 Benjamin Wolfe, a member of the city council, secured from the city a grant of land known as Shockhoe Hill, on the northern edge of the city. This land was given to K. K. Beth Shalome, and was used jointly by it and Beth Ahabah. It is now the sole possession of Beth Ahabah. Some of the bodies in the old cemetery in East Franklin street were reinterred in the new one. A handsome mortuary chapel was built in the cemetery in 1898, in which all funeral services are conducted. Congregation Keneseth Israel has a section adjoining the general Oakwood Cemetery and known as Oakwood Hebrew Cemetery. It was purchased in 1866. The Sir Moses Montefiore congregation has a plot of ground four miles east of the city, on the National Road.

Jews in Public Service.

The Jews of Richmond have been prominent in public service both in war and in peace. Many of them fought in the Civil war. In civic life also they have served with credit. Benjamin Wolfe was a member of the city council in 1816; Jacob Ezekiel served in the council prior to 1860. Other members of the city council have been: M. L. Straus, Julius Straus, Joseph Wallerstein, Marx Gunst, S. L. Bloomberg (president of the council), and Clifford Weil. Marx Gunst is at present (1905) vice-president of the board of aldermen and Charles Hutzler of the School Board. Isaac Held is deputy treasurer of the city. William Lovenstein served twelve years as state senator. L. Z. Morris was one of the most efficient presidents the chamber of commerce has had.

The public-school system was established in Richmond in 1870. Before that time each congregation had its own parochial school, that of Beth Ahabah being a particularly excellent institution, attended by Christian children as well as Jewish. When the school system was about to be established, Beth Ahabah volunteered to discontinue its school and place its schoolrooms, rent free, at the disposal of the city until proper school buildings could be built. The offer was accepted, and the first public school of Richmond was conducted in the rooms of a Jewish synagogue.

In commercial life the Jews are engaged in manufacture and in the jobbing and retail trades, being especially prominent in the shoe and in the dry-goods business. The Jewish population of Richmond approximates 2,500, the total population being 85,050.

Bibliography: *Publications Am. Jew. Hist. Soc.* No. 4, pp. 22–24; *Hist. of Congregation Beth Ahabah* (published on its sixtieth anniversary, 1901).

A.

RICIUS, AUGUSTINUS: Jewish convert to Christianity and astronomer of the fifteenth century. He was a disciple of Abraham Zacuto, and wrote a work on the motion of the eighth sphere, a Latin translation of which appeared at Paris in 1521. He quotes Ibn Ezra, Abraham ben Ḥiyya, and other Jewish authors, and mentions the epoch 1477.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 2143–2145.

J.

RIDBAZ (WILLOWSKI), JACOB DAVID B. ZEEB (known also as the **Slutsker Rav**): Russian rabbi and commentator; born Feb. 7, 1845, in Kobrin, government of Grodno, Russia. He was successively rabbi at Izballin (1868), Bobruisk (1876), Wilna (1881), Polotsk (1883), Vilkomir (1887), and Slutsk (1890–1900). In the last-mentioned place he organized a yeshibah, in 1896, over which he took general supervision, appointing R. Isaac Zalmon Meltzer as principal. Ridbaz is the author of "Migdal Dawid," Talmudic novellæ, Babli and Yerushalmi (Wilna, 1874); "Ḥanah Dawid," novellæ on the treatise Ḥallah (*ib.* 1876); and "Teshubot ha-Ridbaz" (*ib.* 1881). But his principal work is embodied in his commentaries on the Talmud Yerushalmi, entitled "Ḥiddushe Ridbaz" and "Tosafot ha-Rid" (Piotrkow, 1899–1900). The former is a simple commentary on passages not satisfactorily explained by other commentators; the latter is more critical, and is written in the style of the Tosafot. Ridbaz freely used a copy of the Jerusalem Talmud which the Wilna Gaon had annotated. After studying the Jerusalem Talmud for thirty years and working steadily on his commentaries for seventeen years, Ridbaz began the publication of an edition of the Yerushalmi which included, besides his own, all the commentaries incorporated in former editions. The subscription fund being exhausted before the fourth section, Neziḳin, was completed, Ridbaz was persuaded to go to America (1900), where he succeeded in securing subscriptions for many sets of the work. Returning to Russia, he dedicated the section Neziḳin to his American patrons. The second time Ridbaz went to America he dropped his former name of Willowski and assumed the name of Ridbaz (= "Rabbi Jacob David ben Zeeb").

The United Orthodox Rabbis of America, at their annual meeting in Philadelphia, Aug. 16–19, 1903, elected Ridbaz as the "zeḳan ha-rabbanim" (elder rabbi), and on Sept. 8, 1903, he was elected chief rabbi of the Russian-American congregations in Chicago. He endeavored to introduce order into the religious services of his congregations, but met obstruction and opposition on the part of a former rabbi, Ẓebi Simon Album, and his followers; not being able to withstand the persistent opposition, Ridbaz resigned his position ten months later. He next published "Nimmuḳe Ridbaz," a homiletical commentary on Genesis and Exodus (Chicago, 1904). This caused Rabbi Album to rejoin with "Debar Emet" (*ib.* 1904), in rebuttal of the allegations by Ridbaz. Album was in turn attacked by P. Gewirtzman in a pamphlet entitled "Aken Noda' ha-Dabar," in defense of Ridbaz.

After resigning his rabbinate Ridbaz traveled extensively through the United States, lecturing and preaching. On returning to New York he endeavored to establish a yeshibah on the European model, but found little encouragement. In 1905 Ridbaz left America for the Holy Land, where he intends to spend the remainder of his life.

Bibliography: *Hebrew Standard*, Dec. 14, 1900; Eisenstadt, *Ḥakme Yisrael be-Amerika*, pp. 38–40, New York, 1893; *American Jewish Year Book*, 5665 (1905), p. 222; Zeeb Kaplan, *'Edut be-Ya'aḳob*, Warsaw, 1904.

A. J. D. E.

RIDDLE: Among the ancients, as witness the story of Œdipus and the Sphinx, a riddle was a more serious matter than in modern times, more in the nature of a wager than of an amusement. Samson's riddle to the Philistines (Judges xiv. 14) was of this kind, though it has been suggested that his own name is a key to the thing which brings forth sweetness out of the lion. It would appear that some of the proverbs in which sets of three and of four objects are mentioned (*e.g.*, xxx. 15 *et seq.*) were originally in the form of riddles. In Ezekiel (xvii. 1–10) there is actually a symbolic riddle, in which the King of Babylon is compared to an eagle.

Riddles appear to have been a favorite table amusement with the early Hebrew, Sirach referring to them as such. Many of them centered around the visit of the Queen of Sheba to Solomon, whose wisdom she tested chiefly by propounding riddles. Three of these are recorded in the second Targum to Esther (i. 2), and no less than nineteen are given in a Yemen manuscript published by S. Schechter in "Folklore" (i. 349–358). Most of these riddles are simply Bible questions, some not of a very edifying character. The two that are genuine riddles are: "Without movement while living, it moves when its head is cut off," and "Produced from the ground, man produces it, while its food is the fruit of the ground." The answer to the former is, "a tree, which, when its top is removed, can be made into a moving ship"; the answer to the latter is, "a wick."

Talmudic Riddles.

In the Talmud itself riddles frequently occur; take as an instance the one from Ḳinnim (end): "What animal has one voice living and seven voices dead?" The answer is, "the ibis, from whose carcass seven different musical instruments are made." The Talmud contains even a poetical riddle, the answer to which has never been definitely settled. It is as follows:

"High from heav'n her eye looks down,
Constant strife excites her frown;
Winged beings shun her sight,
She puts the youth to instant flight.
The aged, too, her looks do scout;
Oh! oh! the fugitive cries out.
And by her snares whoe'er is lured
Can never of his sin be cured" (Yer. M. Ḳ. iii. 1).

One of the stories relating to the connection of Judah the Patriarch with Marcus Aurelius is an enacted riddle. The emperor sent a messenger to ask the sage how he should fill his empty treasury. Judah simply went into his garden, uprooted the old plants, and planted young ones in their stead. The emperor understood, and dismissed his old councilors and appointed more youthful ones, who, it is to be supposed, paid him for the appointments (Gen. R. lxvii.). "Two are better than three, for the one disappears never to return" (Shab. 152a). In other words, "Two legs are better than two with a staff, for youth never returns." This is another form of the celebrated riddle of the Sphinx. It is again utilized in an enigmatic excuse made by Simeon ben Ḥalafta for not calling upon Rabbi: "Rocks become high [he was becoming old]; the near are at a distance [his eyes had grown dim]; two are turned into three [he needed a staff to walk]" (Shab. 152b).

Similarly, a request for a couple of chickens for breakfast was put in the following form: "Give the coals an orange color, let the glimmer of gold appear like an expanse of heaven, and prepare me two heralds of the darkness" ('Er. 53b).

The Medieval Poets.

In medieval times many of the poets, those of Spain in particular, wrote riddles in verse. Thus Moses ibn Ezra asked, "What is the sister of the sun, though made for the night? The fire causes her tears to fall, and when she is near dying they cut off her head." The answer is, "a taper." Abraham ibn Ezra wrote riddles on grammatical formulas, especially on the vocalic consonants, and one on the letters "mem" and "nun." Judah ha-Levi wrote several riddles, of which that of the needle may serve as an example:

"What is it that's blind with an eye in its head,
But the race of mankind its use can not spare;
Spends all its life in clothing the dead,
But always itself is naked and bare?"

Al-Ḥarizi has a most elaborate riddle on the ant and the flea, while Emanuel of Rome gives in his poem a pedantic riddle, the answer to which is "matter." The curious riddle given at the end of the HAGGADAH is an additional instance of the popularity of this form of amusement among Jews. It has never been determined whether this riddle was originally Jewish or German.

BIBLIOGRAPHY: A. Wünsche, *Die Räthselweisheit bei den Hebräern*, Leipsic, 1883; Abrahams, *Jewish Life in the Middle Ages*, pp. 384–385; Löw, *Die Lebensalter in der Jüdischen Literatur*, pp. 346–349; several riddles collected in Galicia and given in *Am Urquell*, vol. vi.

J.

RIEGER, PAUL: German rabbi and historian; born at Dresden July 4, 1870. He was educated at Dresden and at the universities of Breslau (Ph.D. 1894) and Berlin. At Breslau he studied also at the Jewish Theological Seminary and at Berlin at the Lehranstalt für die Wissenschaft des Judenthums. His graduating thesis, at Breslau, was entitled "Versuch einer Technologie und Terminologie der Handwerke in der Mischnah." Rieger was rabbi at Potsdam from 1896 to 1902, when he was called to the rabbinate of the Israelitische Tempelgemeinde at Hamburg. In association with H. Vogelstein he wrote "Geschichte der Juden in Rom" (2 vols., Berlin, 1895–96). He wrote also, besides contributions to various journals, a small pamphlet entitled "Hillel und Jesus" (Hamburg, 1904).

S. H. V.

RIEMANN, SOLOMON: Traveler of the nineteenth century; died at Vienna about 1873. He was for a time a rich merchant, having made large investments in Siam; but during the war of the English in that country all his property was seized by the British government, and he became financially ruined. He then traveled through Asia, Africa, and the greater part of Europe, until he finally settled in Vienna, where, receiving financial aid from Adolf Jellinek, he was enabled to devote his time to recording the experiences of his travels. He died suddenly before finishing the work. As Riemann wrote without system and in an almost unintelligible style, his manuscript was rearranged, indeed completely rewritten, by the traveler and Hebrew writer Wolf Schur, who published it with many additions of his own under the title "Mas'ot Shelomoh," Vienna, 1884.

BIBLIOGRAPHY: Winter and Wünsche, *Die Jüdische Litteratur*, iii. 858; Schur, *Mas'ot Shelomoh*, p. 3.

S. I. WAR.

RIES, ELIAS ELKAN: American electrical engineer; born at Randegg, Baden, Germany, Jan. 16, 1862. When only three years of age he was taken by his parents to America. He received his education at the public schools of Baltimore and New York, attending also lectures at Johns Hopkins University, Baltimore. In 1876 he became a telegraph-operator and removed to New York, being employed by the Edison Company and other electrical concerns. Returning to Baltimore in 1884, he developed some of his own inventions in electrical signaling, and organized (1891) the Ries Electric Specialty Company. Since 1896 he has resided in New York city.

Ries has invented improvements in the telephone, the telegraph, and in other electric apparatus, such as electric lamps, track-rail welding machinery, motor-controllers, etc., for which inventions he has secured about 150 patents. He has also contributed articles to the scientific and technical journals.

BIBLIOGRAPHY: *American Jewish Year Book*, 1905, *s.v.*

A. F. T. H.

RIESSER, GABRIEL: German advocate of the emancipation of the Jews; born at Hamburg April 2, 1806; died there April 22, 1863; youngest son of Lazarus Jacob RIESSER. For a few years Riesser's family lived in Lübeck, but it returned to Hamburg in 1816. Educated at the Johanneum of his native city and at the universities of Kiel and Heidelberg, where he studied law, Riesser sought to become privat-docent at the latter university, but, being a Jew, was refused the "venia legendi" by the government. He then lived in Frankfort-on-the-Main, Heidelberg, and other cities of southern Germany, and returned to Hamburg in 1830. There he was refused, as a Jew, admittance to the bar.

Riesser now became the leading advocate of the emancipation of the Jews in Germany. In 1830 appeared in Altona his "Ueber die Stellung der Bekenner des Mosaischen Glaubens in Deutschland" (2d ed., 1831). Although the same subject had been thoroughly discussed shortly before by Twesten and by Börne, Riesser's essay was well received. He did not speak of the oppression of Jews alone, but compared it with the oppression of the burghers by the nobility, of the negroes by the whites, etc., and asked for full emancipation. In his introduction to the book he declares it to be "an effort to induce important men — social and spiritual leaders—to pay more attention to this undertaking, to rouse latent forces for it, to stimulate those who should be interested in it, to stir up philanthropists of all confessions and beliefs, and finally to demonstrate the necessity for the good-will and the power of single individuals to be united for a common purpose." The Protestant theologian Paulus in Heidelberg answered him in his "Die Jüdische Nationalabsonderung nach Ursprung, Folgen oder Besserungsmitteln" (Heidelberg, 1830), and proposed that the Jews, to become good German citizens, should be baptized. Riesser defended his position in his "Vertheidigung der Bürgerlichen Gleichstellung der Juden Gegen die Einwürfe des Herrn Dr. Paulus," Altona, 1831. The pamphlet was the work of a few days, written under the direct influence of Paulus' essay, and gives in an appendix the most important answers which Napoleon had received in regard to the questions put to the Sanhedrin convoked in 1806. In his "Börne und die Juden" (Altenburg, 1832) Riesser did "not intend to defend Börne against the accusations of Dr. Eduard Meyer, but the Jews against Meyer's insinuations."

Gabriel Riesser.

His "Der Jude."

The July Revolution in France in 1830 found an echo in Germany, and Riesser established in 1832 in Altona his journal "Der Jude, Periodische Blätter für Religion und Gewissensfreiheit," in which he again fought for emancipation. The announcement said: "A time which is full of events, fuller of hopes, needs alert organs for the quickly changing contents; and such organs are found in the periodical press." Many excellent essays were written for this periodical by the leading men of the time: but the best came from the pen of its editor. Some of them were printed separately, *e.g.*, "Kritische Beleuchtung der Neuesten Ständischen Verhandlungen über die Emancipation der Juden," Altona, 1832. While Bavaria, Hanover, and Hesse had passed, or intended to pass, favorable laws relating to the Jews, Baden had refused to do so; and Riesser attacked the Landtag of Baden for this attitude. The "Denkschrift an die Hohe Badische Ständeversammlung, Eingereicht von Badischen Bürgern Israelitischer Religion zur Begründung Ihrer Petition um Völlige Bürgerliche Gleichstellung, vom 30 Juli, 1833," written by Riesser, was published in Heidelberg in 1833; and "Betrachtungen über die Verhältnisse der Jüdischen Unterthanen in der Preussischen Monarchie," a reprint from his paper, appeared at Altona in 1834.

In the same year a petition, drafted by Riesser, was presented to the Senate of Hamburg, asking for the Jews of that city the rights of citizenship; but the populace strongly opposed the proposed reform. This petition also appeared separately as "Denkschrift über die Bürgerlichen Verhältnisse der Hamburgischen Israeliten" (Hamburg, 1834). An important essay bearing on this subject was Riesser's "Die Verhandlungen des Englischen Parlaments im Jahre 1833 über die Emancipation der Juden," Altona, 1834.

The title of Riesser's journal was changed in 1835 to "Der Jude, ein Journal für Gewissensfreiheit." From this change it is evident that Riesser had given up the theological section; indeed, he says in his announcement: "The 'Israelitische Predigt- und Schulmagazin' of Dr. Ludwig Philippson and the 'Wissenschaftliche Zeitschrift für Jüdische Theologie' of Abraham Geiger have made part of my journal unnecessary. "Der Jude" appeared for only two more years.

In 1834 Riesser received from the "Israelitische Bürger Badens," in acknowledgment of the interest he had taken in emancipation, a painting, by

Oppenheim of Frankfort-on-the-Main, representing the return from the German War of Liberation of a Jewish soldier, whose face is seamed with scars, and who wears the decorations received for service. In 1836 Riesser left his native town and settled in Bockenheim, near Frankfort-on-the-Main, where he published his "Jüdische Briefe," Berlin, 1840–42. In 1843 he returned to Hamburg and was admitted to the bar there.

Member of the German Parliament.

The year 1848 brought changes in Germany, among them greater liberty for the Jews. Riesser was elected to the German Parliament ("Vor-Parlament") of Frankfort, from the district of Lauenburg. He belonged to the liberals, and was one of the vice-presidents of the assembly. On every possible occasion he spoke for his coreligionists. He was a member of the deputation sent by the Parliament to offer the crown of Germany to Frederick William IV. In 1850 he was elected to the German Parliament sitting at Erfurt, this time from Hamburg. When the body was dissolved, in 1850, Riesser returned to Hamburg. During the following years he traveled, spending much time in the United States; and he published his views and impressions of the country in the "Preussische Jahrbücher." In 1859 a new upper court was established in Hamburg, and Riesser was appointed one of its judges ("Obergerichtsrath"), which position he held until his death. From 1860 to 1862 he was vice-president of the Bürgerschaft.

Bibliography: N. Frankfurter, *Denkrede auf Dr. Gabriel Riesser*, Hamburg, 1863; Berthold Auerbach, *Beim Tode Riesser's*, in *Deutsche Blätter*, 1863, No. 18; *idem*, in *Gallerie der Ausgezeichnetsten Israeliten Aller Jahrhunderte*, part iii., p. 5, Stuttgart, 1884; *Allg. Zeit. des Jud.* 1863, pp. 299-304 *et passim*; 1864, p. 465; 1867, pp. 346–365; Isler, *Gabriel Riesser's Leben*, in vol. i. of *Gesammelte Schriften*, 2d ed., Frankfort-on-the-Main, 1871.

s. F. T. H.

RIESSER, LAZARUS JACOB: German rabbi; born 1763 in the valley of Riess (hence the name "Riesser"); died March 7, 1828, at Hamburg; father of Gabriel Riesser. In the "Zeker Ẓaddiḳ" Riesser calls himself "Eliezer, son of Jacob Katzenellenbogen," rabbi of Öttingen-Wallerstein. Owing to his great erudition as a Talmudist and his keen intellect Riesser was chosen as son-in-law by Raphael b. Jekuthiel Süsskind ha-Kohen, the incumbent of the rabbinate of Altona-Hamburg-Wandsbeck. He resided in Altona, where he held the office of secretary to the bet din. His Hebrew style may be designated as classic.

When, owing to disagreements with the Danish government, Kohen resigned his post (1799), Riesser lost his office and went with his father-in-law to Hamburg. There he entered business life, meeting with little success. In his leisure hours he wrote the biography of his father-in-law in elegant Hebrew, under the title "Ma'alele Ish"; this, together with two sermons by Raphael Kohen, was published under the title "Zeker Ẓaddiḳ" (Altona, 1805). When, in 1813, Hamburg was blockaded by the Russians Riesser removed to Lübeck. Riesser went back to Hamburg in 1816.

Riesser's correspondence with his son Gabriel, comprising twenty letters covering the period from May 7, 1824, to Feb. 22, 1828, have been published by Isler in "Gabriel Riesser's Leben," i. 36-61. The Heimann I. Michael collection, now in the Bodleian Library, Oxford, contains some manuscripts by Riesser.

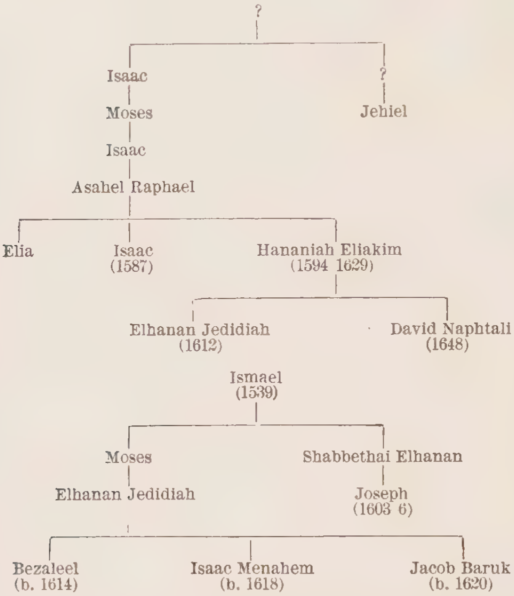
Bibliography: Isler, *Gabriel Riesser's Leben*, in vol. i. of *Gesammelte Schriften*, Leipsic and Frankfort-on-the-Main, 1867; Geiger's *Jüd. Zeit.* vii. 232; *Zeker Ẓaddiḳ*, Altona, 1805.

s. E. Schr.

RIETI: Italian family, deriving its name from the city of Rieti in the Pontifical States. Members of it are found at Rieti as early as the end of the fourteenth century; then in Rome, Sienna, Bologna, Mantua, and many other Italian cities. The oldest members known are **Isaac Rieti** or Maestro Gaio, father of Moses Rieti, and **Abraham ben Isaac Rieti** (1415; Magazin, i. 37). **Michael ben Judah di Rieti,** a physician, lived at Terni between 1469 and 1473, and **Solomon ben Moses di Rieti,** another physician, at Rome in 1510. Still another physician, a member of this family, **Asahel Raphael Rieti,** a grandson of Moses, is known to have lived in Bologna in 1556, with his three sons, **Elia, Isaac,** and Hananiah Eliakim Rieti. **Ishmael Rieti,** a relative of Jehiel of Pisa, resided in Sienna, where he extended hospitality to the false Messiah, David Reubeni, although without displaying the singular enthusiasm shown in his cause by all the other members of Jehiel's family. He refused Reubeni any considerable financial assistance, and on this account was bitterly censured in the latter's diary. He, however, was teacher of the nephews of Immanuel ben Isaac de Lattes, who held him in great veneration. At Sienna Ishmael was the host also of Johanan ben Joseph Treves. He devoted himself to works of piety, in which he was followed by his son **Moses Rieti.** On the occasion of a movement inimical to the Jews of Empoli, Tuscany, when the monks in their sermons forbade the Christians to have any intercourse with the Jews or to render them any service on their Sabbath, Moses ben Ishmael provided the necessary funds to send a delegate to Rome to obtain a papal decree in favor of his Empoli coreligionists.

Rabbi **Simon da Rieti** of Rome was one of the Hebrew deputies who attended one of the meetings of the Index Commission convened by Cardinal Della Rovere, Aug. 7, 1590, when the censorship of the Talmud was discussed. In the beginning of the seventeenth century **Joseph ben Shabbethai Elhanan Rieti,** a nephew of Ishmael, was rabbi of Sienna. He is known as the copyist of a manuscript in 1603, and as one of the indorsers of a decision of the Roman rabbi Eliezer Mazliah ben Abraham di Viterbo (1605–6). **Eliezer ben Isaac Rieti** is known as the author of two works, "Luaḥ Mamare 'En Yisrael" (Venice, 1612; Amsterdam, 1684), an alphabetical index to the "'En Yisrael" of Jacob Ḥabib, and "Kelale ha-Talmud," which remains unpublished (MS. Michael). His contemporary **Hezekiah ben Gabriel ben Samuel Rieti** published in the "Tuscan" (Italian) language a translation of Proverbs, with a Hebrew text, and a dedicatory letter addressed to Isaiah Massarani; it bears the title of "Mishle Shelomoh 'im Ha'aṭaḳat Iṭalḳit" (Venice, 1617). A certain **Isaac ben Moses Rieti** is mentioned in the "Luaḥ ha-Payyeṭanim" by S. D. Luzzatto.

Herewith is given the genealogical tree of those members of the Rieti family whose relationship may be traced according to Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 74:



Bibliography: Isaac de Lattes, *Responsa*, p. 123; Kaufmann, in *R. E. J.* xxvi. 90–91; Mortara, *Catalogo*, p. 43; idem, *Indice*, p. 54; *idem*, in Steinschneider, *Hebr. Bibl.* v. 98; *Mosè*, v. 231; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 46; *Mashbit Milḥamot*, p. 92a, Venice, 1606; Steinschneider, *Cat. Bodl.* cols. 963–964; idem, *Jewish Literature*, pp. 219–223; idem, *Hebr. Bibl.* v. 21, xix. 14; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 70 (note 2), 74, 135, 136, 180, 264.

Hananiah Eliakim Rieti: Italian rabbi; born at Bologna about 1560; died in Mantua before 1626. He lived some time in Mantua, and in 1604 settled at Luzzara. He wrote "Meḳiẓ Redumim" (Mantua, 1648), religious songs and poems, especially for the morning of Hosha'ana Rabbah, which were published by his son **David Naphtali Rieti,** with a preface by the author, and "Minḥat Ḥananyah," poems for all feast- and fast-days (MS. Michael, now in Oxford). Some of these poems were printed in the "Ayyelet ha-Shaḥar" of Mordecai Jare (Mantua, 1612). Other, unpublished writings of Rieti are: novellæ to some Talmudical treatises; "Sedeh Lebanon," responsa; "Sedeh Tappuḥim," miscellaneous writings; "Tefillah Ḳeẓarah," a short prayer.

Bibliography: Landshuth, *'Ammude ha-'Abodah*, p. 65; Steinschneider, *Jewish Literature*, pp. 242 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 74; Zunz, *Z.G.*, p. 423.

Moses ben Isaac (Maestro Gaio) da Rieti: Italian rabbi, physician, and poet; born at Rieti in July, 1388. He lost his father at an early age, and later left his native place, residing successively in different cities of the Pontifical States. In 1436 he was in Perugia. Some time afterward he founded a school at Narni. During the pontificate of Eugenius IV. he removed to Rome, and was appointed chief rabbi of the Jewish community of that city. Pius II. gave him leave to practise medicine even among Christians, and appointed him his body-physician. Rieti successfully maintained a religious controversy in Rome with a Christian theologian who has been identified with both Roberto of Lecce and the Florentine Grannozzo Manetti. He is believed to have died at Rome some time after 1460. He certainly outlived his wife, who died at the age of seventy and to whom he had been married fifty-two years.

From his youth Rieti devoted himself to the study of the Talmud and of Hebrew literature in general. He was also an earnest student of medicine, natural science, and philosophy, and a connoisseur of Italian literature. The fame acquired by Dante through the "Divina Commedia" led Rieti to enrich Hebrew literature with a similar work. He conceived the idea of so doing as early as 1409; but it was not until seven years later that he began the work, to which he gave the title "Miḳdash Me'aṭ" (see Ezek. xi. 16), and which was in two parts. Part i., entitled "Ulam," is divided into five cantos, the first of which begins with an invocation to the Almighty and unfolds the plan, contents, and divisions of the work. The remainder of this part of the work is devoted to an exposition of the religious and philosophical opinions of the author, and treats of the thirteen articles of faith, of Cabala, physics, and mathematics, the written and the oral law, the individual branches of science and of their scope and usefulness, also of Aristotle and his writings, of the "Isagoge" of Porphyry, and, finally, of the "Categories" of Aristotle.

In the second part of the "Miḳdash" the author describes a symbolical journey through the realm of blessed spirits. Passing through the celestial synagogue, he arrives at the temple of prayer, and thence reaches the city of God, symbolizing the Scriptures, and the ships of the soul, the Mishnah and Talmud. He passes in review the teachers of the Talmud, the Geonim, and the later great luminaries of Hebrew learning. To this last part Rieti appends numerous historical and literary notes, which often have scientific value.

Rieti endeavors in this work to give a résumé of science and philosophy, of Judaism and all its literary history; but, lacking sufficient power and lofty inspiration, his production has little artistic merit. He frequently discusses dry and heavy points of doctrine, or loses himself in useless puerility. He seldom rises to the truly artistic conception of his design, or expresses it in a manner which can merit the term poetic. What he lacks in inspiration however, is partly compensated by his enthusiasm and love for the subject which he treats. This, together with the beauty and grace of his diction and the flowing harmony of the hendecasyllabic verse in which it is written, combined with the merit of having introduced Dante's terza-rima to replace the long and tedious single rime of Hebrew-Spanish poetry, secures to Rieti's work a permanent position in Hebrew literature.

"Miḳdash Me'aṭ" is incomplete; but it seems that only a small part of it is missing. The work exists in a large number of manuscripts, the first complete edition of which was that by Jacob Goldenthal of Vienna (1851), printed at the expense of the Vienna

Academy of Science. At first only a part was published (part ii., canto ii., "Me'on ha-Sho'alim," which has been introduced into the liturgy). Of this part the following Italian translations exist: (1) by Eliezer Maẓliaḥ b. Abraham Cohen, Venice, *c.* 1585; (2) by Deborah Ascarelli, *ib.* 1601; (3) by Samuel di Castelnuovo, *ib.* 1609; (4 and 5) in Oxford MSS. 1988a and 2578, 10. There is also one Italian translation of the "Ulam" in the Munich MS. 556.

Rieti was the author also of: "Iggeret Ya'ar Lebanon," a religio-philosophical reflection, in the antique form of the "meliẓah," on the importance of the ornamentation and furnishings of the Temple. This work may have been written prior to the "Miḳdash Me'aṭ"; indeed, if one excepts an elegy on the death of his wife, it is safe to state that in the second half of his life he abandoned poetry and devoted himself entirely to philosophy and apologetics. In these fields he produced the following works: (1) notes to the commentary of Averroes (Ibn Roshd) on the "Isagoge ad Logicam" by Porphyry, translated by Anatoli; (2) commentary on the "Aphorisms" of Hippocrates; (3) marginal notes to the commentary of Moses Narboni on the "Kawwanot ha-Filusufim" of Al-Ghazali; (4) philosophical and physical aphorisms; (5) answers to questions pertaining to logic; (6) a religio-philosophical work, written in Italian with Hebrew characters, and partially preserved in a Leyden manuscript (Scaliger MS. 10, 1); of an apologetic tendency, it was perhaps written after the controversy which Rieti had sustained in Rome, and is in three parts: (1) popular exposition of natural philosophy, according to Aristotle; (2) of God, and how the human soul places itself at His disposition; (3) history of the Jews till the writer's own time.

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S. U. C.

RIF. See ALFASI, ISAAC BEN JACOB.

RIGA: Capital of the government of Livonia, Russia; situated on the River Düna, about 6 miles from its mouth.

Jews are first mentioned in the public documents of Livonia of 1560. In the negotiations between the city and King Sigismund August of Poland in that year it was stipulated that he should provide his soldiers with abundant supplies, with the understanding, however, that in the provisioning of the troops "the malicious Jewish people" should be entirely precluded from contracting (Bienemann, "Briefe und Urkunden," iv. 123). In the negotiations of the following year concerning the annexation of Riga to Poland the wish was expressed that Jews should not be admitted into Livonia as into the other provinces under the Polish crown, "so that they may not besmirch or injure the citizens with their unchristian usury and business transactions, and that they may not establish customs duties and other burdens" (*ib.* v. 88). As a result of this expressed wish, the treaty of annexation of Nov. 28, 1561, contained a paragraph excluding Jews from trading and from leasing customs duties in Livonia. This treaty, however, did not specifically prohibit Jews from residing in Riga, so that they continued to dwell there, as elsewhere in Livonia, in considerable numbers.

The annexation of Riga to Poland was accomplished in the year 1581; and there date from this period numerous complaints made by the Christian inhabitants of Riga to the Polish crown concerning the injurious commercial activity of the Jews. An entire series of enactments was passed in the reign of Sigismund III. (1587–1632), aiming at the exclusion of the Jews, the Dutch, the Scotch, the English, etc., from the whole of Livonia. An act of May 31, 1593, states: "we also desire that our city of Riga shall, as heretofore and also for all time to come, be exempt from the sojourn or residence of Jews." On the failure of this decree to produce the desired results, further representations were made; and finally, in May, 1596, the city of Riga secured a royal decree wherein all officials, chiefs, and rural nobility were forbidden to trade with the Jews and other foreigners. This decree also proving ineffectual, the town council of Riga found itself obliged to send (Jan. 25, 1597) a special commissioner to Warsaw to make vigorous representations at court concerning the subject. A further enactment of exclusion followed, Jan. 7, 1598; but it likewise remained ineffective, and a more stringent decree was issued March 26, 1599. The war and the troublous times which now ensued distracted attention from the Jews; but when conditions became somewhat more tranquil the complaints against them were renewed, and it appears therefrom that during the war the Jews had managed better than formerly to advance their interests.

In the instructions of the city council of Riga to its delegates at Warsaw (1611), the latter were told to advocate the enactment of legislation aiming at the exclusion of Jewish and Scotch pedlers from the country districts. In 1612 the King of Poland issued an order which actually led to the arrest of some Jews and provoked the complaints of Prince Radziwill. The latter in 1611 had requested the city council of Riga to exempt the Jews of Birzhi from the poll-tax imposed on every Jewish arrival in Riga. The council replied, through its delegates at Warsaw, that the collection of this tax was an ancient practise. Notwithstanding various restrictive ordinances, the Jews were permitted to remain in the city, at least temporarily. The name of the Jewish merchant Affras Rachmaelovich (Aphraschus Rachmailowicz) occurs in the municipal records of 1595–97, where he is mentioned together with other Jews in connection with the trade in potash and other forest products.

In the treaty which was made with Sweden in 1621, Gustavus Adolphus confirmed the rights of the citizens of Riga, inserting in that document the words "and no Jews or strangers shall be allowed to sojourn in the country to the detriment of the burghers." During the Swedish period (1621–1710) the intolerant attitude of the Protestant Church held out no encouragement to Jewish settlers.

The Jewish physician and philosopher Joseph Solomon Delmedigo of Crete, on his way to Lithuania, where he was to become private physician to Prince Radziwill, remained for some time in Livonia, and wrote in 1623 to a learned friend in Troki that he was "in a country cut off from Jewish learning." Jews continued to sojourn in Livonia, descending the Düna in barks and returning when their commercial undertakings had been completed. The records covering the period of Polish domination were destroyed in the fire at Riga in 1674, and little information is accessible concerning this period. In 1645 twenty Jews were arrested on the charge of having illegally bought furs directly from Muscovite merchants, but the accusation was proved to be false, and they were released.

Jewish Inns.

In order to control the movements of the Jewish traders, the city council decided to establish for the accommodation of Jews a separate inn, the first mention of which occurs in 1645. In 1662 Jürgen Sutter petitioned for the assignment to him of a site for a Jewish inn, the old one having been pulled down in order to make room for the city walls. In 1666 an ordinance was passed by the city of Riga wherein Jews were prohibited to lodge anywhere save at the Jewish inn; and all Jewish traders were required to submit to the city officials a list of their merchandise. It was the duty of the innkeeper to see that the Jews remained in the inn at night, and to notify the burgomaster if any of them failed to do so. The price of rooms was set at 10 marks per week. The inn served also as a storage warehouse for liquors brought to the city by Jewish and Russian merchants; and excise payments were made there. This would seem to indicate that the Riga import trade in liquors was largely in the hands of the Jews. This regulation was undoubtedly a source of much annoyance to the Jewish traders. In 1667 they petitioned for permission to lodge near the city, and to remain in it overnight in case of necessity. The city council was apparently inclined to make some concessions, as it offered to remove the inn nearer to the city, and it even overlooked an occasional sojourn overnight in Riga. The Jews, however, still made complaints concerning the unsatisfactory lodging, as well as concerning the innkeeper's high-handed treatment, *e.g.*, in 1671 and 1678 against Jürgen Greve. In 1685 the inn was again removed, its site being needed for new fortifications. During the war in 1700 and 1701 the suburb in which the Jewish inn had stood was destroyed in the siege and the operations that marked the beginning of a period of more than twenty years during which the Jews were not compelled to live in a specifically Jewish inn.

In the preparation for the siege in 1709 the vice-governor ordered that "Jews and other suspicious people should be advised to leave in good time." In the middle of September of that year the government ordered that no Jew should be permitted to enter the city, still less to stay there overnight. Exception was made in favor of David Isaakovich, who was involved in an important lawsuit; yet even he was not permitted to spend the night in the city.

Under Russian Rule.

Notwithstanding the prohibitive decree of 1709 a number of Jews besides David Isaakovich are met with in Riga about this time. Thus on Sept. 12, 1710, Naphtali Hirsch Israel made an application to the city council for permission to reside in Riga with his family, in order to collect his debts, and also because of his inability to return to his birthplace, Wilna, where he would be subject to persecution by the local clergy on account of a lawsuit. The council permitted him to dwell in the city for a considerable length of time; and in 1715 a patent was granted to him by Field-Marshal Menshikov, in recognition of his services as agent of the czar, conferring on him, together with his family and dependents, the right of residence in Riga. In 1719 Naphtali Hirsch Israel acted as bondsman for a coreligionist, who was thus enabled to leave the prison for the holy days. This fact indicates that there was some sort of a religious organization among the Jews of Riga.

In 1722 the merchants of the great gild complained that the Jews, who had recently increased in number, were engaging in trade to the injury of the citizens; and, in order to be rid of them, they proposed that a special quarter should be assigned to them in the suburbs. In 1723 the butchers' gild complained of the competition of the Jews. These complaints finally led the courts to decree the reestablishment of the Jewish inn. The site of the former one had been utilized by the Russian government for a shipyard; the privilege of establishing a new inn was given to a noble named Schröder and his heirs for a term of fifty years; and on Nov. 17, 1724, on the completion of the building, the city council ordered all the Jews to take up their quarters there within four weeks from that date. This enactment involved arbitrary measures by the city authorities; for instance, Zundel, son of the above-mentioned Naphtali Hirsch Israel, attempted to evade the compulsory measure, basing his claims on the special privileges which had been accorded to his deceased father. The council did not, however, accept his plea. Owing to the machinations of Schröder, even those Jews who remained in their boats or rafts were made to pay a half-gulden Albert to the "Jews' host" (ordinances of Nov. 19 and Dec. 15, 1725).

Isaac Solomon.

Only a Hamburg Jew, Isaac Marcus Solomon, was permitted to dwell outside the inn. This permission was due to his position as jeweler to the Duke of Holstein, son-in-law of the czar, and to the fact that he was a favorite of the imperial vice-chancellor Baron Ostermann. From the records of a lawsuit with other jewelers of Riga, who wished to expel him from the city, it appears that Solomon's grandfather had established the business in Riga; this shows that even under Swedish rule Jews had possessed the right to engage in the jewelry trade. Solomon succeeded in maintaining his right to remain in Riga; and Ostermann is said to have remarked that all the other jewelers of Riga together did not pay in a year as much customs duty as did this Jew. In 1729 and 1731 the jewelers of Riga made further attempts to have Solomon expelled, but without success.

The ukase of April 26, 1727, expelling the Jews from the Ukraine and various Russian cities, rendered more acute the position of the Riga Jews also. In consequence of this decree the governor of Livonia ordered all Jews residing in Riga, including Isaac Marcus Solomon of Hamburg, Zundel Hirsch Israel of Wilna, and Solomon Samson of Holland, to leave the city within a few days. The latter three, however, through powerful influences, established their right to remain in Riga. In Dec., 1728, there were only nineteen Jewish families in the city. The number was largely augmented in the months of May and June by Jews who descended the Düna in boats and on rafts.

The position of the Jews of Riga became worse in the reign of Empress Elizabeth and with the fall of their protector Ostermann; and the rigorous measures directed against them ceased only with the accession to the throne of Catherine II. Extant documents prove, however, that the Jews were granted a burial-plot in 1725, and that religious services were held in the Jewish inn. The legal status of the Jews of Riga at the beginning of Elizabeth's reign is defined in the following communication made by the council of Riga to the magistracy of Königsberg at the latter's request:

> "Jewish families are not permitted to reside in Riga permanently; and there are no regular 'protected' Jews ["Schutzjuden"]. Exception is occasionally made in the case of those in whose behalf intercession is made, *e.g.*, in that of Marcus Solomon, who, however, resides in the suburbs, and must make arrangements accordingly with the Jews' host. All Jews coming here for business must take up their abode in the 'Judenherberge,' and have not the right to reside within the city wall. The Jews may sell their goods only to citizens of Riga, and must also make their purchases from the latter. General trading is permitted to them only during fairs. The right of sojourn in Riga is limited according to conditions. In accordance with an old custom all Jews entering Riga must pay the burgomaster for safe-conduct" (see LEIBZOLL).

Curiously enough, after the ukase of Elizabeth of Dec. 2, 1742, was promulgated, the city council of Riga, in its session of Jan. 6, 1743, expressed the fear that if this decree were rigidly enforced the commerce of Riga with Poland would be seriously injured. It was therefore resolved to make representations in the matter to Lacy, the governor-general (see FRIEDRICHSTADT).

Importance of Jewish Trade.

It is amusing to note how, when their trade interests were imperiled, the Jew-baiters of Riga quickly found it expedient to beg for the return of the Jews. Special agents were sent to St. Petersburg with instructions to recommend that the Jews be allowed to visit Riga with their boats, since they had otherwise threatened to conduct their export trade through other channels. In fact, they had already established a new trade route by way of Borisov to Memel and Königsberg. The fear was expressed that the entire timber trade would be undermined, and that the imperial customs would be very seriously affected. The efforts of the Riga burghers, however, were not crowned with success. Their representations elicited the famous reply ascribed to Elizabeth: "I desire no material gain from the enemies of Christ."

On March 30, 1743, eighteen Jews were expelled from Dorpat, Livonia. Nevertheless, Isaac Marcus Solomon is met with in Riga in 1744, when the governor-general granted him permission to remain in the city for a further period of eight days. When, in Feb., 1744, the children and servant of the Jew David were expelled from the town, the only Jew left in Riga was Moses Meyer, who was allowed to remain because of his connection with a case before the Senate. For the following twenty years there is no record of Jews in the city.

Right of Residence Granted 1764.

In 1764 Alderman Schick was sent to St. Petersburg to apply for the abrogation of the decree prohibiting Jews from residing in Riga. He stated in his application that the trade of Riga with Poland had declined year by year, while that of the ports of Courland, Windau, and Libau and of the Prussian ports of Memel and Königsberg had increased very considerably. He therefore asked that Jews be allowed to visit Riga for trading purposes, since there was no danger of their securing permanent residence there owing to the rights granted to the city in 1593, 1597, and 1621. After an interval of twenty-four years, with the accession to the throne of Catherine II., who favored the importation of colonists, especially to South Russia, Jewish merchants were again permitted to live in Riga (see JEW. ENCYC. iii. 625b, *s.v.* CATHERINE II.).

The privilege of erecting another inn for Jews was awarded by the city council (Dec. 15, 1764) to one Bencken, a Christian citizen; and an order was issued to the inhabitants (Jan. 14, 1765) forbidding them to allow Jews to lodge in their houses. The complaints of the Jews concerning this restriction were of no avail. Exception was made by Governor-General Browne only in favor of the privileged Jews David Bamberger, Moses Aaron, and Levi Wolf, whose respective households consisted of thirteen, six, and seventeen persons. Another Jew mentioned at this time was Benjamin Baehr, agent of the Polish-Lithuanian and Courland Jews, in whose behalf he petitioned the empress, complaining of their maltreatment by the Riga authorities. The petition was successful only to the extent that the empress ordered the abolition of the safe-conduct tax (June 3, 1765). Under the new imperial policy Jews were now permitted to visit Riga and the rest of Livonia for business purposes, and to remain for a continuous period of six weeks, so that the Riga authorities could no longer expel them at pleasure. In the summer of 1770, when the plague broke out in Podolia, the Jews were summarily expelled from Riga on three days' notice, and were not allowed to return until the following year. Exceptions were again made, however, in the case of the privileged New-Russian Jews.

It was not until 1780 that Governor-General Browne addressed a communication to the office of the governor-general of New Russia inquiring whether the New-Russian Jews Levi Wolf, David Bamberger, Moses Aaron, Zundel Hirsh, Aaron Noah, Aaron Hirsh, Levin Moses, and Jacob Gabriel were wanted there, and whether they should be sent thither, as they were without purpose in Riga, and did not pay any crown taxes." The reply, dated Aug., 1780, stated that as they did not belong to the merchant gild of New Russia, they were not wanted there. Thereupon the governor-general sent to the city council a list of forty-three Jews who were to be deported across the frontier within fourteen days. As regards the other privileged Jews, whose names did not appear on the list, he made representations in their behalf to the Senate. The privileged Jews must have remained in Riga; for there is a record of a quarrel at that time between David Levi Bamberger and Aaron Hirsh concerning their relation to the Jewish community and the synagogue.

Internal Dissensions.

In Oct., 1783, another quarrel broke out concerning the appointment of synagogal officers. The representatives of the privileged community of the protected Jews were at that time Samuel Salomon and Jacob Wolff. The New-Russian and Polish Jews doing business in Riga applied to the governor-general for the removal of these representatives because of their alleged inexperience in religious practise. The complaints against them were that they opened the synagogue too late in the day; that they had monopolized the supply of "etrogim" (paradise-apples); that they did not permit singers from other cities to sing in the synagogue; that the person charged with watching over kasher matters drank non-kasher wine; and that those charged with the maintenance of order came drunk to the synagogue, etc. The court decided (Oct. 31, 1783) that the two parties should choose one president for the entire community. The jeweler Salomon Pasakh, a privileged Jew, was accordingly elected on Nov. 20, and his election was confirmed by the district court. He, with the aid of two learned Jews, was given the right to adjudge all minor matters, more serious affairs being referred to the district court. The disputes between the two parties did not, however, cease.

By a treaty concluded between Russia and Courland May 10, 1783, the district of Schlock, with Dubbeln and Mayorenhoff, was annexed to Livonia. Catherine II., by a ukase of Feb. 4, 1785, converted the village of Schlock into a town; and to encourage commerce, permission was given to all free Russians and foreigners, without distinction of race or religion, to settle there and to register as burghers or merchants. Although the Jews were not specifically mentioned in this manifesto, it is known that Catherine wished especially to find a place for the Jews of Courland (see Russia). In consequence many Jews settled in Schlock, which was near Riga, and many of the protected Jews in Riga thus became citizens of Schlock. All other Jews were ordered to leave Riga within six months.

By an ordinance of July 5, 1788, and in accordance with a special imperial order, fifteen Jewish families were allowed to reside in Riga. Most of them were the descendants of the privileged Jews who were living in Riga in 1764. Owing to the abuse of the privilege allowing each family to employ one tutor, it was ordered that only one teacher be retained for the entire community, and that the others be expelled. Schlock Jews who had established themselves in Riga permanently were ordered to remain in the city not more than eight days at a time.

From a census made by the city council on April 25, 1811, it appears that the Jews in Riga at that time were the following: 1 privileged Jew; 35 Schlock merchants; 394 Schlock burghers; 122 Courland Jews; 145 Lithuanian Jews; 13 foreigners; 26 of unknown origin; in all, 736. From that year until 1827 there was a constant struggle on the part of the Riga Jews, especially those from Schlock, to secure more privileges for themselves, while the city council on the other hand aimed to reduce their number. When a committee of ministers, in response to an application by the city council, considered the question of the reduction, the decision was reached on the opinion of Marquis Paulucci, then governor-general of the city, that the old regulations were sufficient for the purpose.

The ordinance of April 13, 1835, changed the status of the Jews of Riga. Up to that time the Jews residing in Riga and Schlock, like those of Courland, were permitted to remain there with their families. The local administration, not being in sympathy with the new regulations, deferred the publication of them until Nov. 15, and was rebuked for the delay by the Senate. An imperial ordinance of Dec. 17, 1841, defined the status of Jews domiciled in Riga as follows:

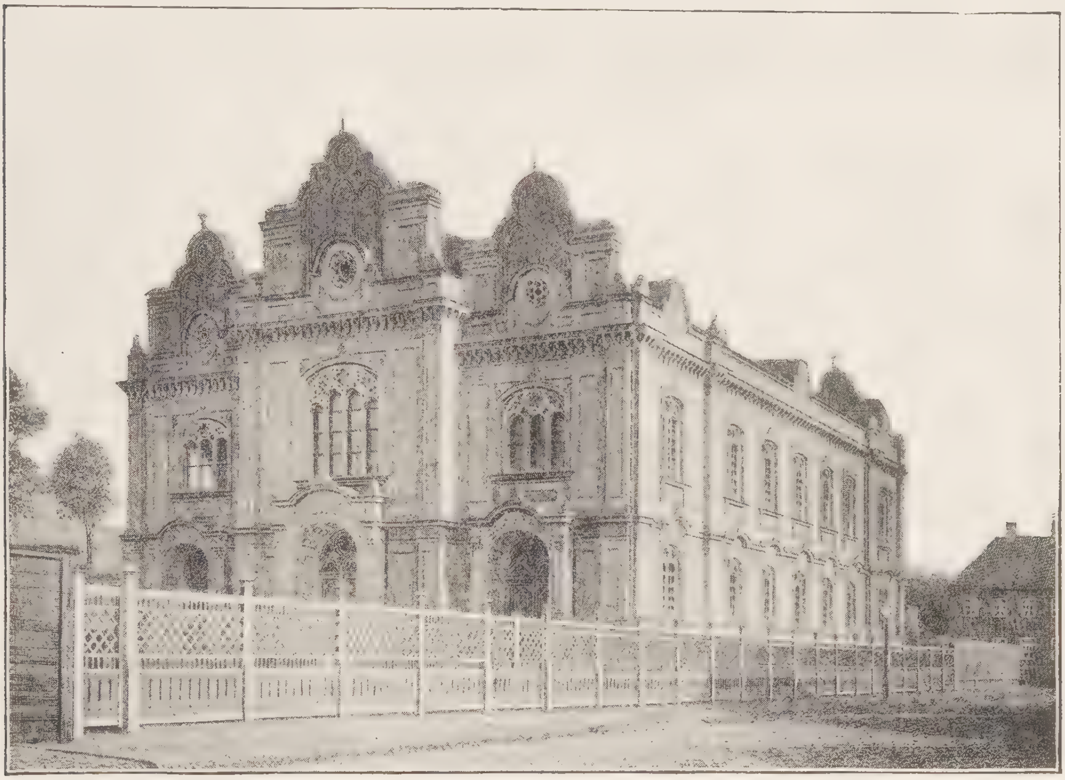
Ordinance of 1841.

1. Jews who have practically secured permanent abode in Riga are to be allowed to register in that city and to reside there, without acquiring, however, burgher rights or the right to possess real property.
2. Henceforth Jews from other governments and from the town of Schlock are prohibited from moving to Riga and residing there.
3. Jews remaining in Riga in accordance with this ordinance are to wear the German dress.
4. The question of the rights of the Jews to engage in trade is to be included in the general consideration of the commercial life of Riga.

Restricted Right of Permanent Residence.

Under the provisions of this law 517 persons (256 males and 261 females) were transferred from Schlock to Riga. They included Ezekiel Berkowitz, a merchant of the second gild, and Nathan Abraham Scheinessohn, Phoebus Ilyisch, and Elias (Eduard) Nachmann, three merchants of the third gild. The city council of Riga petitioned for the withdrawal of the privilege of residing in the city from all except the fifteen families of protected Jews and their descendants. The Senate replied (Nov. 27, 1845) that the matter had been determined by the law of Dec. 17, 1841; the right of permanent residence was to be granted to those Jews who had lived in Riga since 1834. According to the census of Schlock for 1834 there were in all 409 such Jews. By the law of 1841 the rights (1) to purchase real estate and (2) to become burghers of Riga were, as shown above, withheld from the Jews. The former was granted by a decision of the imperial council of May 12, 1858; the latter right is still denied them.

The tradition concerning the ancient discriminations against the Jews made it difficult for the Christians of Riga to reconcile themselves to the broader rights granted to the former. In various ways the Jewish arrivals continued to suffer from the almost hereditary prejudices; and they owed much in regard to the amelioration of their condition to Prince Alexander Suvorov, who was governor-general of Riga from 1848 until 1861. Notwithstanding the opposition of the burghers, the Jews with Suvorov's support succeeded, in 1850, in securing permission to build a synagogue in the part of the city called "Moscow" suburbs. The ordinance prohibiting Jews from living within the city walls became inoperative with the removal of the walls themselves in 1858. In 1868 the Jewish community laid the corner-stone of the new synagogue on Bahnhoffstrasse, and the building was dedicated in Aug., 1871.



Synagogue at Riga, Russia.
(From a photograph.)

Since 1875 the Jews of Riga have come under the influences making for the Russification of the Baltic provinces; and many of them have learned to speak Russian. Throughout the latter half of the nineteenth century they made liberal provisions with regard to the education of their children.

Lilienthal at Riga.

Rabbi Max Lilienthal came to the city in 1839 as principal of the newly established Jewish school, which was opened Jan. 15, 1840. On Lilienthal's removal to St. Petersburg, his position as principal was taken by Ruben Wunderbar. In 1843 Abraham Neumann succeeded Lilienthal in the rabbinate, officiating for more than twenty years, and contributing much to the spread of culture among the Jews of the city.

In 1864 a Jewish school was established by Wolf ha-Kohen Kaplan, who was instrumental in securing better treatment for the Lithuanian Jews residing in Riga. In 1873 A. Pumpyanski became rabbi of Riga; and in 1876 Adolph Ehrlich was appointed principal of the Jewish school, remaining in that position until 1896.

Riga, being situated outside the Pale of Settlement, possesses special laws concerning its Jewish inhabitants. Thus, according to the Russian code of laws (Mysh, "Rukovodstvo," etc., p. 283), the Jews of Riga may own real estate in the city, although they do not enjoy the right of citizenship.

Special Legislative Position.

The older Jewish families of Riga, the so-called privileged "citizens of Schlock," who once were active in communal affairs, are now in the background. The more intelligent portion of the community is made up of Courland Jews, who began to settle in Riga in great numbers in the second half of the nineteenth century. They have been successful in commercial undertakings, and, like the German Jews, are well educated. They are the leaders in the Jewish community. A third class comprises the Lithuanian and White-Russian settlers, mostly merchants and artisans. The White-Russian Jews are for the most part Ḥasidim, and are prominent in the lumber and export trades. They live in accordance with their own Ḥasidic traditions, and have their own synagogues.
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With the abolition of the Ḳahal (1893) the control of the affairs of the community was transferred to the city administration. The latter manages the Jewish rabbinic schools and fiscal affairs, and only in special cases are experts from among the Jews consulted. Thus the Jewish community of Riga is governed by a city council which has not a single Jew among its aldermen. Among the charitable institutions may be mentioned the society for the prevention of pauperism known as Friends of the Poor; a burial society, free kitchen, free library, etc.

Rabbis and Prominent Men.

Among the first Orthodox rabbis of the community was Aaron ben Elhanan (c. 1840). He was succeeded by his son-in-law Jacob Elias Rivlin. The present incumbent is Moses Shapiro, son-in-law of Isaac of Slonim. Besides Lilienthal, the rabbis and preachers who were recognized by the government have been Abraham Neumann (1843–63), Reichman (1869–73), A. Pumpyanski (1873–93), S. Pucher (1893–98), and the present incumbent, Dr. Michelsohn. Teachers: Max Lilienthal (1839–41), R. Wunderbar (1841–50), Lipman Hurwitz (1843–48), Wolf Kaplan (1852–88), A. Luria (1884–89), H. Mendelsohn (1856–63 and 1878–92), Adolph Ehrlich (1876–96). When Paul I. established in Riga the censorship of Hebrew books (1799) J. L. Elkan was appointed the first censor. He was followed in the office by Moses Hezekiel and E. D. Lewy.

Among the prominent members of the ḳahal of Riga may be mentioned: N. H. Scheinessohn (1837); Benjamin Nachman (1837); M. H. Tietzner; P. M. Berkowitz; S. B. Bloch (1865); P. Keilman (b. 1829; graduated from the University of Dorpat in 1854 and served in the military hospitals during the Crimean war, and from 1861 to 1881 as factory physician; received from the government the title of councilor of state, and was appointed adviser on Jewish affairs by the governor-general of Riga; died 1903); Moses Hirsh Brainin (1823–64; was made an honorary citizen of Riga; died in St. Petersburg 1870); his grandson S. Brainin (1889–93); and David Stern (1892).

Prominent as bankers or merchants have been Robert Hirschfeld (1842), Dr. Nachman, Phoebus Ilyisch, Joseph Mayer, I. Eliasberg, M. Kalmeyer, Itzig Birkhahn, Leon Schalit, David Schwartzbort, Wolf Luntz, and Loeb Lipschütz. Among men of letters are found Robert Ilyisch, for many years feuilletonist of the "St. Petersburger Herold"; L. Bernstamm, the sculptor; S. Freidus, of the New York Public Library; the physician Jacob Brainin, a graduate of the University of Kharkof who has practised in Riga since 1894; Sosnitz, who lived there from 1857 to 1885; and the Hebrew writer Tavyev, from 1894 to 1905, now residing at Wilna.

A branch of the Society for the Promotion of Culture Among the Jews of Russia was established in Riga in 1900. In the society's report for 1903 it is stated that the amount spent in Riga in that year for educational purposes was 66,000 rubles. Part of this sum was divided among the Jewish elementary school for boys, the night-school for artisans, the model ḥadarim, and the Sabbath reading-school for artisans. Other portions of the fund were employed to aid Jewish students at high and professional schools, and in support of the Jewish agricultural colony near Riga.

The following table gives the vital statistics of the Jewish community of Riga for 1882 and from 1892 to 1903 inclusive:

Year.	Births.				Marriages.		Deaths.			
	Jews.		Total.				Jews.		Total.	
	Males.	Females.	Males.	Females.	Jews.	Total.	Males.	Females.	Males.	Females.
1882...	498	381	3,283	2,995	142	1,429	203	158	2,676	2,313
1892...	335	306	3,054	2,661	114	1,471	181	153	2,523	2,187
1893...	323	292	3,104	2,957	91	1,672	175	128	2,829	2,511
1894...	288	265	3,066	2,981	87	1,837	140	128	2,334	2,136
1895...	276	287	3,289	3,192	114	2,144	164	126	2,710	2,503
1896...	296	256	3,798	3,714	114	2,280	200	152	3,459	3,074
1897...	362	290	4,385	4,043	174	2,588	181	131	3,404	2,964
1898...	345	310	4,736	4,379	165	2,803	162	121	3,226	2,654
1899...	393	309	5,077	4,707	192	3,109	183	132	3,882	3,248
1900...	367	314	5,215	4,924	195	3,112	168	142	3,972	3,284
1901...	374	367	5,399	5,000	180	3,134	172	173	3,953	3,613
1902...	375	372	5,368	5,060	193	3,116	168	142	3,497	2,951
1903...	365	352	5,104	5,024	161	3,044	175	125	3,659	3,256

In 1897 the Jews of Riga numbered about 30,700 in a total population of about 256,197.

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H. R. J. G. L.

RIGHT OF EMINENT DOMAIN: The inherent power of the sovereign or state to take private property, generally land, for public use, especially for a highway, with or without compensation. The Mishnah says of the king in mentioning his powers: "He leads the army in a voluntary war decreed by the Court of Seventy-one, and strikes out to make a highway for himself; and they do not hinder him; and the king's highway has no limit; and all the people take booty," etc. (Sanh. ii. 3). The reference in these last words to the incidents of war shows that only military roads were meant, not roads leading to the king's palace or garden. Maimonides ("Yad," Melakim, v. 3) adds after "no limit" the words "but according to what is needful, and he does not alter the direction of his lines to avoid this man's field, or that man's vineyard, but goes straight ahead."

As shown under Right of Way, a baraita fixes the width of highways between city and city, etc., as varying from eight to thirty-two cubits. The implication is that to obtain these highways the public has a right to condemn for the purpose strips of privately owned land. But the mode of procedure is not indicated in the Talmud; and later authorities, of course, do not discuss it, as the laying out of roads had then passed beyond the power and jurisdiction of the Jews.

It is not likely that the custom of allowing the state or a city community to condemn land for any other purpose than that of a highway ever prevailed in Israel—*e.g.*, for public buildings, for King David set the precedent against such an action when he bought by private arrangement the thrashing-floor of Aravnah the Jebusite as a building-plot for the Tabernacle; or for the palace or pleasure-grounds of the king, for Elijah's stern rebuke against King Ahab for the latter's method of acquiring Naboth's vineyard stood out too strongly in men's memory as the highest testimony to the sacredness of private property in land. In short, the right of eminent domain was very closely limited.

E. C. L. N. D.

RIGHT AND LEFT.—Biblical Data: The right side of things is recognized in many ways as better than the left. The south and north sides of the earth are distinguished as "yamin" (right) and "sem'ol" (left; Job xxiii. 9), the right being the sunnier, brighter side, and the left the bleak and dark side, ill-omened and unlucky, where evil generates. "Out of the north an evil shall break forth upon all the inhabitants of the land" (Jer. i. 14). The right side, or right limb, of a person receives special prominence; the place of honor is at his right. "Upon thy right hand did stand the queen" (Ps. xlv. 9). Solomon placed a seat of honor for his mother, the queen, on his right side (I Kings ii. 19). The right eye was the most important and most vital member of the body. Nahash the Ammonite, as a reproach upon all Israel, purposed putting out the right eye of all men in Jabesh-gilead (I Sam. xi. 2). The prophet predicted, "Wo to the idol shepherd that leaveth the flock! . . . his right eye shall be utterly darkened" (Zech. xi. 17). The priest in purifying the leper put some of the blood of the sacrifice on the tip of his right ear, the thumb of his right hand, and the great toe of his right foot; he also used his right finger to sprinkle the oil before the altar (Lev. xiv. 14, 16), and received as his share of the peace-offering the right shoulder (Lev. vii. 32).

In Jacob's Blessing.

Jacob showed the significance of using the right hand in blessing by placing it on the head of Ephraim, whose tribe was thereby destined to become the greater nation, though Manasseh was older in years (Gen. xlviii. 17–19). "Right" is a synonym for "goodness" and "brightness," and "left" for "badness," "awkwardness," and "clumsiness." "A wise man's heart is at his right hand; but a fool's heart at his left" (Eccl. x. 2). The right hand is associated with the idea of majesty: "Thy right hand, O Lord, is become glorious in power" (Ex. xv. 6). Numerous other Biblical passages may be cited in illustration of this idea. The right hand was raised when an oath was administered or taken (Isa. lxii. 8), and sometimes both right and left hands (Dan. xii. 7). The signet was worn on the right hand (Jer. xxii. 24). Ezekiel, to expiate the sins of Israel, lay on his left side 390 days, and at the expiration of that term he lay forty days on his right side in penance for the sins of Judah; each day representing one year of their wickedness (Ezek. iv. 4–6). Rashi explains that Israel, or the Ten Tribes, were situated to the left of Judah, their capital city being Samaria: "Thine elder sister is Samaria, she and her daughters that dwell at thy left hand" (Ezek. xvi. 46).

The warrior held the bow in his left hand and the arrows in his right (Ezek. xxxix. 3). Ehud, the Benjamite judge, used his left hand to thrust the dagger into the body of Eglon, King of Moab, thereby avoiding suspicion and rendering parrying difficult (Judges iii. 16–21). The Benjamites were all excellent marksmen—"left-handed; every one could sling stones at an hair's breadth and not miss." The name "Ben Yamin" (= "son of the right hand") is probably a euphemism. Targum Jonathan, however, translates "iṭṭer yad yemin" (left-handed) as "open-handed," that is, ambidextrous, as it is evident that the Benjamites were armed with bows and could use both the right hand and the left hand in shooting arrows from a bow (I Chron. xii. 2). Cant. ii. 6 refers to the lover: "His left hand is under my head, and his right hand doth embrace me."

"Yad" means the right hand and "zeroa'" the left hand when both terms occur in the same sentence in the Bible (Naz. 3b, and see Rashi *ad loc.*).

——In Rabbinical Literature: In performing the Temple ceremonies the general rule is that "every turn must be made to the right of the way" (Yoma 15b). One of the priestly disqualifications is left-handedness (Maimonides, "Yad," Bi'at ha-Miḳdash, ix. 5). The officiating priest who is required to take a handful of flour in connection with the meal-offering or frankincense does it with his right hand (Zeb. i. 2). The table was put on the north side of the Tabernacle, or the Temple, and the candlestick on the south side, opposite the table, the table being thus to the right and the menorah to the left of the Shekinah, which rested on the west side; just as people usually place the lamp at the left to give free play to the right hand (Cant. R. ii. 17, with reference to Ex. xxvi. 35).

In Ceremonial.

Ḥaliẓah is performed with the right hand on the right foot (Yeb. xii. 2), while some authorities in the case of a left-footed person require a separate ḥaliẓah for the left foot (Shulḥan 'Aruk, Eben ha-'Ezer, 169, 25). The test of left-footedness is made by commanding the person to walk straight ahead and noting which foot he starts with ("Ginnat Weradim," responsum No. 9). The phylactery is placed on the left arm so that the right hand may wind the leather straps ("reẓu'ah"). R. Ashi says that in Ex. xiii. 16, the word "yadekah" (thy hand), with the superfluous "he," means "yad kehah" (the weak [*i.e.*, left] hand; Men. 37a). According to the cabalists, the reason for placing the phylacteries on the left arm is that it is nearer to the heart, which is bound to the service of God. A person who is left-handed may wear the phylactery on his right arm; but if ambidextrous, he must place it on the left (*ib.*).

The Lulab is held in the right hand and the Etrog in the left. A curious error appears to have been made regarding the supposed reference in the Midrash to the custom of holding the lulab in the right hand. Citing Ps. xvi. 11, "At thy right hand there are pleasures forevermore" ("neẓaḥ" = "triumph," "victory"), R. Abbahu explains that the lulab is referred to (Yalḳ., Ps. 670; comp. Ex. R. xviii. 5; Kohut, "Aruch Completum," i. 242, ii. 57). Nevertheless the custom might be explained by supposing that the lulab is held in the right hand because it is more important than the etrog.

Commenting on the passage "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left" (I Kings xxii. 19), the Midrash asks, "Is there a right and left above?" and answers, "But there were defenders on the right and accusers on the left" (Tan., Ex. xvii.).

In Angelology.

The angel Michael, on the right, is more in favor of Israel than Gabriel, who is on the left. Samael (from "sem'ol" = "left") is on the left, outside, as the antagonist of Israel (see Kohut, "Ueber die Jüdische Angelologie," pp. 30, 57). The "yeẓer-ṭob" (angel whose influence is toward the good) is on the right side, and the "yeẓer ha-ra'" (angel whose influence is toward wickedness) is on the left of every person.

Etiquette commands that the most prominent person sit or walk in the center, the next in rank at his right hand, and the third in rank on the left ('Er. 54b). The bride is placed on the right side of the groom, under the canopy. In the lavatory the left hand is used to keep the right free from uncleanness (Ber. 49a).

In the Cabala right and left fill important symbolic rôles, as the "siṭra di-yemina" (right side) and "siṭra di-sem'ala" (left side). According to the Zohar, Eve represented the left side of Adam and she was bound up in the flame of the Law (see Fire). The Torah is the right and the oral law the left (Zohar, Bereshit, p. 48b). This world is the right, and the world to come the left. It is curious that in Cabala the left side represents a higher and more developed state. It is said that Alexander the Great found a country where all the inhabitants were left-handed, and that they endeavored to convince him that greater honor is due to the left hand because it is nearer the heart; hence in greeting they shook hands with the left hand ("Erke ha-Kinnuyim," *s.v.* שמאל).

Isaac Baer Levinsohn translated into classical Hebrew Benjamin Franklin's "A Petition from the Left Hand," complaining of discrimination on the part of the teachers and claiming equal rights with his sister, the right hand ("Shorashe Lebanon," pp. 257-258, Wilna, 1841).

J. J. D. E.

RIGHT AND RIGHTEOUSNESS: Renderings given in the English versions of the Hebrew root "ẓadaḳ" and its derivatives "ẓaddiḳ," "ẓedeḳ," "ẓedaḳah." The use of "righteous" as a translation for "yashar" (= "upright") is less frequent. "Just," "justice," "justify" also occur as equivalents for these Hebrew terms.

Original Signification.

The original implications of the root "ẓadaḳ" are involved in doubt. To be "hard," "even," and "straight" (said of roads, for instance) has been suggested as the primitive physical idea. More acceptable is the explanation that the root-notion conveyed is that a thing, man, or even God, is what it, or he, should be, that is, "normal," "fit." That conception may, without much difficulty, be recovered from some of the applications of the terms in the Bible. Weights and measures are called "ẓedeḳ" ("just" or "right"; Deut. xxv. 15; Lev. xix. 36; Job xxxi. 6; Ezek. xlv. 10). Paths are "ẓedeḳ," that is, as they should be, easy to travel (Ps. xxiii. 3). So with offerings, when brought in the proper manner and at the right time (Deut. xxxiii. 19; Ps. iv. 6 [A. V. 5], li. 21 [A. V. 19]). When a king or judge is as he should be he is "just" (Lev. xix. 15; Deut. i. 16; Prov. xxxi. 9). When speech is as it should be it is "truthful" (comp. Ps. lii.). The outcome of the battle being favorable, it is called "ẓedaḳah" (= "victory"; Judges v. 11). To justify oneself, or another, is also expressed by the root, as it really means to prove oneself, or another, to be innocent of a charge, or in the right (that is, as one should be; Job ix. 15, 20; xi. 2; xiii. 18; Isa. xliii. 9; Ps. cxliii. 2). In many of the passages in which the root has this physical implication an ethical element may be discovered. "Right" weights may be also "righteous" weights. The battle may be looked upon as a sort of divine ordeal, and hence the issue may be said to be "righteous" (= "ẓedaḳah"; see Schwally, "Der Heilige Krieg im Alten Israel," p. 8). In the Song of Deborah—one of the oldest literary compositions—this implication is not absent from the word, employed in the plural in connection with Yhwh (Judges v. 11). So in its earliest use, among Hebrews, the term "righteousness" seems to have had a moral intention.

In the collection of legal decisions ("mishpaṭim") constituting the Book of the Covenant, "ẓaddiḳ" appears as a juridical, technical term (= "the party [to a suit] that is in the right"; Ex. xxiii. 7). It is noteworthy that the feminine of "ẓaddiḳ" is not found, the verb being used to express the idea in the case of the woman being in the right (Gen. xxxviii. 26); the "hif'il" is used to declare one "not guilty," or as having substantiated his claim (Ex. xxiii. 7; II Sam. xv. 4). The man who makes such a rightful plea is "ẓaddiḳ" (Isa. v. 23; Prov. xvii. 15; *et al.*). In this use, too, a clear ethical note may be detected. To declare him "right" who is in the right is certainly a moral act; the judge who decides in favor of the right is righteous. Even the religious element underlies this use. God is the judge. To have a suit is to seek out ("darash") Yhwh (*i.e.*, to inquire of Yhwh). The judgment is an ordeal. The winner of the suit, the man found innocent, is by the verdict proved to be righteous in the sight of Yhwh.

Use by the Prophets.

But it is in the early prophecies that the ethical aspect of righteousness is forcibly accentuated. Used by Amos in the forensic sense, "righteousness" and "justice" are urged as higher and nobler and more pleasing in the sight of Yhwh than ritual religiousness (ii. 6; v. 12, 23). "Social righteousness" alone will save Israel. The fate of the personally guilty and the personally innocent alike is involved in that of the whole people. This social righteousness, then, may be said to be in the eyes of this prophet a religious service.

Hosea marks another step in the evolution of the concept of righteousness. He would have righteousness potentialized by "ḥesed" (love, or mercy). Social justice as a matter merely of outward conduct, and manifest only in public adjustments of institutions and conditions, will not bring about the rejuvenescence of the nation. Inner repentance, spiritual consideration of one's neighbor and brother, yielding love, not mechanical justice alone, are the components of righteousness (vi. 1–4, x. 12).

Isaiah proceeds along the lines indicated by his predecessors. "Justice," or "righteousness," is solicitude for the weak and helpless (i. 16 *et seq.*, 27; x. 2). This righteousness is true religion; Israel is expected to be devoted to it. The moral order of the world is founded in such righteousness, which metes out strict justice (v. 7, xxviii. 17, xxix. 13). This justice, inherent in God's supreme providence, will bring about the salvation of the REMNANT OF ISRAEL (vii. 9). Isaiah looks forward to the coming of a time when Jerusalem, no longer enslaved to mere ritual piety while steeped in injustice, will be called "the fortress of righteousness" (i. 26, Hebr.).

"Righteous" Synonymous with "Moral."

Jeremiah's understanding of righteousness is virtually the same as Isaiah's (see Jer. xxii. 3, which seems to embody his ideas of what it embraces, though the term is not used). He looks forward to the reestablishing of the Davidic kingdom under "a righteous branch," a ruler who will do justice and who will deserve the name "YHWH our Righteousness" (xxiii. 5 *et seq.*, Hebr.). Jeremiah's faith in the righteous character of God's government was sorely put to the test both by his own personal experience and by the conditions prevailing in his own day. Yet he acknowledges that YHWH is in the right ("ẓaddiḳ"), though he can not forego asking why the wicked prosper (xii. 1). YHWH is a "righteous judge," probing the motives of human conduct (xi. 20). In Deut. xvi. 20 the pursuit of righteousness is solemnly inculcated. "Righteous" in these prophetic passages is synonymous with "moral." He deserves the designation who not only refrains from wrong-doing but is strenuous in his efforts to establish right. To suffer wrong to be done to another is almost equivalent to doing it. Hence the righteous endeavor to see that the weak, the poor, the orphaned, and the widowed secure their rights. The conception that the righteousness of God also involves positive activity in behalf of right, not mere abstinence from wrong-doing, is accentuated. The moral law is so administered that justice will be done.

In the lives of the "righteous" whose names and characters both have been preserved in the national history these qualities were dominant. Noah was "a righteous" man in his generation. He was spared while the wicked perished (Gen. vi. 9, vii. 1). If there had been righteous ones in Sodom they would not have shared the fate of the city. Abraham was warned of the impending catastrophe because it was certain that he would teach his descendants "to do judgment and righteousness" (Gen. xviii. 19, 23–25). Abraham's trust in YHWH is reckoned unto him "for righteousness" (Gen. xv. 6; a statement which, however obscure, certainly does not bear out the construction put on it by Christian theologians, from St. Paul to the present, as little as does Hab. ii. 4—"the righteous shall live by his faith" [Hebr.]).

In Habakkuk "the righteous" has taken on an entirely new meaning. It stands for Israel as represented by the "pious," the "meek," the "poor," the "remnant." Israel will not be disturbed by the seeming falsification of its trust and confidence involved in the actual conditions of the day. For the moment Babylon, the "unrighteous," may be victorious; but ultimately the righteousness of God's government will be manifest in the victory of the "righteous." This application of "righteous" is common in exilic and post-exilic writings (comp. Isa. xxvi. 10). In (Deutero) Isa. xlii. 6 the "servant of YHWH" (Hebr.) is this righteous one; indeed, the "righteousness" of God is manifested in the advent of Cyrus (Isa. xliv. 28). God supports His messengers "with the right hand" of His "righteousness" (Isa. xli. 10)—that is, He will insure their triumph. This "righteousness," which is the victorious purpose of God's providence, is not conditioned or expressed by ritual practises. The contrary is the case. The people who believe that they have done right (Isa. lviii. 2) are told that fasting is inoperative, that justice and love are the contents of righteousness. Righteousness in this sense is the recurring refrain of the second Isaiah's preaching. The remnant of Israel, having suffered, has been purified and purged of its sins. Its triumph, therefore, will establish God's righteousness, for the triumph of the wicked (*i.e.*, Babylon) is unthinkable in view of the moral order of things (Isa. xlvii. 6, li. 1–7, lii. 3–5).

Individualization of Righteousness After the Exile.

With the Exile the individualization of righteousness begins to be recognizable in Hebrew thought. The accountability of man for his conduct is phrased most strongly by writers of this period (Jer. xxxi. 29–30; Ezek. xviii. 2–4). In Ezekiel, a few instances excepted (xvi. 52, xxiii. 45, xlv. 9–10), "righteous" and "righteousness" express the religious relation of individuals to God (xiii. 22, xiv. 14, xviii. 5 *et seq.*). The plural of "ẓedaḳah" (if the text is correct) connotes good deeds proceeding from one's religious character (iii. 20, xviii. 24, xxxiii. 13). The content of this righteousness is preponderatingly ethical, not ritual. The Book of Job approaches the problem of God's righteousness from a new point of view. The suffering of the righteous is its theme as it is that of other Biblical passages (Mal. iii. 15–18; Ps. xxxvii., xxxix., xlix., lxxiii.). That sin and suffering are corresponding terms of one equation is the thesis defended by Job's friends; but Job will not accept it; conscious of his rectitude, he rebels against it. He challenges the Almighty to meet him in a regular judicial proceeding. The book states the problem, but furnishes no answer (see JOB, BOOK OF; OPTIMISM AND PESSIMISM). It must, however, be noted that the terms for righteousness are often used in the Book of Job in a technical, juridical sense, namely, for "being right" (in reference to a pleader). In the other Wisdom books (Proverbs and Ecclesiastes) the "righteous," contrasted with the "wicked," are ethically normal individuals. Righteousness is the supreme moral category. On the whole, the contention of these books is that the righteous are sure to reap rewards while the wicked are as certain to be punished, though Ecclesiastes is not consistent in the exposition of the doctrine of retribution.

In the Book of Psalms "the righteous" more frequently represents a party than individuals—"the meek," "the lowly"; that is, the faithful who, in spite of persecution, cling to God's law. In the Maccabean age these became the "Assidaioi" (the Ḥasidim). Their triumphs are sung and their virtues and faith are extolled. Their righteousness is both social and personal (comp. Ps. vii., xviii., xxv., xxxii., xxxiii., xxxvii., xli., lxiv., xcvii., cvi., cix.; see Godliness).

But as the Pharisaic synagogue grew in influence, and legalism struck deeper roots, the righteous came to be identified not with the ideal citizen of Zion pictured in Ps. xv., but with him whose "delight is in the law," described in the prologue to the book—Ps. i. The Law and its observance became an integral part of Jewish righteousness, though by no means to the degree and in the soulless manner assumed by non-Jewish writers, who delight to describe how ritualism and literalism first outweighed mere moral considerations and then ignored them altogether. See Nomism.

In the Apocrypha.

In the Apocrypha righteousness is ascribed to God as a quality of His judgments and as manifesting itself in the course of human history (II Macc. i. 24–25). As the Righteous Judge He grants victory to the faithful and courageous, whose faith in God's righteousness, in fact, inspires their courage (II Macc. viii. 13). God, as the Righteous Judge, metes out condign punishment to evil-doers (Azariah's prayer, add. to Dan. i.). As evidences of human righteousness the virtues of loyalty to truth and one's oath are adduced (I Macc. vii. 18). The Patriarchs, as sinless, are held to have been perfectly righteous (see Prayer of Manasses). Idolatry and righteousness are represented as incompatible (Ep. Jer. verse 72). In the Wisdom of Solomon (ii.) the skeptics are unmasked as the "unrighteous"; and unrighteousness leads to death (i. 16), while righteousness leads to life. In Ecclus. (Sirach) xxxi. 8 the rich man who has resisted the temptations which beset the getting of wealth is characterized as righteous. It is plain that the man whom Sirach regards as deserving to be called "righteous" is one whose morality is above reproach, whatever may be his loyalty to ritual observances (see *ib.* vi., vii.); and as for the self-righteousness which is imputed to Judaism it is sufficient to refer to vii. 5 of the same book, where the Hebrew text preserves the technical word "hiẓṭaddeḳ" (to brazenly proclaim oneself as a righteous man).

In the Psalms of Solomon righteousness designates fidelity to the Law (xiv. 2). But this Law demands obedience to the fundamental principles of morality as strenuously as compliance with ritual precepts. The Sadducees are inveighed against as unrighteous. From the vehemence of the denunciations the conclusion has been drawn that in the minds of the Pharisaic authors laxity in ritual piety constituted the essence of wickedness; but the Sadducees' antinational concessions to Rome were much more provocative than their indifference to the ritual. Moreover, it must be remembered that the Psalms of Solomon, like the Gospels, are partizan pamphlets, in which the shortcomings of opponents are exaggerated. Righteousness as interpreted by the Pharisaic synagogue embraced moral considerations as well as ritualistic.

Rabbinical View.

This appears also from the rabbinical sources. Rabbinical theology is never systematic. This must be kept in mind, as well as the fact that many of the rabbinical conclusions are mere homiletic applications of texts, illustrating the exegetical dexterity of their authors rather than a fixed dogma of the Synagogue. This is true of the rabbinical observation that at any given period never less than thirty righteous are found in the world, for whose sake the world escapes destruction (Tan., Wayera, 13, where this conclusion is derived from the gematria of יהיה [= 30]). Another passage has it that one righteous man insures the preservation of the world (Yoma 38b). The righteous are regarded as being inspired by the "holy spirit" (Tan., Wayeḥi, 14, where the context clearly shows that the statement is not dogmatic, but homiletic). The Shekinah rests upon them (Gen. R. lxxxvi.). In fact, before sin entered into the world the Shekinah was permanently dwelling on earth. When Adam lapsed it rose, and it continued to rise to ever greater distances, proportionate always to the increase of sin among men. But it was gradually brought back to earth by the righteousness of Abraham, Isaac, Jacob, Levi, Kehath, Amram, and Moses (Cant. R. iii. 11). The Patriarchs and the great heroes of Bible days are considered to have been perfectly righteous (Sifre 72b; Yalḳ. i. 94; Gen. R. lxiii., xc.; Meg. 13b; Sanh. 107a; Shab. 56a; *et al.*).

Righteousness is dependent upon man's free choice. All its future conditions are predetermined by God at the very conception of the child, its character alone excepted (Tan., Peḳude). The conquest of the "yeẓer ha-ra'" (*i.e.*, of the inclination toward immorality) marks the righteous (Eccl. R. iv. 15; Gen. R. lxvii.; comp. Yoma 39a). In this contention the ethical implications of the rabbinical interpretation of righteousness are patent. The righteous man is godlike (see Godliness); that is, he is desirous of reflecting the attributes of God (Soṭah 14a; Pesiḳ. 57a). The state of sin is not inherited. Men might live in perfect righteousness without "tasting sin" (Eccl. R. i. 8; Shab. 55b). Children are born sinless (Eccl. R. iii. 2; Lev. R. vii.). Abraham, Isaac, and Jacob (Yalḳ. i. 36, 106), and Elijah (Lev. R. xxvii.), among others, are mentioned as having gone through life without yielding to the yeẓer ha-ra'.

Three Classes of Men.

Still, most men are not so strong. Hence the race is divided into three categories: (1) "ẓaddiḳim" (the righteous); (2) "benunim" (the indifferent); and (3) "resha'im" (evil-doers). The first and third groups again are divided into "perfect" and "ordinary" righteous and evil-doers ("ẓaddiḳim gemurim," "resha'im gemurim," and mere "ẓaddiḳim" or "resha'im"; Ber. 61b). The first are under the dominion of the "yeẓer ha-ṭob" (the inclination to do good), the third under that of the yeẓer ha-ra'. Class two is now in the first group and anon in the third group. But finally only the first and the third condition are recognized. After death men are judged either as "ẓaddiḳim" or as "resha‘im." The ungodly are not buried with the righteous (Sanh. 47a). The benunim are respited from Rosh ha-Shanah to Yom ha-Kippurim. If they do a good deed in the meantime, they are ranged with the righteous; if they commit an evil deed, they are ranked as ungodly (R. H. 16a). They are like trees that bear no fruit (Tan., Emor, 17).

The "ẓaddiḳ gamur" is he who, like Abraham, Isaac, Jacob, Moses, Samuel, fulfils the whole Torah from alef to taw (Shab. 55a; comp. Alpha and Omega). Of this order were Michael, Azariah, and Hananiah (Ta‘an. 18b). It is not necessarily to be assumed that such truly righteous ones were altogether without blame. They may have committed minor transgressions ("‘aberot ḳallot"; Sifre 133a). These are written in the Book of Life on Rosh ha-Shanah (R. H. 16b). They behold the Shekinah in a clear mirror (Suk. 45b). They do not change, while the ordinary ẓaddiḳim are exposed to lapses.

The Unrighteous.

The utterly unrighteous, or the "heavily" unrighteous ("rasha‘ ḥamur"), are distinct from the "slightly" unrighteous ("rasha‘ ḳal"; Sanh. 47a). The former receive recompense at once for whatever slight good they may do, but are destined to everlasting perdition. Esau is an example (Gen. R. lxxxii.), as are Balaam (Tan., Balaḳ, 10), those symbolized by the bad figs in Jeremiah's basket (Jer. xxiv.; ‘Er. 21b), and others. Yet even a rasha‘ gamur may repent and appear before his death as a ẓaddiḳ gamur (Ezek. xxxiii. 12; Num. R. x.; Ex. R. xv.).

Man is judged according to the dominant character of his intentions and deeds (Ḳid. 40b). If the majority of them are righteous he is accounted a ẓaddiḳ; but if they are otherwise, or if even a few partake of the nature of gross crimes and immoralities, he is adjudged a rasha‘ (see Sifre 51b). Far from encouraging self-righteousness, rabbinical theology warns each to regard himself as part good and part bad, and then to determine his own rank by adding to his good deeds (Ḳid. 40a). Intention and the underlying motive are decisive for the quality of an act in a good man, while a good deed done by an ungodly man is reckoned in his favor, whatever may have been its motive (Ḳid. 39b). Yet it is certainly unwarrantable to twist these largely exegetical fancies of the Rabbis into proofs of rigid dogmatic positions. The good act is considered a "miẓwah," a divine command; but still the spiritual element of righteousness is not ignored. Calculations of reward and penalty are declared to be contrary to God's intentions (Deut. R. vi.). The Rabbis assume that reward will be a necessary consequence of a good deed, and punishment that of an evil deed. Yet this causal relation is apprehended as being involved in God's grace (Tan., Ethannen, 3); even Abraham could not do without God's grace (Gen. R. lx.).

Idea of "Zekut."

This thought underlies also the Talmudic-rabbinical concept of "zekut." "Zakai," a term designating the innocent, or guiltless, the contrary of "ḥayyab," the guilty party in a suit, gradually assumed the meaning of "ẓaddiḳ." The zekut, therefore, primarily, is one's righteousness. But the "righteousness of the fathers" ("zekut abot"), or of a "righteous man," is credited with the effect of helping others and their descendants, though those so benefited have no claim, through their own merit, to the benefit. In strict justice, each should be judged according to his merits. But God's mercy permits man to be judged by the sum total of all the goodness which exists in the world in an age, in a family. As, owing to the righteous, the sum of goodness is sufficient, the less good is granted more than his due. The technical term used in this connection is "ma‘aleh ‘al" (hif‘il of "‘alah"), meaning "to tax in favor of" (see Weber, "Jüdische Theologie," pp. 290 *et seq.*; Weber, however, misapprehends the whole matter and twists it into a theological system with a strong note of Pauline dogmatics). The solidarity of the race is basic to the notion, not the idea of God's justice as exacting, measuring, calculating; for God's grace and mercy are involved in the conception ("middat ha-raḥamim").

Identified with Charity.

As human righteousness is a reflection of God's, it includes necessarily love for others. This consideration has so strongly influenced the Jewish mind that the word "ẓedaḳah" (righteousness) has assumed the meaning of "alms," "charity." "Gemilut ḥasadim" (philanthropy in its widest sense) is another expression of the righteous man's inner life (Tan., Mishpaṭim, 9; Lev. R. xxvii.; Tan., Emor, 5 [illustrated by Moses]; Tan., Ki Tabo, 1; comp. Eccl. R. vi. 6; Tan., Wayaḳhel, 1).

Why the righteous suffer is one of the problems the Rabbis attempt to solve. The perfectly righteous do not suffer; the less perfect do (Ber. 7a). Under the law of solidarity the latter often suffer for the sins of others, and therefore save others from suffering (Ex. R. xliii.; Pesiḳ. 154a). Where the nature of suffering is individual, it is assumed to be a punishment for some slight transgression with a view to insure to the righteous a fuller reward in the world to come (Pesiḳ. 161a; Hor. 10b). Or it may be probationary, and as such a signal manifestation of divine favor (Sanh. 101b; Shab. 53b; Ta‘an. 11a; Gen. R. xxxiii.). The death of the righteous works atonement for their people (Tan., Aḥare Mot, 7; M. Ḳ. 28a). God allows the righteous man time to repent and to attain his full measure of good deeds before He sends death (Eccl. R. v. 11). The most truly righteous either escape death altogether (*e.g.*, Elijah; Enoch), or it meets them as a kiss imprinted on their lips by God, as with Abraham, Isaac, Jacob, Moses, Aaron, Miriam (B. B. 17a; Yalḳ. i. 42). Death for the righteous is also a release from the struggle with the inclination to do wrong (Gen. R. ix.). Dead, they still live (Ber. 18a). They are like pearls, which retain their preciousness wherever they are (Meg. 15a).

The coming of the righteous into the world is a boon to it; their departure therefrom a loss (Sanh. 113a). The ungodly are sentenced to stay in Gehenna twelve months; then they are released at the intercession of the righteous (Yalḳ. Shim‘oni, to Mal. 593). In Gan ‘Eden, God will dance with

Fate of the Righteous.

the righteous (Ta'an. 31a); there they will sing God's praise (Ex. R. vii.). Resurrection is reserved for the righteous alone (Gen. R. xiii.; Ta'an. 7a). In "the world to be" the righteous sit with crowns on their heads and delight in the radiancy of the Shekinah (Ber. 17a). They partake of Leviathan (Pesiḳ. 188b; B. B. 74b). Their crowns are those that were worn at Sinai (Sanh. 111b; Shab. 88a). The שֹׂבַע שמחות of Ps. xvi. 11 is read שֶׁבַע שמחות ("seven"), and is taken to refer to the seven classes of righteous that enjoy God's glory (Sifre 67a).

The "righteous" are often identified with Israel, and the "ungodly" with the heathen, non-Israelites (Tan., Bemidbar, 19; Lev. R. xiii. 1). But this should not be taken as a general rule. The non-Israelites of whom the Rabbis had knowledge were Romans, whose cruelty and profligacy made "non-Israelite" and "ungodly" exchangeable terms. Still, righteous ones are found among "the nations" (*e.g.*, Noah, Jethro; see Proselyte), and these righteous will have a share in the kingdom to come (Tos. Sanh. xiii.).

Thus righteousness was not a privilege of the Jew; it was rather an obligation. As Judaism does not teach original sin its views on righteousness have no relation to the doctrine of justification (see Atonement). The Jewish prayer-book, the depository of the faith of Israel, contains as a part of the morning liturgy: "Lord of all the worlds, not in reliance upon our righteous deeds do we lay our supplications before Thee, but trusting in Thy manifold mercies." This summarizes the doctrine of the Synagogue upon the subject. Righteousness is a duty which brings no privileges. Self-righteousness is not the key-note of Israel's confession. Simply as descendants of Abraham is it incumbent upon Israel to proclaim the Shema'. The modern Jewish connotation of righteousness carries an ethical (both personal and social), not a liturgical emphasis.

E. G. H.

RIGHT OF WAY: The law in general distinguishes between the right of private way (that is, A's right to pass over a certain strip of B's land) and that of public way (the right of everybody to pass over a strip of land which may or may not be private property otherwise); and the Hebrew law recognizes a third and broader right of way, that referring to the king's highway or to the way to the grave.

Under Sale of Land cases are stated in which the sale of part of the vendor's land does or does not confer on the purchaser a right of way over the residue. But the law recognizes generally the "right of way from necessity"; that is, where one man's property is surrounded by that of another, the former is entitled to means of access and egress. Assuming this principle, the Mishnah (B. B. vi. 5, 6) says:

> "He who owns a cistern inside of another man's house, should go in and come out at the usual hour when men come and go; he can not bring his beasts in and water them at the cistern, but he must draw the water and give them drink outside the house; and each of the two owners must make for himself a key [to the cistern]. He who has a garden within that of another should go in and come out at the usual hour when men come and go; he has no right to bring produce-buyers inside, nor to pass over into another field [but only to the highway]. The outside owner may sow the path [so as to have marks of ownership]. If the outside owner has by agreement given [to the insider] a path on the side, the inside owner may pass in and out when he chooses, and may take merchants in to buy: yet he may not pass from his garden to another field; and neither party may put seed in the path."

In the absence of an agreement to the contrary the width of a private way is four cubits (*ib.* 7), this width being deemed sufficient for an ass with his load (B. B. 100a).

Public Way.

A public way is acquired by usage. Mere walking forward and backward across the strip is not enough: there must be some occupancy by "the many" ("ha-rabbim"), such as treading the soil down into a hard road, or artificially leveling it. No particular length of time is mentioned for maturing the public right. Where the owner of vineyards leaves a vacant strip between fences, he gives an implied permission to walk on it, and as soon as the public begins to do so the strip stands dedicated as a highway. When a highway is once acquired by the public, the owner can not resume exclusive rights; hence should he, with the intention of retaking a public way running over the middle of his field, dedicate a strip on one side of it, the public will have a right to the use of both ways.

According to the Mishnah (*l.c.*), a public way should be sixteen cubits in width; but a baraita distinguishes thus: a way from one city to another should be eight cubits in width; a way for the many (probably, one on which people from several cities meet, a trunk-road) should have a width of sixteen cubits; and the road running to the cities of refuge thirty-two cubits (see Deut. xix. 3). The streets of a city are public highways and as such a part of the public domain (see Domain, Public).

The king's highway, that is, the way which he has the right to lay out for the use of his army, is not limited in width ("has no measure"; B. B. vi. 7; Sanh. ii. 4), and he may, to open the road, tear down fences and other obstructions.

The way to the grave also "has no measure" (B. B. vi. 7); that is, those who carry or follow the bier may, when they find it necessary, go to the right or left, so as to reach the place for burial without needless delay. But while they have not, like the commander of troops in the field, the right to tear down fences (they must climb over them), they may tread on fields and meadows.

Miscellaneous Corollaries.

No one should throw stones from his private land into the highway, nor should any one tunnel or dig cisterns or cellars under it; but one may, for the benefit of the public, dig a cistern in the highway.

One whose house or other building abuts on the highway may not erect over it balconies or projecting stories, unless they be high enough to allow a camel with its rider to pass below; nor of such a size as to darken the highway. Where one buys a court of which the balconies or projecting stories are by prescription ("ḥazaḳah") over the public way, he may rebuild them when they fall down. Where a tree leans over the highway the owner must trim it, to leave room for a camel and rider to pass under its branches.

It is unlawful to leave wetted clay for any length of time on the highway, or to make bricks on it; but mortar for building a house may be left by the side of it. Where one prepares stones for a building, he may not let them lie on the highway for an indefinite time, but should use them at once. Whoever acts against these rules is liable for the full damage arising from his act (the words rendered "highway" are "reshut ha-rabbim," *i.e.*, "public domain"). See B. Ḳ. 50b; B. B. ii. 13; iii. 8, 60a; also Shulḥan 'Aruk, Ḥoshen Mishpaṭ, § 417.

The Talmud does not indicate any procedure by which the commonwealth may expropriate the owners of land in order to acquire public highways; nor does it prescribe any form of dedication for roads and streets.

Bibliography: Maimonides, *Yad, Mekirah*, ch. i., xxi.; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 192.

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RIGOTZ, MOSES. See Concordance, Talmudical.

RIME: The early Hebrews have been credited with the knowledge and use of rime. Judah Provençal, according to Azariah dei Rossi ("Me'or 'Enayim," v.), considered Hebrew poetry the mother of all other poetries, so that in adopting the poetic forms of other peoples the Jews received back from them what they had given long before. Samuel Archevolti ("'Arugat ha-Bosem," xxxii. 112, Venice, 1602) argues that rime and meter existed in the Old Testament, but were not fully developed; while Moses ibn Ḥabib assumes their use in extra-Biblical Hebrew poetry contemporaneous with the Bible, basing this view upon the rimed epitaph of the alleged general of King Amaziah, for which see Jew. Encyc. i. 487b. Of modern writers who attribute an important part to rime in the composition of the Old Testament may be mentioned E. Reuss ("Die Gesch. der Heiligen Schriften des Alten Testaments," § 125, Brunswick, 1881; comp. also Herzog-Plitt, "Real-Encyc." v. 678; and E. Kautzsch, "Die Poesie und Poetischen Bücher des Alten Testaments," p. 8, Tübingen and Leipsic, 1902).

In the Old Testament.

It is, however, generally agreed that rime, *i.e.*, the correspondence in sound of word-endings, did not attain in the Old Testament the importance of a formal principle of poetry, or of a device of style in general. The agreement in terminal sounds of parallel lines (as in Gen. iv. 23; Ex. xv. 2; Deut. xxxii. 2, 6; Judges xiv. 18, xvi. 24; I Sam. xviii. 7; Isa. xxvi. 21; Ps. ii. 3, vi. 2, viii. 5; Prov. v. 15; Job x. 10, 17) can not be considered as an organic element of composition, as it is the result of grammatical congruence and, besides, through any lengthy poem the assonances are not introduced with consistency (not even in Lam. v.). Cases in which the rime extends to stem-syllables (as Gen. i. 2; Josh. viii. 12; II Sam. xxii. 8; Isa. xxiv. 4) are few and far between and, with rare exceptions (Ps. lv. 8; Prov. iv. 6, xxii. 10; Job xxviii. 16), do not stand at the end of corresponding lines.

But those rimes that are found in the Old Testament show the adaptability of Hebrew to this device; and the parallelism of clauses in Old Testament elevated diction must have suggested the use of parallelism of sound, or rime, when once had been awakened through contact with other literatures the sense of the beauty and necessity of externally marking off thought-complexes into symmetrical groups.

In Talmudic and Post-Talmudic Times.

What has been said of the Old Testament is in substance applicable to the compositions of the Talmudic period also. The few rimed rules, proverbial phrases, and incantations scattered through the Talmud (Ber. 44b, 61a, 62a; Ket. 62b; Pes. 114a; etc.) do not justify the supposition of intentional use of the rime (H. Brody, in his edition of Immanuel Francis' "Meteḳ Sefatayim," p. 33, Cracow, 1892). None of the portions of the liturgy quoted or indicated in the Talmud (Ber. 4b, 11b, 28b, 29a, 59b; R. H. 32a; Yoma 87b; Pes. 116a, b; etc.), nor any of the few lyric pieces preserved in it (Suk. 51b, 53a; M. Ḳ. 25b; Ta'an. 31a; Ket. 104a), has even the flectional rime.

The sphere in which rime first appears as an essential element is that of the liturgical productions of the geonic period. As inaugurators of it are generally considered Yannai and especially his disciple Eleazar ha-Ḳalir (comp. S. D. Luzzatto in his "Mobe le-Maḥzor ke-Minhag Bene Roma," p. 8, Leghorn, 1856; Graetz, "Hist. of the Jews," iii. 116, Philadelphia, 1902). In Babylonia the first to employ rime were Saadia Gaon (892–942), in his poem on the letters of the Torah, and his Azharot and agenda, and Hai Gaon (939–1038), in his "Musar Haskel." In Italy the new form of poetry was first adopted by Shabbethai ben Abraham Donnolo (913–982) in the prologue to his "Taḥkemoni," and by Nathan ben Jehiel, author of the "'Aruk" (11th cent.). Of the Africans may be mentioned Dunash b. Labraṭ (10th cent.) and Rabbenu Nissim (11th cent.). In Spain Samuel ha-Nagid (993–1055) introduced rime into non-liturgical poetry also, as in his "Ben Mishle." In the Franco-German school Gershon, the "Light of the Captivity" (960–1040), and Rashi (1040–1104) sanctioned it by use. Owing to the influence of Arabic poetry and the weight of Ḳalir's example, and facilitated by the identity of the suffixes in Hebrew, the use of rime spread rapidly, extending even to titles and prefaces of books; and it has remained the dominant form of Hebrew poetry to the present day. Rime-lexicons were compiled for the benefit of verse-makers, examples of which are: "Sharshot Gablut" by Solomon di Oliveira (Amsterdam, 1665); "Sefer Yad Ḥaruzim" by Gerson Ḥefeẓ (Venice, 1705); "Imre No'ash" by Solomon b. Meshullam Dafisa; and "Clavis Poeseos Sacræ," etc., by Hieronymus Avianus (Leipsic, 1627).

Prosody of the Rime.

The Hebrew term for rime is "ḥaruz" (properly, "string" of pearls [Cant. i. 10] or of other things [Ḥul. 95b]; in a transferred sense, Yer. Ḥag. ii. 8; Lev. R. xvi. 4; etc.). It is first used in this sense by Gabirol (1021–58). Abraham ibn Ezra (1093–1167) applies it to the entire verse (comp. D. Rosin, "Reime und Gedichte des Abraham ibn Esra," i. 12, Breslau, 1887–89), and Dunash (in his "Le-Doresh ha-Ḥokmot") to poetry as opposed to prose. As the rime is rather for the ear than for the eye, —ָ rimes with —ַ, —ֵ with —ֶ, וּ with —ֻ; and so also of consonants, ס with שׂ; the former letter, however, does not rime with צ or שׁ, nor does כ with ח and בּ, or כּ with ק, etc. Ibn Ezra, in his commentary on Eccl. v. 1, censures Ḳalir among other reasons for riming א with ע, ב with ו, "'osher" with "'asser," etc. (comp. also "Bikkure ha-'Ittim," pp. 97, 105, 119, Vienna, 1829).

Classification.

The rime is called: (1) "'Ober," that is, "passable," "admissible," when only the vowels and final letters of the riming words are identical: בָּרָד with נֶחְמָד; חֲמוֹר with שׁוֹר. This, as also the flectional rime, is found in proverbs and rules, in prayers, and in other rimed prose. Thus Ibn Ezra has the epigram:

אַל תַּהֲרִין בַּחֲמִיר וְשִׁיר
כִּי אִם תָּשִׂים אֶת החמור בְּהַר הַמּוֹר
יֹאת הַשּׁוֹר בְּאֶרֶץ הַמִּישׁוֹר.

(2) "Ra'uy" = "correct," "perfect," when the initial consonants also of the last syllables are identical: אָמַר with שָׁמַר. This is the most usual form of rime, especially in the piyyuṭim. (3) "Meshubbaḥ," when the initial consonants of the penult also are identical: גְּבָרִים with שְׁבָרִים. Judah al-Ḥarizi sometimes has a perfect assonance of the riming words: *e.g.*, לְמַרְבֵּץ with וְתַשְׁבֵּץ, etc. The rime is faulty where one of the riming words has the accent on the last syllable ("mi-lera'"), the other on the penult ("mi-le'el"): מַיִם with חַיִּים. If both words are accented on the penult the rime must extend to both of the last vowels.

The repetition of the whole word was admissible only at the end of strophes, chiefly in Biblical phrases. It is also found in the piyyuṭim of the Franco-German school, which was in general far behind the Spanish in the use of rime. So in the piyyuṭ "Melek ba-Mishpaṭ" for Rosh ha-Shanah, "Aḳashṭah Kesel" for Shemini Aẓeret, "Az Rob Nissim," ascribed to Yannai, in the Seder, etc.

A poem is called "ḳashur" = "bound," when the rime occurs only at the close of the verse-lines (the "soger"); "ḥaẓuy" = "halved," when also the hemistichs rime; and "meḥullaḳ" = "divided," "cut up," when each line rimes in itself and with its parallel line, as in the following example from Gabirol:

יְדִידַי קוֹשְׁרִים, וְרֵעַי שׁוֹקְרִים, וְרַבִּים אוֹמְרִים, לְנַפְשִׁי אֵין יָדִיד
רְדִידַי חוֹבְשִׁים, וְלַחְמִי דוֹרְשִׁים, וְעָלַי חוֹרְשִׁים, לְאַבֵּד הָדָרִיד.

Cognate to this latter inner rime is the so-called echo rime, in which the terminal rimes reecho, as it were, the preceding word (a kind of epanastrophe). It was favored in the elegy, *e.g.*, in that of Joseph b. Solomon ibn Yaḥya on Solomon b. Adret (beginning of the 14th cent.):

דְּרָכָה לִדְרָכִים נְשָׁרִים שָׁרִים
הוֹשׁוּ וְנַחַת שִׁיר אֲמָרִים מָרִים, etc.

It was also affected by the great Palestinian payyeṭan Samuel Nagara (16th cent.).

Play upon Words.

The employment of a play upon words is found in the homonymous poems, called by the Arabic name "tajnis," in Hebrew "shir nizmad" (Al-Ḥarizi, "Taḥkemoni," 33), or, more appropriately, "shir shittufe ha-millot." The lines close with words identical in sound, but of different, sometimes opposite, meaning. Moses ibn Ezra (1070–1138) especially developed this device in his "Sefer 'Anaḳ," or "Tarshish" (comp. Tobias Lewenstein, "Prolegomena zu Moses ibn Esra's 'Buch des Tajnis,'" Halle, 1893):

אִם קוֹל הַתּוֹר אָחִי נִשְׁמַע אָז הִגִּיעַ עֵת הַזָּמִיר
עִזְבָה דִּבְרֵי מָדוֹן וּשְׁתֵה וּקְרָא עַל כָּל-עָרִיץ זָמִיר

"When the voice of the turtle, O friend, is heard then the vintage season is arrived.
Leave off quarreling! Drink and cry, 'Down with every tyrant!'"
—Lewenstein, *ib.* p. 71.

The correspondence of the rimes within the strophe is as varied in Hebrew as in other languages. The scheme "aa," "bb," etc. ("ḥaruzim meḥubbarim"), is the simplest one. In the liturgical poems the rime usually changes after four lines. But sometimes one and the same rime runs through a whole poem, as in some of the "hosha'not," "ḳinot," etc. In the azharot a single rime is carried on through hundreds of lines. Thus the azharot of the Karaite Judah b. Elijah (16th cent.) consists of 612 lines, all ending in "-rim," and Judah Gibbor's poem "Minḥat Yehudah" (16th cent.) is composed of 1,612 verses with the same termination. In the non-liturgical poetry such rime is illustrated in the diwans of Al-Ḥarizi and Immanuel the Roman (1270–1330; comp. also "J. Q. R." x. 431). Alternate rimes ("ḥaruzim meshullabim"), "abab," etc., unknown in the European literatures before the twelfth century, were used in Hebrew poetry as early as the ninth. Rime enclosed within another ("ḥaruzim nifradim"), "abba," and many other arrangements are employed by one and the same poet.

What may be termed a poem with composite strophes is one in which the first three lines of each strophe have a common rime, while the fourth lines, consisting usually of Biblical phrases, have a different rime; this is exemplified in the poem of twelve strophes by Abraham ibn Ezra, of which the first two are as follows:

אֵל חַי בְּרָאָנִי
וְאָמַר חַי אָנִי
כִּי לֹא יִרְאַנִי
הָאָדָם וָחָי.

בָּרָא כֹּל בְּחָכְמָה
בְּעֵצָה וּבִמְזִמָּה
עַד מְאֹד נֶעְלָמָה
מֵעֵינֵי כָּל-חָי.

Bibliography: In addition to the works referred to in the article, J. L. Benzeb, *Talmud Lashon 'Ibri*, § 378; I. M. Casanowicz, *Paronomasia in the Old Testament*, pp. 8, 33, Boston, 1894; Anania Coen, *Sefer Ruaḥ Ḥadashah*, pp. 1–21, Reggio, 1822; Franz Delitzsch, *Zur Gesch. der Jüdischen Poesie, vom Abschluss der Heiligen Schriften Alten Bundes bis auf die Neueste Zeit*, pp. 8, 126, 132, 137, Leipsic, 1836; L. Dukes, *Naḥal Ḳedumim*, p. 11; *idem*, in *Der Orient*, iv., cols. 355, 519; vii., col. 466; S. L. Gordon, *Torat ha-Safrut*, p. 117, Warsaw, 1902; David Kaufmann, in *Zeit. für Hebr. Bibl.* i. 22, Berlin, 1896; Ed. König, *Stilistik, Rhetorik, Poetik in Bezug auf die Biblische Litteratur Komparativisch Dargestellt*, pp. 286, 329, 355, Leipsic, 1900; A. Neubauer, *Meleket ha-Shir*, pp. 6, 18; Poznanski, *Beiträge zur Gesch. der Hebr. Sprachwissenschaft*, 1894, i. 35; J. G. Sommer, *Biblische Abhandlungen*, p. 85, Bonn, 1846; Steinschneider, *Jüdische Litteratur*, in Ersch and Gruber, *Encyc.*

section ii., part 27, p. 422 (English transl., *Jewish Literature from the 8th to the 18th Century*, p. 151, London, 1856; Hebrew, *Safrut Yisrael*, p. 219, Warsaw, 1897); J. G. Wenrich, *De Poeseos Hebraicæ Atque Arabicæ Indole Commentatio*, p. 242, Leipsic, 1843; Zunz, *S. P.* p. 86, Berlin, 1855.

T. I. M. C.

RIMINI: Italian town situated on the Adriatic, about 28 miles east-southeast of Forli. It is noted as the place where Gershon Soncino produced a number of works in the period 1521 to 1526. Here he printed the third and rarest edition of the "Siddur Romagna" (1521), Joseph Albo's "'Iḳḳarim" (1522), Baḥya on the Pentateuch (1524–26), and Rashi's commentary (1526) as well as the "Agur" of Jacob b. Judah Landau (for a complete list see SONCINO).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 3055.

J.

RIMMON (רמון = "pomegranate"): **1.** Town of the tribe of Zebulun, on the northeast frontier (Josh. xix. 13, R. V.); the Septuagint renders it, more correctly, "Rimonah." Probably it is identical with the Levite city of Rimmon (R. V. "Rimmono"; I Chron. vi. 77), which was given to the children of Merari, and which, misspelled "Dimnah," is probably referred to in Josh. xxi. 35. It would, in the latter case, correspond to the present Al-Rummanah, on the southern edge of the plain of Al-Baṭṭof, about 10 kilometers north of Nazareth, where traces of old buildings are found.

2. Sela' ha-Rimmon: Place, in the desert east of the territory of Benjamin, where 600 defeated Benjamites found refuge ("the rock Rimmon"; Judges xx. 47, xxi. 13). It corresponds, perhaps, to the present village of Rimman, mentioned by Eusebius, and lying 18 kilometers northeast of Jerusalem.

3. En-rimmon: City of Judah, referred to in Neh. xi. 29. It is mentioned also in Josh. xv. 32, xix. 7 (R. V.), and I Chron. iv. 32, as is shown by the Septuagint readings "Eromoth" and "Eremmon" and by the "Erembon" of the "Onomasticon" of Eusebius, although in these passages the Hebrew text mentions Ain and Rimmon separately. According to Josh. xv. 32, the city was included in the territory of Judah, although Josh. xix. 7 places it in that of Simeon. In Zech. xiv. 10 it is designated, under the name of "Rimmon," as the southern limit of the mountain district. According to Eusebius, the city lay sixteen Roman miles south of Eleutheropolis (Baet Jibrin); it is represented, therefore, by the modern Al-Ramamin, 27 kilometers southeast of Baet Jibrin.

4. Rimmon-parez: One of the encampments of the Israelites during the journey in the desert (Num. xxxiii. 19 *et seq.*).

E. G. H. I. BE.

RIMOS (REMOS), MOSES: Physician, poet, and martyr; born at Palma, Majorca, about 1406; died at Palermo 1430. He was a relative of the Moses Rimos who was known by the name "El Pergaminero" = "the parchment manufacturer," and who, in 1391, was baptized in Palma, assuming the name "Raimund Bartholomeu." According to Zunz, Moses Rimos was also a grandson of the Moses Rimos who, as is authoritatively known, was at Rome in 1371, where he purchased manuscripts from the Ẓarfati family and others. It can not be accurately determined whether the grandfather or the grandson wrote the undated letter and laudatory poem sent to Benjamin ben Mordecai in Rome, in which the author, who was living at Terracina as a private tutor, with a salary of sixty ducats a year, at great length displayed his knowledge of philosophy and expressed his longing for home.

The Moses Rimos of the present article was familiar with philosophical writings, and mastered several languages. He left his home while still young; went to Italy, where, presumably for the sake of his education, he lived at Rome; and finally settled in Palermo, where he practised medicine. Accused of having poisoned a Christian patient, he was imprisoned and sentenced to death. He preferred to die at the hand of the hangman rather than submit to baptism, which had been offered him as a means of saving his life. He was buried by the city walls of Palermo. Shortly before his death he wrote a metrical poem which shows great similarity to the laudatory poem written to Benjamin ben Mordecai. In it he enumerates all his attainments, literary and otherwise. He wrote also an epithalamium and a liturgical poem.

BIBLIOGRAPHY: D. Kaufmann, *Das Sendschreiben des Moses Rimos*, in *Steinschneider Festschrift*, pp. 227 *et seq.*, Hebrew section, pp. 113 *et seq.*; Steinschneider, in *He-Ḥaluẓ*, iv. 66 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 453 *et seq.*; Zunz, *Literaturgesch.* p. 523, and Supplement, p. 46; Kayserling, *Gesch. der Juden in Spanien*, i. 169.

S. M. K.

RINDFLEISCH: German nobleman of Röttingen, Franconia; persecutor of the Jews in the thirteenth century. During the civil war waged between Adolph of Nassau and Albrecht of Austria, claimants for the imperial crown of Germany, bloody persecutions of the Jews broke out. A report was spread that the Jewish inhabitants of the little town of Röttingen had desecrated a host. Rindfleisch, a nobleman of that place, pretending to have received a mission from heaven to avenge this desecration and to exterminate "the accursed race of the Jews," gathered a mob around him and burned the Jews of Röttingen at the stake (April 20, 1298). Under his leadership the mob went from town to town, killing all the Jews that fell into their power, save those who accepted Christianity. The great community of Würzburg was entirely annihilated (July 24).

The Jews of Nuremberg sought refuge in the fortress. Being attacked, they defended themselves, but, although assisted by humane Christian citizens, they were overpowered and butchered (Aug. 1). Among the victims was Mordecai ben Hillel, a pupil of Jehiel ben Asher, with his wife and children. In Bavaria the congregations of Ratisbon and Augsburg—and they alone—escaped the slaughter, owing to the protection granted them by the magistrates.

The persecutions spread from Franconia and Bavaria to Austria, and within six months about 120 congregations, numbering 100,000 Jews, were swept away. The end of the civil war, following the death of Adolph of Nassau, terminated these persecutions and delivered the Jews from further fear.

BIBLIOGRAPHY: Grätz, *Gesch.* vii. 252 *et seq.*, Leipsic, 1873; Jost, *Gesch.* vii. 255, Berlin, 1827.

D. S. MAN.

RING, MAX: German novelist, lyric poet, and dramatist; born Aug. 4, 1817, at Zauditz, Silesia; died March 28, 1901, at Berlin. He first attended the Jewish parochial school at Gleiwitz, and at the age of eight revealed his superior poetic gifts in the poem entitled "Der Judenkirchhof."

Ring next attended the gymnasium at Oppeln, Silesia, and later the universities of Breslau and Berlin. Graduating as M.D. in 1840, he began the practise of medicine at Gleiwitz. Upon the outbreak of an epidemic of typhoid in Upper Silesia, Ring found an opportunity not only to exercise his skill as a physician, but also to describe effectively in verse the unspeakable suffering and misery prevailing at that time among the people of the province. Although most of his writings were suppressed by the censor, the poem addressed to the king in behalf of the sufferers was afterward published.

In 1848 Ring removed to Breslau, and thenceforth devoted himself assiduously to literature also. At the request of the publisher J. U. Kern, he wrote his first novel, "Breslau und Berlin," which became the inspiration of Gutzkow's masterpiece, "Die Ritter vom Geiste," and brought the author into contact with such literary celebrities as Berthold Auerbach, Robert Giseke, and Theodor Mundt.

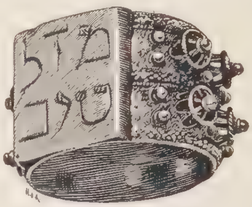
Ring achieved his first success as a dramatist in the comedy "Unsere Freunde," and his second, in the drama "Ein Deutsches Königshaus." He was also a very active contributor to the "Gartenlaube," and, from 1863 to 1865, when that publication was prohibited in Prussia, he conducted a separate edition of it in Berlin, under the title "Der Volksgarten." In 1856 he married Elvira Heymann, daughter of the publisher Karl Heymann, and in 1862 discontinued his medical practise in order to devote himself to literature exclusively.

The following are a few of the principal novels and romances written by Ring in the course of a literary activity extending over fifty years: "Die Kinder Gottes," Breslau, 1852; "Der Grosse Kurfürst und der Schöppenmeister," *ib.* 1852; "Verirrt und Erlöst," 2 vols., Gotha, 1855; "Rosenkreuzer und Illuminaten," 4 vols., Berlin, 1861; "Das Haus Hillel," 1879; "Berliner Kinder," 3 vols., Berlin, 1883. In addition to these he wrote many miscellaneous works, including: "John Milton und Seine Zeit," Frankfort-on-the-Main, 1857; "Berliner Leben, Kulturstudien," Leipsic, 1882; "Die Deutsche Kaiserstadt Berlin," 2 vols., Leipsic, 1882–84; "Das Buch der Hohenzollern," *ib.* 1888; besides a book of poems, some of which are on Jewish subjects.

Bibliography: *Meyers Konversations-Lexikon; Brockhaus Konversations-Lexikon*; *New Yorker Revue*, April, 1901.

S. J. So.

RINGS: Finger-rings, like rings for the ears and the nose, were used as ornaments by the Jews as early as the Biblical period (Ex. xxxv. 22, etc.), while seal-rings (Gen. xxxviii. 18, 25, etc.) and rings as signs of the highest dignity were likewise known at that time (*ib.* xli. 42, etc.). Neither the Bible nor the Talmud, however, speaks of the ring as symbolic of marriage. In the Talmudic period the formalities of betrothal, which ceremony was regarded as the beginning of marriage, resembled those of the first part of the modern engagement, the bridegroom giving the bride money, some article of value, or a document, saying at the time: "Be thou hallowed unto me through. . . ." About the seventh or eighth century, however, when two of the three mishnaic methods of obtaining a wife had become obsolete, the use of a ring as a symbol of marriage began to be frequent, probably earlier in Palestine than in Babylonia on account of the Roman influence exerted in the former. The betrothal was then differentiated from the wedding; and the ceremonies constituting marriage, which had hitherto been performed at two different times, were now celebrated on the wedding-day, some time after the betrothal. The chief ceremony of marriage was the placing by the bridegroom of a ring on the middle finger of the right hand of the bride, the accompanying invocation being "Be thou hallowed [betrothed] to me through this ring, according to the laws of Moses and Israel." The fact that the Jews (like the Romans) did not exchange rings, and that one was given only by the bridegroom to the bride, is explained by the circumstance that the ring was used as a symbol for the marriage by purchase, which was doubtless once customary among all races.



Old Betrothal Ring.

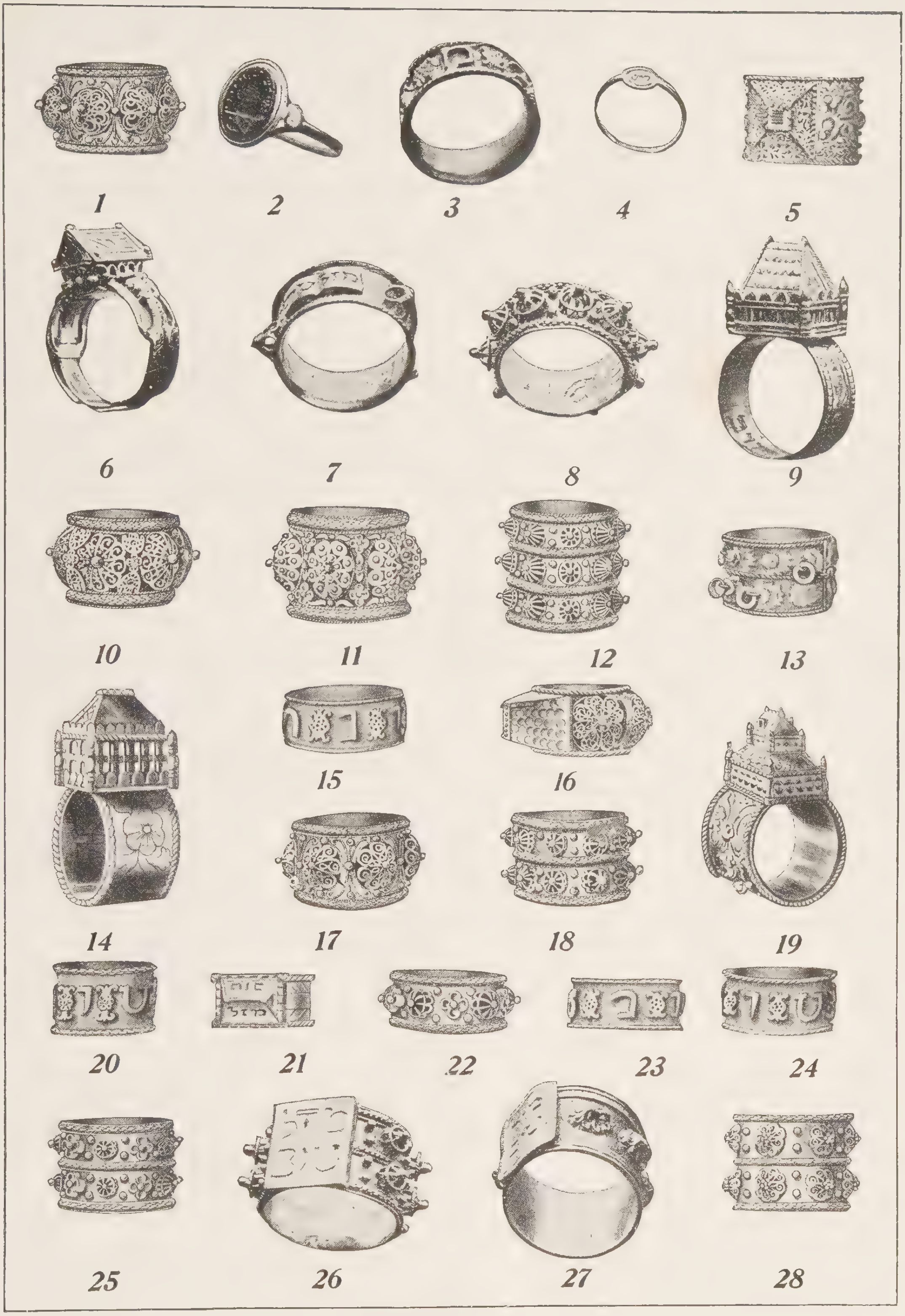
Ring as Symbol of Marriage by Purchase.

The wedding-ring, according to R. Tam, was a simple golden circlet without stones, although rings of silver or of cheaper metal were permissible if the bride was informed of the fact. In sporadic instances, however, mention is made of a wedding-ring of gold with pearls and even of one with false stones (Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 304 *et seq.*). Jewish women were not in the habit of wearing their wedding-rings, most of which were of an enormous size, while a few were unusually small (see fig. 1); in either case the size, as well as the ornamentation, which was usually very prominent, prevented them from being worn. The rings even served occasionally as bouquet-holders, myrtle-branches being inserted in them at weddings.

So-Called Coin of Solomon.

Examples of Wedding-Rings.

A large number of such wedding-rings have been preserved ("Cat. Anglo-Jew. Hist. Exh." Nos. 1822–1831, 1949–1963), although only a very few are older than the sixteenth century, and not one can be assigned to a date earlier than the thirteenth century. In the earliest examples the hoop is frequently formed of two cherubim and is crowned by a model of the Temple at Jerusalem, resembling that on the forged coin of Solomon (see fig. above). In other cases this representation assumes rather the shape of a synagogue with a small tower (see figs. 6, 9, 14, 19), on which sometimes is perched a weathercock. Others, again, display only a hoop more or less richly decorated with rosettes, lion-heads, and the like (see



JEWISH RINGS.

1, 5, 10–13, 15–18, 20–25, 28, in the Victoria and Albert Museum, London. 2-4, 6–9, 26, 27, in the collection of Albert Wolf, Dresden. 14, from Rücklin, "Schmuckbuch." 19, from Luthmer, "Gold und Silber."

figs. 1, 8, 12, 22), occasionally, however, bearing a small shield at the top. Especially costly specimens show a party-colored enamel decoration. The rings bear, almost without exception, an inscription, either engraved or in relief, around the hoop (see fig. 24), reading בטוב גדא (see fig. 6) on the earliest specimens, but on the later ones מזל טוב or מ״ט, an expression of felicitation which did not come into use until the fifteenth century (Berliner, "Aus dem Leben der Deutschen Juden im Mittelalter," p. 49). Most of these wedding-rings were made at Venice (Rücklin, "Schmuckbuch") and hence were probably produced by Jews, since, according to Lecky ("Rationalism in Europe," ii. 237, note 2), many of the Venetian goldsmiths who practised the art of carving were of that race.

Although Jewish women might not adorn themselves with their wedding-rings, they were recompensed on the Purim following the marriage, when their friends presented them with rings, clothes, and money; and, according to Leon of Modena, it occasionally happened that later in the marriage ceremony itself the bridegroom put a ring on the bride's finger, while he pronounced a formula of betrothal. The bridegroom frequently received gifts also; and in Germany it was customary for the prospective father-in-law to present him with a ring shortly before the wedding.

Other Rings.

Other specifically Jewish rings are those intended for seals, which represent the seven-branched candlestick engraved in stone and which bear the inscription להדליק כר של שבת. These rings, which were to remind the women of one of their chief duties, the lighting of the Sabbath lamps, were in use early in the Middle Ages, as is shown by the fact that such a ring was found in Mecklenburg together with Anglo-Saxon coins and Arabic dirhems (Donath, "Gesch. der Juden in Mecklenburg," p. 78). In Poland, where the Christian inhabitants laid great stress on the wearing of rings, it was not until the reign of Sigismund Augustus (1506–48) that the Jews, after long debates in the Reichstag, were allowed to wear such adornments. These had to be inscribed with the words "Sabbation" or "Jerusalem," which, according to Lelewel, was intended to remind the Jews of the wrath of God and of the punishment for their sins (Sternberg, "Gesch. der Juden in Polen," p. 146).

At a later period rings bearing the name of God were used as amulets. When a fondness for wearing rings became too pronounced, the rabbis or congregations interfered. Thus, for example, the rabbinical convention at Bologna in 1416 decreed that no man might wear more than one and no woman more than three rings (Vogelstein and Rieger, *l.c.* i. 337), while the Frankfort sumptuary regulation of 1715 enacted that "young girls may wear no rings whatever" (Schudt, "Jüdische Merckwürdigkeiten," iv. 3, 99).

Bibliography: Abrahams, *Jewish Life in the Middle Ages*, London, 1896; Hamburger, *R. B. T.* iii.; Hofmann, *Ueber den Verlobungs- und Trauring.*

A. A. W.

RINTEL, MOSES: Australian rabbi; born in Edinburgh 1823; died at Melbourne, Victoria, 1880; son of Myer Rintel, Hebraist and Talmudical scholar. For some years Moses Rintel acted as reader to the Brighton synagogue; in 1844 he went to Sydney; and in 1849 he was elected minister of the East Melbourne Congregation. In Sydney he established the Sydney Hebrew Academy, founded in 1856 the United Jewish Friends' Benefit Society, and helped to establish a duly constituted bet din. In 1857 Rintel resigned his office in Melbourne, and another place of worship was established under the title of "Mikveh Israel Melbourne Synagogue." This synagogue was opened in 1860; and Rintel officiated at the new place of worship for some time without remuneration. He acted also, on the nomination of Chief Rabbi N. M. Adler, as chief of the bet din. He was a steadfast upholder of Orthodox Judaism and was widely esteemed in the Australian colonies. He published two sermons, one on Yom Kippur (Melbourne, 1859), which are among the earliest Jewish publications in the Australian colonies.

Bibliography: *Jew. Chron.* July 9 and 30, 1880; Heaton, *Australian Dict. of Dates*; *Brit. Mus. Cat.* s.v.

J. G. L.

RIPARIAN OWNERS: There being but little river navigation in the Holy Land, the Mishnah says nothing as to the rights and duties of landowners along the river-bank, except in reference to irrigation. It teaches (Giṭ. v. 8) that for the sake of peace the upper riparian owners are allowed to draw water from such canals before those who have their lands lower down. The principle is formulated again in a slightly different form in the Babylonian Gemara (B. M. 108a) in connection with rules governing the dwellers on the Euphrates and its tributaries. In that country there was much river navigation; the boats being generally drawn by men walking along the shore and dragging the craft by means of long ropes (B. M. 107b, 108a). A law was laid down by the Rabbis for the Jews along the river, most probably in conformity with the Persian law of the Sassanid dynasty, to this effect: On both banks of the river, in the interest of navigation, all trees were to be cut down, with or without the owner's consent, and if needs be without notice to him, over a strip sufficiently wide to make room for the "shoulders" of the boatmen who dragged at the ropes. No mention is made of draft-animals, though such may have been employed at times.

Bibliography: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 140, 2; 417, 4.

E. C. L. N. D.

RIQUETTI, JOSEPH SHALLIṬ BEN ELIEZER: Scholar of the seventeenth century. He spent his youth at Safed, and subsequently settled at Verona. There in 1646 he published Gerondi's book "Yiḥus ha-Ẓaddiḳim." He then published at Amsterdam a map of Palestine under the title "Ḥokmat ha-Mishkan" or "Iggeret Meleket ha-Mishkan." In 1676 he went to Mantua, where he was busy with a second edition of his "Yiḥus," which was subsequently published in that city.

Bibliography: Zunz, in *Itinerary of R. Benjamin of Tudela*, ii. 286, § 109, *s.v.*, London, 1841; Steinschneider, *Cat. Bodl.* p. 1526; Benjacob, *Oẓar ha-Sefarim*, p. 190.

S. S. O.

RISHONIM (lit. "the first," or "the elders"): Name applied to the authorities who lived before the one who quotes them. The designation is found in the Talmud, where it is generally used in the sense of "predecessor," or "ancestor" (Shab. 112b; Ber. 20a; Tamid 28a). In later rabbinical literature the name is applied only to the rabbinical authorities preceding the Shulḥan 'Aruk, while all the authorities since and including the Shulḥan 'Aruk are called "aḥaronim" (later ones). See Aḥaronim.

S. J. Z. L.

RITES. See Custom.

RITTANGEL, JOHANN STEPHANUS: German controversial writer; born at Forscheim, near Bamberg; died at Königsberg 1652. It is stated that he was born a Jew, became converted to Roman Catholicism, then became a Calvinist, and lastly joined the Lutheran Church. He became professor of Oriental languages at Königsberg, and issued a number of translations of Hebrew works: one of the "Sefer Yeẓirah," 1642; one of the Passover Haggadah, 1644, published also in his "Libra Veritatis" (Franeker, 1698); and one of the earliest translations of Jewish prayers, under the title "Hochfeyerliche Sollennitaeten, Gebethe und Collecten Anstatt der Opfer, Nebst Andern Ceremonien so von der Jüdischen Kirchen am Ersten Neuen-Jahrs-Tag Gebetet und Abgehandelt Werden Müssen," Königsberg, 1652. His posthumous work "Bilibra Veritatis" was written to substantiate the claim that the Targums prove the doctrine of the Trinity. This is also the subject of his "Veritas Religionis Christianæ" (Franeker, 1699).

Bibliography: Rose, *Biographical Dictionary*, 1850, s.v.; Steinschneider, *Cat. Bodl.* cols. 2146–2148.

T. J.

RITTER, IMMANUEL HEINRICH: German rabbi; born March 13, 1825, in Ratibor, Prussian Silesia; died July 9, 1890, in Johannisbad, Bohemia. While studying at the gymnasium of his native town he received his Talmudic instruction under Rabbi Loewe. At the University of Breslau classical philology and history formed his special studies (Ph.D. 1849). During an audience with the Cultusminister von Raumer in 1851, the latter gave the young candidate to understand that only baptism could entitle him to an appointment as professor at a college. Ritter thereupon accepted a position as teacher of religion and reader at the Berlin Reform congregation, becoming later assistant to the senior preacher of the temple, Samuel Holdheim. His first ten sermons were published as "Kanzelvorträge aus dem Gotteshause der Jüdischen Reformgemeinde" (Berlin, 1856), which placed him at once among the foremost Jewish preachers of his time. In 1859 his "Beleuchtung der Wagner'schen Schrift," published against "Das Judenthum und der Staat" by Wagner, member of the Prussian Diet, created a stir. Ritter's principal work was his "Geschichte der Jüdischen Reform," in four parts (Berlin, 1858–1902): I. "Mendelssohn und Lessing." II. "David Friedländer." III. "Samuel Holdheim." IV. "Die Jüdische Reformgemeinde in Berlin" (edited by S. Samuel, rabbi in Ussen). In the first part Ritter demonstrates that Moses Mendelssohn's lack of understanding of historical criticism concerning Judaism was one of the main reasons why his own children and many of his friends became apostates from the religion of their fathers. He further shows that Lessing had a better conception of Judaism than Mendelssohn. Mendelssohn's false view of revelation, a view which identifies Judaism with legalism, makes him a representative of conservatism and even of retrogression.

In 1858 a rupture between Ritter and the administration of the congregation occurred, when he and his colleague Dr. Gustav Gottheil sent in their resignations, because the officers of the congregation interfered with the freedom of the pulpit. But the storm passed away, and after Holdheim's death (1860) Ritter was chosen his successor.

Ritter's collection of "Weihe-Reden und Predigten" (Berlin, 1875) is chiefly devoted to the Jewish festivals. He also edited a volume of Holdheim's posthumous sermons, "Fest- und Gelegenheitsreden" (Berlin, 1869), and translated for Kirchman's historical-political library Thomas Buckle's "History of Civilization in England" (Berlin) and Lecky's "History of Rationalism in Europe" (2d ed., Heidelberg, 1885) into German. Ritter was one of the leading spirits in the Society for the Freedom of the School, which was formed in 1869.

Bibliography: M. Levin, *Festschrift zum 50. Jährigen Bestehen der Jüdischen Reformgemeinde in Berlin*, Berlin, 1895; S. Samuel, *Die Jüdische Reformgemeinde in Berlin*, Berlin, 1902.

S. E. Schr.

RITTER, JULIUS: German physician and author; born in Berlin Oct. 4, 1862; son of Immanuel H. Ritter. He received his degree of M.D. from the University of Berlin in 1887, and is at present (1905) chief physician at the Institute for Invalid Children and at the Bacteriological Laboratory in that city. In 1892 Ritter announced his discovery of the bacillus of whooping-cough, and in 1893 and 1896 published the results of his continued investigations and the detailed confirmation of his original discovery. His second important group of articles dealt with diphtheria and the therapeutics of the curative serum, and was preceded in 1893 by the extensive work "Aetiologie und Behandlung der Diphtherie." Finally he published articles on scrofula and the treatment of scrofulous children, and an address before the Congress for Internal Medicine, held at Berlin in June, 1897. S.

RITUAL. See Ceremonies and the Ceremonial Law; Liturgy.

RITUAL MURDER. See Blood Accusation.

RIVA DI TRENTO: Small town on the Lake of Guarda, under the jurisdiction of the Bishop of Trent. Christoforo Madruz, Cardinal of Trent and Archbishop of Brixen, granted in 1558 the privilege of printing Hebrew books to Joseph Ottolengo, a German rabbi and school-director, then living at Cremona. The actual printer was Jacob Marcaria, a local physician. After his death in 1562 the activity of the press of Riva di Trento ceased. Altogether thirty-four works were published in the period 1558 to 1562, most of them bearing the coat of arms of Cardinal Madruz. The first Hebrew book printed at Riva was the "Halakot" of Alfasi in three folio volumes; and the general tendency of the press was to produce halakic works, as the "Mordekai," the novellæ of Rabbi Nissim, and two editions of the Mishnah. Besides these, two editions of the Pentateuch were issued, one with the Five Megillot and the other with the Targum and Rashi. The print was of an exceptionally clear type; and the fact that all the books were produced under the patronage of a cardinal of the Church is very significant.

Bibliography: E. Carmoly, *Annalen der Hebräischen Typographie in Riva di Trento*, 2d ed., Frankfort-on-the-Main, 1868.

J.

RIVERA: Spanish Jewish family that appears in American history at an early date. The family seems to have come from Seville, Spain, though some members of it have been traced to Portugal; many were settled in Mexico before the middle of the seventeenth century. In connection with the trial of Gabriel de Granada by the Inquisition in Mexico (1642–45) there appear, as "accomplices" in the observance of the law of Moses and as Judaizing heretics, Dona Maria, Dona Catalina, Clara, Margarita, Isabel, and Dona Blanca de Rivera, all of whom seem to have been natives of Seville. Another person mentioned in the same connection is Diego Lopez Rivera, a native of Portugal. The name is frequently written "Ribera."

Abraham Rodrigues de Rivera: The first bearer of the name "Rivera" in that region of North America now known as the United States; born in Spain; died in Newport, R. I., 1765. His family, even while still resident in Europe, was closely related to the Lopez family, afterward intimately associated with the history of Newport. In fact, he was a brother-in-law of Diego Jose Lopez of Lisbon, the father of Aaron Lopez; and Moses Lopez, a son of Diego, married Abraham's daughter Rebecca. Abraham Rivera was twice married in Europe; by his first wife he had a son, by the second a son and a daughter. With his family he went to America early in the eighteenth century, settling at New York. According to Marano custom, a remarriage took place in that city, and the first names of the entire family were changed. The original names are unknown, but those assumed were Abraham (by the father), Isaac and Jacob (by the sons), and Rebecca (by the daughter).

As early as 1726 Abraham Rodrigues was enrolled as a freeman of the city of New York, being designated as a merchant. He took an interest also in the congregation of that city, his name appearing in the minutes of 1729. He was naturalized in 1740. After the death of his second wife he married a lady named Lucena. After her death he and his entire family removed from New York to Newport.

Jacob Rodrigues Rivera: Merchant; born about 1717; died at Newport Feb. 18, 1789; son of Abraham Rodrigues. He accompanied his father to New York when a mere child. Entering upon a mercantile career, he went to Curaçao, where he married into the Pimentel family. With his wife he returned to New York, where was born his daughter Sarah, who subsequently married Aaron Lopez. Rivera was naturalized in New York in 1746, removing to Newport about 1748, where he soon became one of the leading merchants. He introduced the sperm-oil industry in America, which soon became one of the principal sources of Newport's prosperity. Jacob owned extensive spermaceti factories, and was a large importer of manufactured goods. He was a public-spirited citizen, and his name figures in connection with the Redwood Library as early as 1758; he appears as one of the organizers of a Hebrew club at Newport in 1761. An observant Jew, he was one of the three who, in 1759, purchased the land upon which the Newport synagogue was erected.

Owing to reverses, he was obliged to compromise with his creditors so as to obtain a release from his debts. Later on, however, he again prospered, and a story is told of his inviting his creditors to dine with him, when each creditor found under his plate the amount of his claim, with interest. In 1773 he was named one of the trustees of the Jewish cemetery at Savannah, Ga. Both he and his wife appear in the diary of Ezra Stiles. When the Revolution broke out, Rivera espoused the Colonial cause, and was among those who, in 1777, removed to Leicester, Mass., where he remained until 1782. His stay there is referred to by Emory Washburn in his history of the place. He finally returned to Newport, where his integrity and benevolence were universally esteemed. Jacob's fortune at the time of his death exceeded $100,000. The monument over his grave in the old cemetery at Newport may still be seen. His son **Abraham** died in New York, leaving an only son, named **Aaron Rivera**, who settled in Wilmington.

Bibliography: *Trial of Gabriel de Granada*, in *Publ. Am. Jew. Hist. Soc.* vii.; Max J. Kohler, *ib.* ii. 103–106; vi. 72–74, 103; A. P. Mendes, in *Rhode Island Historical Register*, Oct., 1885, p. 81; G. C. Mason, *Reminiscences of Newport*, p. 58; Emory Washburn, *History of Leicester*, pp. 123–124, Boston, 1860; Daly, *Settlement of the Jews in North America*, pp. 70–79, New York, 1893; Markens, *The Hebrews in America*, pp. 36–37, New York, 1888.

A. L. Hü.

RIVISTA ISRAELITICA. See Periodicals.

RIVKIN, MIRON DAVIDOVICH: Russian writer; born in Vitebsk in 1869. His father, who was employed as clerk in the police department, was a Talmudist of no mean ability. Rivkin obtained his early education in the ḥeder, where he showed marked ability in acquiring a knowledge of the Old Testament and of the Talmud. In 1881 he entered the government Jewish school in Vilija, and in 1884 the Jewish Teachers' Institute in Wilna. In the institute he led a studious life and became familiar with Russian history and literature. Graduating in 1889, he was appointed instructor in the government Jewish school at Volozhin, and was transferred in 1891 to Molodejno and in 1895 to Minsk. In 1897 he left the government service and accepted the position of instructor in the Jewish schools of St. Petersburg.

Rivkin's first literary efforts date from his student days in Wilna. While in the institute he wrote a long poem entitled "Dorothea Mendelssohn," and also a historical play in verse entitled "John Hyrcanus." His sketches, "Poslyedniye Gody Volozhinskavo Yeshibota," appeared in the "Voskhod" in 1895, and

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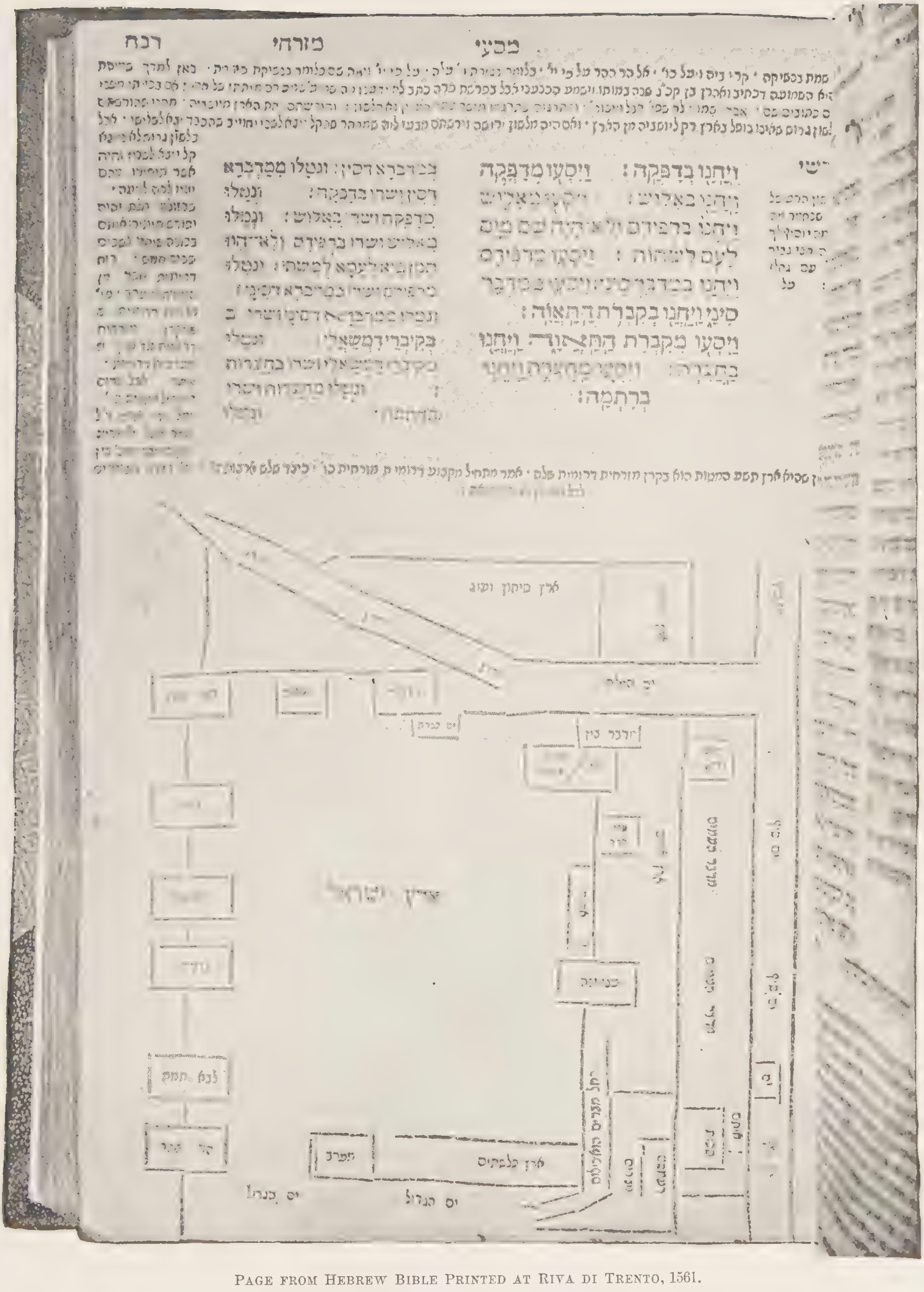

ויחנו בדפקה: ויסעו מדפקה
ויחנו באלוש: ויסעו מאלוש
ויחנו ברפידם ולא היה שם מים
לעם לשתות: ויסעו מרפידם
ויחנו במדבר סיני: ויסעו ממדבר
סיני ויחנו בקברת התאוה:
ויסעו מקברת התאוה ויחנו
בחצרת: ויסעו מחצרת ויחנו
ברתמה:

במדברא דסין: ונטלו ממדברא
דסין ושרו בדפקה: ונטלו
מדפקה ושרו באלוש: ונטלו
מאלוש ושרו ברפידים ולא הוו
תמן מיא לעמא למשתי: ונטלו
מרפידים ושרו במדברא דסיני:
ונטלו ממדברא דסיני ושרו ב
בקברי דמשאלי: ונטלו
מקברי דמשאלי ושרו בחצרות
ונטלו מחצרות ושרו
ברתמה: ונטלו

Page from Hebrew Bible Printed at Riva di Trento, 1561.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

a series of feuilletons signed "Makar" were contributed by him in 1897 to the same journal. In 1898 he published in "Ruskoe Bogatstvo" the sketch "Nad Salnoi Svyechkoi"; and in 1900 he published a collection of sketches entitled "V Dukhotye." He is at present (1905) a contributor to the "Budushchnost."

H. R. J. G. L.

RIZPAH: Daughter of Aiah and concubine of Saul. After Saul's death Rizpah, with the other women of his harem (comp. II Sam. iii. 13), remained with his son and successor, Ish-bosheth, but Abner, the general of Saul, took possession of Rizpah, thus indicating his intention of seizing the throne (comp. II Sam. xii. 11, xvi. 22; I Kings ii. 22). The account as given in II Sam. iii. 7 *et seq.* implies the same purpose on the part of Abner by assigning his conduct as the reason for his breach with Ish-bosheth, while his act was construed by David as overt rebellion. Rizpah is again mentioned in the account of the revenge taken by the Gibeonites on Saul. David had delivered to them Armoni and Mephibosheth, the two sons whom Rizpah had borne to Saul, together with five of Saul's grandsons, all of whom the Gibeonites killed and left unburied as a prey to the wild beasts. Rizpah thereupon spread sackcloth upon a rock, and kept watch over the bodies, keeping away the birds and beasts of prey. David was so touched by this display of maternal love that he had their remains buried together in the family sepulcher (II Sam. xxi. 8–14).

E. G. H. I. Be.

ROADS: In primitive times the chief use of roads in Palestine was to afford communication with markets. Later on roads were used for military purposes, for the movement of troops and commissariat. Of the three great trading countries of the Biblical world—Egypt, Babylonia, and Arabia—Palestine had on the whole least relations with Arabia, though its frankincense was doubtless brought to the central shrines from time to time by the great caravan route, which still passes from Damascus to the holy places of Arabia, and which is known in modern times as the "Pilgrim Road." Owing, however, to the Arabian desert, which could be traversed only by this route, Palestine was a necessary link between the two great powers of the Biblical world—Egypt and Assyria—but because of the unsettled state of the country and the more fortunate location of Damascus, this city, rather than Jerusalem or Samaria, was the central mart toward which traffic tended. In the world of the Old Testament it may fairly have been said, "All roads lead to Damascus." The four chief roads to Damascus which led through the Holy Land were:

(1) The coast route, known as "the way of the land of the Philistines" (Ex. xiii. 17), running through Gaza, Ashdod, Dor, Accho, and Tyre. At the last-named city this road took a sharp curve inland to Dan and thence ran to Damascus.

(2) The route which branched off from the first at Ashdod and, skirting the foot of the Shefelah, went to Antipatris and Accho, while a branch line from Cæsarea crossed it and ran to Cana, Tiberias, and thence to Damascus.

(3) The route from Beersheba to Damascus. This route went through Hebron, Jerusalem, Beth-el, and Shechem, and, crossing the Jordan at Bethshean, followed the river to the Sea of Galilee, thence running northeastward to Damascus.

(4) Finally, the route from Arabia, which touched Kir Moab, Ataroth, Heshbon, and Rabbath Ammon, and afterward traversed the plain of Gilead until it joined the Shechem-Bethshean route (see No. 3).

Of these four great roads of the Palestine of the Bible, the one most used was that along the seashore, by which Sargon marched to attack Egypt and Sennacherib to attack Judea.

These roads were connected by crossroads, running mostly east and west. First there was the Gaza-Sheba-Kir Moab road, skirting the southern shore of the Dead Sea. Gaza was connected with Jerusalem through Eleutheropolis, from which a branch led through Hebron to En-gedi. At Jerusalem there was a junction of several roads. The chief road to the seashore was through Emmaus, Modin, Lydda, and Joppa. From Joppa a cross-country route led through Lydda, Modin, Beth-el, and Jericho to Heshbon, while a similar road much farther north went from Accho to Sepphoris, crossing the Jordan near Gadara, and connecting two eastern highways (beyond Palestine) that led to Damascus. Similarly, a road from Shechem led through Samaria into the second road north.

These are the main highways and crossroads of Palestine, though there are innumerable paths. How far these were made roads and how far they were merely natural paths, resorted to for their comparative easiness of access, it is somewhat difficult to say. The regular Hebrew name for road, "derek," implies merely a trodden path through suitable passes in the hills or along level valleys. Yet Mesha, the King of Moab, speaks of making roads. Mention is made of leveling and of removing stones from the road (Isa. xliii. 19), filling holes, and reducing declivities (Isa. lvii. 10, lxii. 10). No bridges are mentioned, the rapid and narrow streams of the Holy Land being easily fordable. Josephus declares that Solomon paid attention to road-making ("Ant." iii. 7, § 3). There may be some truth in this, as he was the first to introduce chariots, which could not use the ordinary roads. Reference is made to a tax for keeping roads in repair in Persian times (Ezra iv. 13–20, vii. 24). The value of roads was early recognized; they were an evidence of civilization (Ps. cvii. 4–7; Jer. ii. 6). The "road" or "way" or "path of life" was a common simile among Israel's teachers, and the great catechism of later Judaism was called the "Two Paths" (see Didache).

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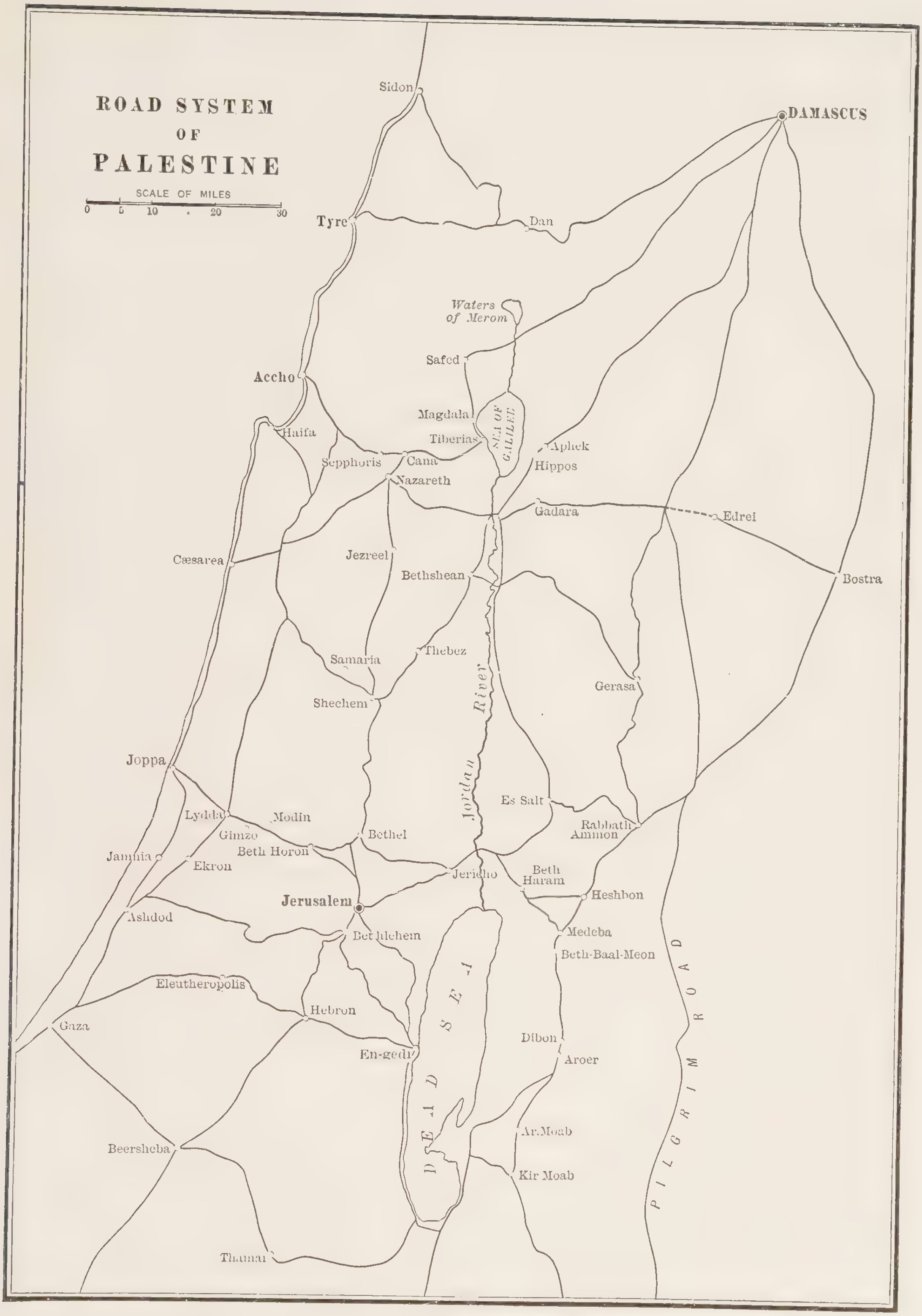
E. C. J.

ROBBERY (גזל or גזלה): In law the taking of the movable property of another under constraint of force or fear; in the Bible the word is sometimes applied to the forcible taking of land or of slaves. From the penalty for robbery (at least under certain conditions), as prescribed in Lev. v. 20, 26 (A. V. vi. 1–7), the punishment of stripes is excluded. In this passage, as interpreted by the sages, an oath is imposed



ROAD SYSTEM OF PALESTINE

upon one charged with that of robbery or certain other offenses against property, and a penalty for perjury is added to that for robbery if he afterward confesses. Yet the penalty seems wholly inadequate: the guilty party shall restore that which he took by robbery, and add the fifth part to it; moreover, he shall bring his guilt-offering of a ram without blemish; and then he shall be forgiven. Oppression ("'oshek") is both here and in Lev. xix. 13 named together with robbery; this is committed where one who has lawfully come into possession of his neighbor's goods withholds them unlawfully from the rightful owner.

In the Talmud.

The Mishnah and the Gemara deal with the robber even less severely than Scripture, the reason probably being that, when speaking of the robber, the sages had not in mind the avowed bandit, but rather the publican or some other tool of the Romans, who by abusing his power stripped his fellow Israelites of their goods. It was the policy of the sages not to drive such men, when they happened to submit to their judgment, into open hostility, nor to discourage their return to a more patriotic course of life (B. Ḳ. 94a). Among robbers was reckoned (at least in so far as he was compelled to restore possession before he could enforce his claims) one who without judicial sanction seized the goods of a debtor (Shebu. vii. 2); also one who cut fruits or plants from land which was unlawfully in his possession (Suk. 30a). Leniency toward the robber was especially marked in the days of Judah the Patriarch, it being declared: "When a robber repents and voluntarily offers to pay for the things that he has taken, and which he can not restore in kind, it is better not to accept the money from him" (B. Ḳ. *l.c.*). However, some of the medieval standards regard this practise as only temporary, not as an institution (see Joseph Caro, Commentary on Maimonides' "Yad," Gezelah, i. 13; *idem*, Shulḥan 'Aruk, Ḥoshen Mishpaṭ). It is curious how Maimonides himself (*l.c.* v. 9) couples tribute-takers and bandits (לסטים) as men who are presumed to have acquired all their means by robbery, that is, by taking things unlawfully.

The sages introduced into the question of robbery an element which greatly modifies the rights and duties of those claiming goods taken, namely, the despair ("yi'ush") of the owner; *i.e.*, his giving up the hope of recovering his own. What constitutes such despair or abandonment is rather vaguely defined; at any rate the burden of proof is on him who alleges such "yi'ush." Another element is change in the form of the article taken so that it loses its name or identity (B. Ḳ. ix. 1), as in the case of wood made into implements, or wool into garments.

In the Codes.

The laws of robbery are set forth (aside from those already mentioned) by Maimonides (*l.c.* i.–v.) substantially as follows: Robbery, that is, taking by force, is forbidden by the Torah, no matter what the value of the object, and whether it belongs to an Israelite or to an idolater. The robber is bound to return the object itself (Lev. v. 23). When it is changed or lost, he pays the price, whether he confesses or is condemned upon the evidence of witnesses. Where one has taken a beam and built it into a house, he should, according to the letter of the Torah, tear down the whole structure, if necessary; but the sages have ordained that, to avoid such a great loss, he may pay the price of the beam. If, however, the beam has been made part of a "sukkah" (booth for the Feast of Sukkot), it should be returned after the feast; and so in like cases. Though to take a thing worth less than a peruṭah (¼ cent) is sinful, the law of restoration can not be applied in such a case. Where one has taken a thing by force in a settled country, he may not, unless with the consent of the owner, return it in the desert; it remains at the robber's risk till he brings it to a settled region. Where one has taken money, but has repaid it in his account with the person robbed, or has put it into the latter's purse (containing other money) even without the latter's knowledge, he has cleared himself of guilt.

When an object forcibly taken has not been changed in form, though the owner may have despaired of its return, after the robber's death his sons must return it. But if changed, though the owner has not despaired, it is acquired by the robber, and the latter pays the amount at which it was valued at the time of the robbery; for the text says "he shall return the thing which he has robbed," which means "the thing in the state in which it was when taken." The sages, to encourage repentance, have ordained that if the thing taken increases in value after being despaired of by the owner, the robber is entitled to the increase, which must be paid to him when he returns the object. This refers to a sheep covered with a new fleece of wool, or to a cow becoming big with calf, or the like, but not to an increase in the market price. But if the cow has calved, or the sheep has been shorn before the owner despaired, then, according to the prevailing opinion (B. Ḳ. 95), the calf or fleece, though it was an accretion after the robbery, must be restored to the owner, or its value paid to him. On the other hand, where the increase in value arises through the work and outlay of the robber, *e.g.*, where he has fattened an animal, the robbed party, on restoration, must reimburse him for the increase in value.

According to some authorities, the despair of the owner, or the sale or gift by the robber to a third party, confers ownership on the last-named, and the owner can then demand only compensation in money from the robber; but this ruling is disputed.

Change in the Object Taken.

What constitutes a change? When one takes a bar of metal and coins it no change is involved; for the coin may be melted into a bar again. But if coins or vessels are taken and melted into bars, this is a change; for if the bars are minted or wrought again into coins or vessels, such coins or vessels would be new ones. If boards are taken and framed into a box, which can be reduced to boards by withdrawing the nails or screws, there is no change; but if a tree or logs be cut up into planks or boards, there is a change. So also a change results from the sawing of a plank into boards, or from taking wool and dyeing or carding and bleaching it, or from taking cloth and cutting it up and sewing it into garments; for in each case the object is known by a new name.

Where forcible possession is taken of a piece of land the disseizor can give no better title than he has himself; and though the land has been sold "a thousand times" it goes back to the true owner without outlay on his part even for improvements (B. Ḳ. *l.c.*), the last holder having no recourse except on the warranty of his vendor.

According to Maimonides, one who buys stolen goods from a man known to be a thief is bound to restore them to the true owner in like manner as land. When a lamb grows into a ram, or a calf into an ox, the robber pays only its value at the time of taking, and this though the owner had not abandoned the hope of recovery. Where an implement is broken while with the robber, he should pay the value of the implement at the time when he took it; but the owner may, if he chooses, claim the broken pieces and the difference in money.

Value Returnable.

As a rule, in all cases in which the article can not be returned the robber pays the value which it bore at the time of the robbery (B. Ḳ. ix. 1). If, however, the market value of the article has risen, and the robber wilfully destroys or consumes or sells it, he must pay the increased value, as, save for his new wrongful act, he might have restored it; this is not the case, however, if the object was lost or destroyed by accident. If the article has diminished in market value, the robber must pay the first and higher price, whether it was lost through his fault or not.

Where a number of small articles have been taken, only the price at which the whole lot might be bought need be paid as compensation, not the retail price obtainable by selling each article by itself; and this rule applies as against all damage-feasors.

Where a work-animal in the hands of the robber becomes worthless through age or through an incurable disease, or where wine has turned into vinegar, or fruits have altogether rotted, he must pay the original value, as for a broken vessel; but when animals are affected with a curable disease, or fruits are only slightly touched by rot, or coins are declared not current in one country but are still good elsewhere, the robber may return them as they are.

If a man has wrongfully taken hold of a work-animal, and has ridden or put a burden on it, or has plowed or thrashed with it, and then returns it without damage to the owner, though his act is sinful and forbidden, he is not bound to pay anything. If, however, a man makes a habit of thus obtaining the use of other men's beasts, he is mulcted, even outside the Holy Land, and made to pay the injured party for the benefit he has derived or for the hire of the beast. Where one takes hold of his neighbor's bondman and employs him, but without preventing him from doing all of his master's work, he is not liable for compensation. Where one takes possession of another's boat and uses it on a trip, the wear and tear, if the boat is not kept for hire, is assessed against him who takes it; but if it is kept for hire the owner has the option between the regular hire and the charge for wear and tear. Where one takes up his abode in the court of his neighbor without the latter's consent he can not be charged with rent if the court is not kept for renting; but if it is, he must pay rent. The discussion of such wrongdoings in connection with robbery recalls the "furtum usus" of the Roman law.

Robbery by Kings.

Maimonides takes advantage of the law of robbery to make some nice distinctions between the lawful and the arbitrary acts of a king. Living in Mohammedan countries, he knew no king whose lawmaking power was circumscribed by the necessary consent of a parliament; yet he distinguishes between acts done under the general laws by which the king (meaning a Gentile ruler) imposes taxes, or threatens confiscation, and edicts by which he takes the property of one man or of a number of men at his mere whim or pleasure. A forcible taking under the law and in conformity with it changes the title to land; and the Jewish court must respect the new ownership. But a taking under a tyrannical command is no better than robbery; and so, a fortiori, is the taking without the king's authority by a royal officer. But the same author makes one allowance in favor of absolutism: when the king disgraces a courtier ("servant") and takes his property from him, even without any pretense at legality, the act is binding; for such, he says, is the custom of all kings.

When the robber dies, and the object of the robbery is not available, either because he has given it to his sons for consumption after abandonment (if before they would be liable for consuming it), or because he has lost or sold it, the sons are liable only as for a debt of the father; that is, under the old law, if the father has left assets in land, and, under the later law, if he has left either real or personal assets.

The Biblical provision that when a robber has under oath denied taking an object, and afterward repents and confesses, he must return to the owner the thing taken with one-fifth in value added before he can receive divine forgiveness, may, as later interpreted, become a serious, though only a self-imposed, punishment for an act of robbery; for this return must, as the Mishnah declares, be made to the owner in person, no matter at what distance—"even though the thing be only worth a peruṭah, and the owner be in Media" (B. Ḳ. ix. 5). But in an ordinary case, where the court adjudges a return, a delivery to the proper officer of the court is sufficient.

According to the maxim, well known to the common law, "Omnia præsumuntur contra spoliatorem," the Talmudic law gives certain advantages, mainly in the admission to the decisory oath, to the original owner as opposed to any party against whom witnesses are found to testify that he has seized goods without the owner's consent, or that he has entered the latter's house without his knowledge in order to make a seizure. The rules as to this point are stated concisely in PROCEDURE IN CIVIL CAUSES.

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E. C. L. N. D.

ROBBIO, MORDECAI: Talmudist of the seventeenth century; lived probably in northern Italy. Under the title "Shemen ha-Mor" he wrote responsa to the four ritual codices, with an appendix consisting of "exhortations" to his son (Leghorn, 1793).

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E. C. S. O.

ROBERT OF BURY ST. EDMUNDS: Alleged martyr of a blood accusation at Bury St. Edmunds, Suffolk, England, in 1181. No details are known of the circumstances under which he was created a martyr; but the expulsion of the Jews from Bury St. Edmunds ten years later was doubtless connected with the accusation.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, p. 75.
J.

ROBERT, RAHEL. See LEVIN, RAHEL.

ROBLES, ANTONIO RODRIQUES DA: English Marano merchant and shipper; born at Fundão, Portugal, about 1620. It is probable that he was one of the Neo-Christians who attempted to reestablish the Spanish dominion in 1641 (Kayserling, "Geschichte der Juden in Portugal," p. 307). He settled in London and was connected with the West-Indian trade. In 1656, during the war between England and Spain, two of his ships, "The Two Brothers" and "The Tobias," were seized and he himself was arrested on the ground that he was a Spaniard. On the advice of his coreligionists in London, Robles boldly claimed indemnity on the plea that he was not of the Spanish but of "the Jewish nation," and that he had come to England to shelter himself from the tyranny of Spain. He, however, admitted having attended mass in London; and the commissioners, on inquiring into the case, were doubtful as to his nation or religion, but declared that the balance of testimony was in favor of the fact that he was a Jew born in Portugal. The Privy Council ordered his release; and thenceforth there was no reason for any Jew in England to deny his race or religion.

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J.

ROCAMORA, ISAAC (VICENTE) DE: Spanish monk, physician, and poet; born about 1600 of Marano parents at Valencia; died April 8, 1684, at Amsterdam. Educated for the Church, he became a Dominican monk (assuming the name "Vicente de Rocamora") and confessor to the Infanta Maria of Spain, subsequently Empress of Austria, who honored him greatly. In 1643 he openly adopted Judaism, taking the name of Isaac. He studied medicine, and then settled in Amsterdam, where he engaged in the active practise of his profession. He became physician to and director of several philanthropic societies in that city, among them the Maskil el Dal and Abi Yetomim.

Rocamora was one of the judges of the academy of poetry, Los Sitibundos, founded by Manuel de Belmonte; but none of his poetical works, either in Spanish or in Latin, has been preserved. His son **Solomon de Rocamora** also was a physician in Amsterdam.

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S. M. K.

ROCHESTER: Capital of Monroe county, and the third city in size in the state of New York. According to the latest census (1900) it has 162,608 inhabitants, among whom, it is estimated, the Jews number about 5,000.

Although a few Jews lived in Rochester as early as 1840, the history of the Jewish community does not begin until 1848. In that year twelve young men, all natives of Germany, most of them still unmarried, united to hold services on the high festivals, and for this purpose met at the residence of one of them, at the corner of Clinton street and Clinton place. Their names were Joseph Wile, Samuel Marks, Joseph Katz, Gabriel Wile, Meyer Rothschild, Henry Levi, Jacob Altman, Joseph Altman, A. Adler, Elias Wolff, Abram Weinberg, and Jacob Gans. On Oct. 8, 1848, the day after the Day of Atonement, they met at the same place and formed the Congregation Berith Kodesh. For six months services were held at the same residence, until in April, 1849, a hall was rented for the purpose of divine worship. This hall was situated on the third floor of 2 Front street, corner of Main street. In the year 1856 a building formerly a Baptist church was purchased on St. Paul street. This building was adapted to the needs of the congregation and used until the year 1894. In the meantime the congregation had grown very rapidly, and had long felt the want of a more spacious edifice. Accordingly in 1893 the present magnificent temple was erected, and was dedicated June 1, 1894; it was designed by Leon Stern, a member of the congregation, and built on the corner of Gibbs and Grove streets, at a cost of $130,000. It is one of the finest of the buildings devoted to public worship in the city.

Rabbis.

The first rabbi of Berith Kodesh congregation was Marcus Tuska. He was succeeded by Dr. Isaac Mayer (from 1856 to 1859). Dr. Aaron Ginsburg served from 1863 to 1868. After an intermission of two years and six months the present rabbi, Dr. Max Landsberg, was elected on Dec. 26, 1870. He entered upon his functions in March, 1871, and has filled the position ever since.

Until 1881 Berith Kodesh was the only Jewish congregation in Rochester, with the exception of Ez Raanon, founded in 1870 by a few members who had seceded from the older congregation on account of its introduction of family pews. But they all returned, and Ez Raanon was dissolved in 1883 and its building on Hyde Park sold for the erection of residences. Since then a number of Russian congregations have been organized under the names of Bet Yisrael, Bet ha-Keneset he-Ḥadash, Bene Dawid, Wa‘ad ḫa-Kolel, and the Congregation of Tailors.

Philanthropic Institutions.

The Men's Benevolent Society, connected with Congregation Berith Kodesh, was formed in 1850, and the Jewish Women's Aid Society in 1865. In 1882, in consequence of the influx of Russian Jews driven by persecution from their native land, the relief societies were combined into the United Jewish Charities, which are conducted on modern scientific principles.

The Jewish Orphan Asylum Society of Rochester was founded in 1877, and in the year 1879, together with similar societies in Buffalo and Syracuse, organized the Jewish Orphan Asylum Association of Western New York. This association, which numbers 560 members, maintains an orphan asylum for the three cities; it is located on St. Paul street, Rochester. The building and grounds are valued at $15,000, and the sinking-fund of the association amounts to about $60,000. At present (1905) there are twenty-four children in the asylum.

A Social Settlement was founded in Rochester in 1900, and it owns a building on Baden street. While it is almost entirely maintained by the Jewish residents, its work for the neighborhood is entirely nonsectarian, and its benefits are appreciated by all, irrespective of creed or race.

The orders of B'nai B'rith, Free Sons of Israel, Kesher shel Barzel, and Sons of Israel have one lodge each, and the order of B'rith Abraham has two lodges.

The Jews of Rochester have filled many public positions of trust. Among them Simon Hays has been president of the Common Council, and Marcus Michaels and Isaac Wile have served as school commissioners.

A. M. Lan.

RÖDELHEIM: Prussian town near Frankfort-on-the-Main. A Jewish community existed there probably as early as the middle of the thirteenth century, for it appears from the municipal archives that the legal status of the Jews was determined as early as the year 1290. The town is especially noteworthy for its Jewish printing-presses. Carl Reich owned a press in the middle of the eighteenth century, publishing among other works Y. Zamosc's "Ḥedwat Ya'aḳob" (1751), Samuel Friedberg's "Birkat ha-Ḥodesh" (1753), and Meïr Levi of Zolkiev's "Miksheh Zahab" (1757). Moses b. Jacob Levi was a typesetter there. At the beginning of the nineteenth century the city became still more noteworthy through the Orientalische und Occidentalische Buchdruckerei established by Wolf Heidenheim and Baruch Bashwitz. The most important works printed by them were: "Sefer ha-Ḳerobot" (1800); "Mebo ha-Lashan" (1806); "Mishpeṭe ha-Tamim" (1808); five editions of the Pentateuch (1818–21); and "Seder Tish'ah be-Ab, Yeme ha-Purim," together with the Haggadah (1822–26).

The town has a total population of 6,492, of whom 130 are Jews (1905). The Jewish institutions include the May'sche Hospital, for all confessions, and a hospital for Jews who are bachelors or widowers.

Bibliography: Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 81, and notes 97, 98, 99; Carmoly, in *Mittheilungen des Vereins für Gesch. und Alterthum in Frankfurt-am-Main*, ii. 346 *et seq.*; *Statistisches Jahrbuch*, 1903.

J. S. O.

RODENBERG, JULIUS: German poet and author; born at Rodenberg, Hesse, June 26, 1831. He studied law at the universities of Heidelberg, Göttingen, Berlin, and Marburg, but soon abandoned jurisprudence for literature. In 1851 appeared in Bremen his first poem, "Dornröschen," which was soon followed by many others. From 1855 to 1862 he traveled, visiting Great Britain, Belgium, Holland, Denmark, Italy, and Switzerland. In 1859 he settled in Berlin, where he still (1905) resides.

From 1867 to 1874 he was coeditor with Dohm of the "Salon für Litteratur, Kunst und Gesellschaft"; and in the latter year he founded the "Deutsche Rundschau." In 1897 he received the title "Professor." Rodenberg is a prolific writer. Of his works may be mentioned: "Lieder," Hanover, 1854; "Pariser Bilderbuch," Brunswick, 1856; "Kleine Wanderchronik," Hanover, 1858; "Ein Herbst in Wales," *ib.* 1857; "Die Insel der Seligen," Berlin, 1860; "Alltagsleben in London," *ib.* 1860; "Die Harfe von Erin," *ib.* 1861; "Tag und Nacht in London," *ib.* 1862; "Lieder und Gedichte," *ib.* 1863 (6th ed., 1901); "Studienreisen in England," Leipsic, 1872; "Belgien und die Belgier," Berlin, 1881; "Bilder aus dem Berliner Leben," *ib.* 1885 (3d ed., 1891); "Unter den Linden," *ib.* 1888; "Franz Dingelstedt," *ib.* 1891; and "Erinnerungen aus der Jugendzeit," *ib.* 1899.

Julius Rodenberg.

His novels include: "Die Strassensängerin von London," Berlin, 1863; "Die Neue Sündflut," *ib.* 1865; "Von Gottes Gnaden," *ib.* 1870; "Die Grandidiers," Stuttgart, 1879 (2d ed., 1881), a story of the Franco-Prussian war; "Herrn Schellbogens Abenteuer," Berlin, 1890; "Klostermanns Grundstück," *ib.* 1890 (2d ed., 1892).

Bibliography: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon*; Regina Neisser, in *Allg. Zeit. des Jud.* 1901, pp. 296 *et seq.*

s. F. T. H.

RODER, ANTON. See Rado, Anton.

RÖDER, MARTIN: German composer and conductor; born in Berlin April 7, 1851; died at Boston, Mass., June 7, 1895; studied at the Königliche Hochschule für Musik in his native city. From 1873 to 1880 Röder was chorus-master at the Teatro dal Verme, Milan, and in 1875 founded the Società del Quartetto Corale. He also conducted opera at various places, as Bologna and Turin, and even in the Azores. From 1880 to 1887 he taught singing in Berlin, for a part of the time at the Scharwenka Conservatorium; for the next five years he was professor at the Royal Academy of Music in Dublin; and in 1892 he went to America to take charge of the vocal department in the New England Conservatory at Boston.

Röder was a very scholarly musician, and his compositions evidence both versatility and marked ability. Among them are: three operas, one of which, entitled "Vera," was performed at the Hamburg Stadttheater in 1881; two symphonic poems, "Azorenfahrt" and "Leonore"; the overture "Attila"; and a trio in F minor. His writings include: "Ueber den Stand der Oeffentlichen Musikpflege in Italien" (in "Sammlung Musikalischer Vorträge"), Leipsic, 1881; "Studi Critici Raccolti," Milan, 1881;

and "Dal Taccuino di un Direttore di Orchestra," 1881 (German ed., "Aus dem Tagebuch eines Wandernden Kapellmeisters," Leipsic, 1882). Röder also contributed articles to the "Gazzetta Musicale" under the pseudonym "Raro Miedtner."

BIBLIOGRAPHY: Riemann, *Musik-Lexikon*, 1900; Baker, *Biog. Dict. of Musicians*.
S. A. P.

RODKINSON, MICHAEL LEVI. See FRUMKIN, ISRAEL DOB (BÄR).

RODOSTO (Turkish, **Tekfur-Dag**; formerly called **Bisanthe** and **Rhœdestus**): Port of Turkey in Europe on the Sea of Marmora, 78 miles west of Constantinople. The city had a Jewish community as early as the twelfth century; for in 1173 Benjamin of Tudela found 400 Jews there, among whom were the noted rabbis Moses, Abijah, and Jacob. The community has remained undisturbed for centuries, but it has not attained any great importance. In the seventeenth century Rodosto possessed a celebrated thaumaturge, R. Isaac ben Sahl, author of a curious manuscript in Judæo-Spanish entitled "Sefer Segullot," which treats of divination, chiromancy, suggestion, and similar topics; and another native of Rodosto, Judah Graziani (1838–93), carried on the work of his predecessor, the belief in demons and malevolent spirits still being a characteristic of the people. Epitaphs in the local cemetery mark the tombs of the chief rabbis Nissim Moses Finzi (1736) and Ẓebi Nathan, while in the same cemetery are the graves of the chief rabbis of the nineteenth century, Raḥamim Graziani, Ḥayyim Elijah Finzi, and Jacob Finzi.

The Jews of Rodosto to-day (1905) number about 2,800 in a total population of 35,000. They possess a synagogue (rabbi, Yom-Ṭob Cordova), an oratory, a school for boys with an attendance of 150, and an apprenticeship committee supported by the Alliance Israélite Universelle. The community is badly organized, however, and is considerably in debt as compared with the other Jewish settlements in Turkey.

BIBLIOGRAPHY: Benjamin of Tudela, *Itinerary*; Franco, *Les Sciences Mystiques chez les Juifs d'Orient*, Paris, 1900.
D. M. FR.

RODRIGO DE CASTEL-BRANCO, JUAN. See JUAN RODRIGO DE CASTEL-BRANCA.

RODRIGUES, HIPPOLYTE: French banker and writer; born at Bordeaux in 1812; died at Paris 1898. He was a son of **Isaac Rodrigues-Henriques,** head of a great banking-house in Bordeaux. In his "Papiers de Famille," published in 1893, Rodrigues relates the following family tradition: The families of Gradis and Rodrigues emigrated from Palestine at the time of the insurrection of Bar Kokba, settled in Portugal, and later in Spain, under the dominion of the Moors. After being driven from their homes by the Inquisition they took refuge in Bordeaux. Members of the Gradis family performed such signal services in the navy under Louis XV. and XVI. that the patent of nobility was offered to them by Louis XVI. This, however, was refused, as they declined to take an oath upon the Gospel as the statutes prescribed.

Rodrigues was educated in Paris, and early showed a marked taste for literature. At the age of eighteen he began writing a romance entitled "Christiern," the subject of which embraces the entire history of the French Revolution. In 1840 he became a stock-broker on the Paris Bourse, but after a brilliant career retired in 1855, and gave his undivided attention to study and literary work. He was a member of the Société des Gens de Lettres and of the Société des Compositeurs.

Rodrigues was a prolific writer. The following is a partial list of his works: "Les Trois Filles de la Bible" (1865–67); "Les Origines du Sermon de la Montagne" (1867); "La Justice de Dieu" (1868); "Histoire des Premiers Chrétiens: Le Roi des Juifs" (1869); "Saint-Pierre" (1871); "David Rizzio" (grand opera, words and music, 1873–77); "Histoire des Seconds Chrétiens: Saint-Paul" (1875); "Apologues du Talmud" (in verse, 1879–83); "Romances sans Paroles" (for the piano, 1889); "Papiers de Famille" (1893); "Histoire du Péché Originel" (1896); "Les Origines du Péché Originel" (1897).

BIBLIOGRAPHY: Hippolyte Rodrigues, *Papiers de Famille*, 1893.
S. J. KA.

RODRIGUES, OLINDE: French economist and reformer; born at Bordeaux Oct. 16, 1794; died at Paris Dec. 26, 1850. He was a pupil of the Ecole Normale Supérieure, where he made a specialty of mathematical studies; later he became assistant professor at the Ecole Polytechnique. In 1823 he made the acquaintance of Saint-Simon, who converted him to his doctrines. On the day of his leader's funeral Rodrigues assembled the former's disciples to consider the project of founding a journal to be based on Saint-Simon's principles. The publication was launched under the title "Le Producteur," and Rodrigues was its editor during 1825–26. In 1829 he succeeded, with the assistance of his brother Eugène, in turning the followers of Saint-Simon's principles into a sect, but in the same year he surrendered the leadership to Bazard and Enfantin. About the close of 1831 Rodrigues had a rupture with Enfantin, on account of certain theories held by the latter on the propriety of the family having published two volumes of the works of Saint-Simon. In 1832 Rodrigues engaged in banking and brokerage. He was also concerned in the building of the Saint-Germain and Orléans Railroad, the first railroad put in active operation in France.

In 1841 he published the "Poésies Sociales des Ouvriers," to show the middle classes the liberality of ideas of the proletariat. In 1848 he supported the republic, and strongly advocated the rights of the working men. His later years were occupied in consolidating the mutual-aid societies, and in preparing the material for a biography of Saint-Simon, which was edited and published by Hubbard in 1857. A pamphlet entitled "Maria Stella," directed against Louis Philippe, has been attributed to Rodrigues, but without foundation. He was the author of "Opinions Littéraires, Philosophiques, et Politiques de Saint-Simon" (1825). He published also, as "Paroles d'un Mort," a parable by Saint-Simon.

BIBLIOGRAPHY: Georges Weill, *L'Ecole Saint-Simonienne*, 1896.
S. J. KA.

RODRIGUEZ: In the seventeenth and eighteenth centuries many persons bearing the surname Rodriguez were condemned by the Inquisition to death at the stake or to lifelong imprisonment on the ground that they were "Judaizantes" or secret confessors of Judaism. **Miguel Rodriguez** and his wife, **Isabel Nuñez Alvarez,** the owners of a synagogue situated in the Calle de los Infantes, Madrid, in which the secret Jews held their services, together with **Leonor Rodriguez** and her husband, **Hernan Baëz (Vaëz),** were publicly burned in Madrid July 4, 1632. At the great auto da fé held in Madrid June 30, 1680, **Catalina Rodriguez,** called "la Paquina," who had died in the prison of the Inquisition at S. Jago de Compostella at the age of seventy, was burned in effigy; and on Nov. 30, 1721, **Maria Rodriguez,** ninety years old, and her daughter, both of Granada, were led to the stake in that city. In Cuenca a whole family named Rodriguez, husband, wife, and several sons and daughters, were condemned to lifelong imprisonment, June 29, 1722. The same fate befell the following: a **Julian Rodriguez** in Cuenca on Nov. 22, 1722; another Julian Rodriguez, likewise of Cuenca, who was a book-dealer of Madrid, on Feb. 20, 1724, in Madrid; **Gabriel Rodriguez** and his wife, also of Cuenca, on March 12, 1724, in Valladolid; **Juan** or **Samuel Rodriguez** of Bordeaux, aged fifty-one, who was a writing-teacher in Hornachos, Estremadura, imprisoned in 1723; **Juan Rodriguez** of Bayonne, resident in Antequera, in 1725; and the business woman **Isabel Rodriguez** of Constantine, in 1726; and many others.

Bibliography: Inquisition documents; Kayserling, *Sephardim*, pp. 202 *et seq.*; idem, *Ein Feiertag in Madrid*, p. 34.

Abraham Ḥayyim Rodriguez: Rabbi in Leghorn about 1750. He was the teacher of Malachi ha-Kohen, and was highly praised by Azulai and honored as a cabalist by J. Pacifico in an elegy. Rodriguez left many legal decisions, forty-seven of which, dealing with subjects of the four ritual codes, were published after his death by his daughter (the widow of the learned Ḥayyim Hezekiah Fernandez Africano) under the title "Oraḥ la-Ẓaddiḳ" (Leghorn, 1780). The first decision, entitled "Oraḥ Mishor," based upon the ritual codex Yoreh De'ah, called forth the "Sifte Dal" of an anonymous writer, in response to which Rodriguez wrote fifty-eight counter-observations entitled "Teshubot Ḥen Ḥen." These are printed together with the above-mentioned "Oraḥ la-Ẓaddiḳ."

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 19; Roest, *Cat. Rosenthal. Bibl.* Supplement, p. 375, No. 1922; Fürst, *Bibl. Jud.* iii. 162.

Alonso Rodriguez: Spanish physician of the fifteenth century; born in Seville. He lived at Saragossa, where, together with Alonso de Rivera of Cordova, also a physician in Saragossa, he was burned at the stake March 12, 1488.

Bibliography: Rios, *Hist.* iii. 616.

David Cohen Rodriguez: Ḥakam in Amsterdam; author of a sermon in Spanish, "Sermon Moral, Pregado Neste K. K. de Talmud Torah 27 Menahem, 5480" (= Sept. 1, 1720), Amsterdam, 1720.

Bibliography: *R. E. J.* xxvii. 121.

Henrico Rodriguez: Portuguese physician and Marano; friend of Rodrigo de Castro. He settled in Hamburg before 1594, and left it a few years later on account of the plague.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, p. 279; Grunwald, *Portugiesengräber*, p. 121.

Manuel Rodriguez: Marano and poet. At first he was an Augustinian monk, and later he became a tutor at Antwerp. He was the author of the drama "Herodes Saeviens" (Antwerp, 1626) and of a Latin ode on the physician Emanuel Gomez in Antwerp (*ib.* 1643).

Bibliography: Barbosa Machado, *Biblioteca Lusitana*, iii. 355; Kayserling, *Sephardim*, p. 209.

Raphael Rodriguez: Ḥakam in Amsterdam; son of Judah Rodriguez. He was the author of a funeral dissertation, "Sermão Funeral as Deploraveis Memorias de Benjamin Levi de Vittoria" (Amsterdam, 1719).

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 94.

Samuel Levi Rodriguez: Spanish poet in Leghorn; died 1683. Daniel Levi de Barrios gives some of his poems and bemoans his death.

Bibliography: D. L. de Barrios, *Torah Or*, p. 47; idem, *Aumento de Israel*, p. 20; Kayserling, *Sephardim*, p. 263.

J. M. K.

ROE: Rendering in the Authorized Version of the Hebrew צבי, which is sometimes translated also "roebuck" and "wild roe," and occasionally in the Revised Version "gazel." The roe is mentioned as an animal permitted as food (Deut. xiv. 5); and it was furnished for Solomon's table (I Kings iv. 23). Its swiftness, gentleness, and grace are often alluded to (II Sam. ii. 18; Prov. vi. 5; Cant. ii. 9, v. 17). The feminine form "ẓibyah" (Aramaic, "tabita") was used as a proper name (II Kings xii. 2, "Zibiah"; Acts xi. 36, "Tabitha"). The Authorized Version renders "ya'alah" (Prov. v. 19) also by "roe," and "'ofer" (Cant. iv. 5, vii. 3) by "young roe." Of the *Cervidæ* the *Gazella dorcas* is the most abundant of all large game in Palestine.

In the Talmud the Hebrew "ẓebi" and "ayyal" are the generic terms for all species of *Cervidæ*, so that it is impossible to determine which is meant in each case. In some passages, however, the roe seems specifically intended: *e.g.*, Ḥul. 132a, where reference is made to the mating of the goat with the ẓebi; *ib.* 59b, a reference to the ẓebi with unbranched horns, the roe having as a rule only one branch on its antler, and sometimes none at all; Kil. i. 6, where the similarities between the goat and the ẓebi are enumerated. In the same passage the "ya'el" is said to resemble the hart. The *Antilope dorcas* is perhaps mentioned under the name עיזא כרכום = "goat of Kerkus" (Ḥul. 59b). See Goat; Hart; Unicorn.

Bibliography: Tristram, *Nat. Hist.* p. 127; Lewysohn, *Z. T.* pp. 113, 126.

S. I. M. C.

ROEBUCK. See Hart; Roe.

ROEDELSHEIM, ELEAZAR SUSSMANN B. ISAAC: Dutch scholar, probably of German descent; lived in the first half of the eighteenth century. He was the author of the following works: "Mohar Yisrael," comprising a Hebrew grammar and a Dutch-Hebrew and Hebrew-Dutch dictionary, with an Aramaic-Dutch dictionary as an appendix, Amsterdam, 1741, 1744; "Maggishe Minḥah" (1728–1729), a German translation of the Bible; "Miḳra Meforash" (1749), a German translation of the Pentateuch. He edited "Niẓẓaḥon," a Hebrew translation of "Der Jüdische Theriak" of Solomon Ẓebi Hirsch of Aufhausen (a polemical tract directed against the anti-Jewish convert Brenz).

Bibliography: Steinschneider, *Cat. Bodl.* col. 958; Benjacob, *Oẓar ha-Sefarim*, pp. 305, 368; Fuenn, *Keneset Yisrael*, s.v.; Fürst, *Bibl. Jud.* iii. 46.

T. S. O.

ROEST, MEYER (MARCUS): Dutch bibliographer; born at Amsterdam 1821; died there 1890. Becoming connected with a firm of booksellers, he acquired a taste for bibliographical studies, and as a result published in 1857 "Catalogue de Livres Orientaux." Roest's best-known work is the "Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek" (2 vols., Amsterdam, 1875). After Baron Rosenthal presented his collection to the Amsterdam Library, Roest was appointed custodian of it. He contributed to various Jewish periodicals, such as the Dutch "Spectator" and the "Taalkindig Magazin," and edited the "Israelitische Letterbode" for several years.

Bibliography: *Jew. Chron.* Jan. 3, 1891, p. 14.

S.

ROFE, DANIEL B. SAMUEL B. DANIEL HA-DAYYAN: Italian physician of the fourteenth and fifteenth centuries; lived at Pisa and Perugia. He devoted much time to the study of the Arabic writers on medicine, especially Ibn Sina. His "Eben Pinnah" (Paris MSS. No. 307) was copied for him by Abraham ibn Karshef, who refers at the end to the merits of Daniel Rofe and his father.

Bibliography: Carmoly, *Hist. des Médecins Juifs*, p. 133, Brussels, 1844; Mortara, *Indice*, p. 19; Mosè, *Antologia Israelitica*, iii. 24; Fuenn, *Keneset Yisrael*, p. 265.

S. S. O.

ROFE, DANIEL B. SOLOMON: Italian physician and scholar of the fifteenth century; born at Fano. References to him occur under date of 1430, 1448, and 1470. He was the author of: a supercommentary on Ibn Ezra, which work was formerly in the possession of S. D. Luzzatto; marginal glosses on Ḳimḥi's commentaries on Amos, Micah, and Isaiah, formerly in the possession of De Rossi; a supplement to Solomon b. Moses' "Apology"; a synopsis of Ibn Ezra's commentary on Genesis, with notes, under the title "Ha-Gersa ha-Aḥeret"; and an account of his journey to Crete in 1473.

Bibliography: Luzzatto, in *Kerem Ḥemed*, iii. 174, iv. 132; Carmoly, *Hist. des Médecins Juifs*, pp. 132–133, Brussels, 1844; Zunz, *G. S.* i. 176, § 61; Fuenn, *Keneset Yisrael*, p. 265.

S. S. O.

ROHLING, AUGUST: Catholic theologian and anti-Semitic author; born in 1839 at Neuenkirchen, province of Hanover, Prussia. He studied at Münster and Paris, and became professor successively at Münster, Milwaukee (Wis.), and Prague, retiring in 1901. He is still (1905) canon of the Cathedral of Prague. Not prominent as a scholar in his specialty, which is Hebrew archeology, he has distinguished himself in an unenviable way by his polemics against Protestantism and Judaism. Of his anti-Jewish works "Der Talmudjude" (Münster, 1871, and often reprinted) has become a standard work for anti-Semitic authors and journalists, although it is merely an abstract of the "Entdecktes Judenthum" of Eisenmenger, and even as such very faulty. The book first appeared, at the time when Bismarck inaugurated his anti-Catholic legislation, as a retort to the attacks made by the liberal journals on the dogma of infallibility and on the Jesuitic text-books of morals, it being usual for the anti-liberals to pretend that all liberal newspapers were controlled by Jews. The book was very extensively quoted by the Catholic press and created quite a literature, but it did not become a political force until the appearance of anti-Semitism, and especially until the Tisza-Eszlár trial in 1883, when Franz Delitzsch defended Judaism against the attacks of Rohling. At the same time Josef S. Bloch wrote articles in which he accused Rohling of ignorance and of forgery of the texts. Rohling sued Bloch for libel, but withdrew the suit at the last moment. Later on he greeted the appearance of Zionism as the solution of the Jewish question, and lately he has written a pamphlet against Güdemann's "Das Judenthum in Seinen Grundzügen," etc.

Those of Rohling's works which concern the Jews are, in addition to "Der Talmudjude": "Katechismus des 19. Jahrhunderts für Juden und Protestanten," Mayence, 1878; "Franz Delitzsch und die Judenfrage," Prague, 1881; "Fünf Briefe über den Talmudismus und das Blutritual der Juden," *ib.* 1881; "Die Polemik und das Menschenopfer des Rabbinismus," Paderborn, 1883; "Die Ehre Israels: Neue Briefe an die Juden," Prague, 1889; "Auf nach Zion," *ib.* 1901; and "Das Judenthum nach Neurabbinischer Darstellung der Hochfinanz Israels," Munich, 1903.

Of the very large polemical literature against Rohling the oldest work is Kroner's "Entstelltes, Unwahres und Erfundenes in dem Talmudjuden Professor Dr. August Rohling's," Münster, 1871. Distinguished by sound scholarship and by a dignified tone are the two pamphlets of Delitzsch, "Rohling's Talmudjude Beleuchtet" (Leipsic, 1881) and "Schachmatt den Blutlügnern Rohling und Justus" (2d ed., Erlangen, 1883).

Bibliography: *Ottův Slovník Naučný*, xxi. 895, Prague, 1904; *Oesterreichische Wochenschrift*, passim; *Mittheilungen des Vereins zur Bekämpfung des Antisemitismus*, passim. The origin of *Der Talmudjude* is narrated in *Allg. Zeit. des Jud.* 1871, p. 674; and valuable material on the lawsuits in which Rohling became involved by his polemical writings is found in Joseph Kopp, *Zur Judenfrage nach den Akten des Prozesses Rohling-Bloch*, Leipsic, 1886, and in the *Jüdische Presse*, 1902, No. 46.

S. D.

RO'IM. See Pastoureaux.

ROMAN, JACOB BEN ISAAC IBN BAKODA: Bibliographer and writer, of Spanish descent; born at Constantinople about 1570; died at Jerusalem in 1650. He was possessed of great knowledge; according to Conforte he knew the whole of the Mishnah by heart, and he was well acquainted with the rest of Jewish literature; he furthermore could speak Arabic, and understood Turkish and Latin. The anonymous author of "Ḥorbot Yerushalayim" (Venice, 1636) reports (p. 5b) that Roman when on his way to Jerusalem in

1625 was made prisoner, together with other Jews, by Mohammed ibn Farukh and was subsequently ransomed; but it is not certain that he was on his way to Jerusalem at that date.

Through his friend the physician Leon Aryeh Judah Siaa, Roman became acquainted with Anton Leger (who was born in Piedmont, and was for some time chaplain of the Dutch embassy at Constantinople, and afterward professor of Oriental languages at Geneva) and by him was recommended to Johannes Buxtorf the younger in Basel. Buxtorf made use of Roman's bibliographical knowledge and owed to him the whole appendix to his father's "Bibliotheca Rabbinica," which he edited. He entered into correspondence with Roman, which, however, soon came to an end; the two letters of Roman which have been preserved were published in full in the "Revue des Etudes Juives" (viii. 87–94).

For several decades the need of a Hebrew printing-press had been felt in the Orient. At Constantinople, in the last years of the sixteenth century, there was no Jewish press; nor was there one in Salonica in the first half of the seventeenth century. Roman, as he wrote to Buxtorf on June 20, 1634, conceived the plan of reestablishing a Hebrew press in Constantinople. He wished then to print Maimonides' "Moreh Nebukim" in three languages, the Arabic text with Hebrew letters—the Turks would not allow Arabic type to be used—and the Hebrew and Latin translations, all arranged in three columns. He intended also to publish the "Cuzari" and Baḥya's "Ḥobot ha-Lebabot," with a Latin translation by his friend Leon Siaa. The project of the Hebrew printing-press was never realized, nor did Roman publish any of the mentioned works; even the translation of Buxtorf's "Tiberias," which he began, and of which he had already sent a specimen to Buxtorf, was not printed, if, indeed, it was ever finished.

Roman composed a Hebrew prosody, entitled "Mozene Mishḳal," in which he tried to give examples of 1,348 meters; also an Arabic-Turkish and an Arabic-Hebrew dictionary, the latter of which was finished Oct. 11, 1629 (the autograph copy is in the Bibliothèque Nationale at Paris). He translated various works of Jonah ibn Janaḥ from Arabic into Hebrew. None of his works appeared in print. Roman owned many manuscripts which were bought by Buxtorf for the agent of Cardinal Richelieu. Most of the manuscripts which Roman mentioned in his letters to the professor at Basel are now in the Bibliothèque Nationale, Paris. On several of them it is expressly stated that they were in the possession of Jacob Roman.

Bibliography: Conforte, *Ḳore ha-Dorot* p. 49a; Carmoly, *Revue Orientale*, ii. 347; Zunz, *Z. G.* pp. 233 *et seq.*; Steinschneider, *Cat. Bodl.* p. 1254, No. 5008; idem, *Z. D. M. G.* ix. 840; idem, *Hebr. Uebers.* p. 377, where 1634 should be read instead of 1643; *R. E. J.* viii. 85 *et seq.*; *Cat. Paris*, Nos. 749, 893, 910 *et seq.*, 1277 *et seq.*

D. M. K.

ROMANELLI, SAMUEL AARON: Neo-Hebrew poet; born at Mantua Sept. 19, 1757; died at Casale Monferrato Oct. 17, 1814. A man of great gifts but unsteady in his habits, Romanelli began to travel early in life. He went first to Morocco, where he spent four years. He has described his experiences there in a work which has become very popular (see below). Returning to Europe, he lived successively in Berlin (1791), Vienna (1793), London (1799), and Lille (France), going back to his native country about 1800. The last years of his life were spent in Casale, where he died suddenly of apoplexy.

Romanelli supported himself by teaching and by writing Hebrew and Italian poems for weddings, patriotic feasts, and similar occasions; but, being erratic and a scoffer of religion, he made very many enemies, and always lived in great poverty. Besides his Hebrew poems, he wrote translations, especially of the prayer-book, from Hebrew into Italian and from Italian into Hebrew. Notable among his translations from Italian are those of Metastasio's melodrama "Themistocles" and Maffei's tragedy "Merope"; the latter has been edited by Weikert, a Benedictine monk (Rome, 1903, 2d ed. 1904), while the former is still in manuscript. For the names in the original Romanelli gives Hebrew substitutes, as *Merab* for *Merope*, *Palti* for *Polifonte*, etc. The Hebrew version, while not literally following the original, is not only poetical, but also a faithful rendering.

Of Romanelli's works may be mentioned: "Ha-Ḳolot Yeḥdalun" or "Mishpaṭ Shalom" (Berlin, 1791), a Hebrew melodrama in honor of a wedding; "Massa' ba-'Arab" (*ib.* 1792), a description of his travels in the Barbary States, several times reprinted, and translated into English by Schiller-Szinessy (Cambridge, 1887); "Ruaḥ Nakon" (Berlin, 1792), a philosophic poem; "'Alot ha-Minḥah" or "Ḥeber ha-Me'ushshar" (Vienna, 1793), a poem in honor of the wedding of L. Hertz and Charlotte Arnstein, in Italian and Hebrew; "Grammatica Ragionata Italiana ed Ebraica," Triest, 1799; an Italian translation of parts of the Sephardic ritual (n.p., 1802); "Zimrat 'Ariẓim" (Mantua, 1807), hymns in honor of Napoleon; "Maḥazeh Shaddai" (*ib.* 1808), Hebrew and Italian poems; a poetical translation of that part of the Yom Kippur service which describes the office of the high priest on the Day of Atonement (Alessandria, 1808); "Tappuaḥ Zahab" (Vienna, *c.* 1810), an epos from Greek mythology; a Hebrew hymn on Emperor Francis of Austria and his brother Archduke Carl (n.d., n.p.). A great number of poems, a Hebrew grammar, a text-book on "sheḥiṭah," and translations from the English and other languages are still in manuscript. Ludwig Geiger believes Romanelli to be the Italian Jew highly spoken of as a translator of German classics into Italian and recommended by F. L. W. Meyer to Wieland; but this is not at all probable ("Allg. Zeit. des Jud." 1903, pp. 9–11, 132).

Bibliography: Della Torre, in *Ben Chananja*, v. 26–28; *Il Vessillo Israelitico*, 1878, pp. 15, 151–152, and 1882, p. 88; Steinschneider, *Die Italienische Literatur der Juden*, Index, Frankfort-on-the-Main, 1901; Weikert, preface to his edition of Romanelli's *Merab*; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 463.

S. D.

ROMANER, BENJAMIN ZEEB WOLF BEN SAMUEL: Rabbi and preacher in the seventeenth and eighteenth centuries. He officiated as darshan in Semigrod, and later in Dessau, and in his old age lived at Metz.

Romaner was the author of "'Ir Binyamin," a work in two parts on the haggadot of the two Talmudim (part i., Frankfort-on-the-Oder, 1698; part ii., Fürth, 1722).

Bibliography: Steinschneider, *Cat. Bodl.* col. 793; Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Hayyim*, No. 278; Benjacob, *Ozar ha-Sefarim*, p. 440, Nos. 346–347.

S. J. Z. L.

ROMANIN, SAMUEL: Italian historian; born at Triest in 1808; died at Venice Sept. 9, 1861. Having at an early age lost his parents, who died in poor circumstances, Romanin found himself head of the family, with which in 1821 he removed to Venice, where he secured a position as tutor of French and German in a private family. His first literary attempt was a translation into Italian of the well-known historical works of Joseph von Hammer-Purgstall, under the titles "Impero Osmano" and "Dell' Origine, Potenza e Caduta degli Assassini"; the latter was published in 1828. This was soon followed by a rendering into prose of the German poem "Tunisiade" by Archbishop Ladislaus Pyrker (formerly Patriarch of Venice).

From 1842 to 1844 Romanin's first great original work was published in three volumes under the title of "La Storia dei Popoli Europei dopo la Decadenza dell' Impero Romano." In 1847 Romanin, who meanwhile had become professor of history in one of the colleges of Venice, began his history of Venice, of which the first volume appeared in 1853. At the time of his death the whole work was completed in manuscript; the third part of the ninth volume brings the history down to the year 1789.

Romanin was a thorough master of the German and French languages and literatures. He was also an accomplished Hebrew and Aramaic scholar, and many Talmudic legends were translated by him into the Italian.

Bibliography: *La Grande Encyclopédie*, v. 28; *Archivio Storico Italiano*, vol. xiv., 2d series.

S. J. Go.

ROMANO ELIANO, SALOMO. See Baptista, Giovanni Salomo Romano Eliano.

ROMANO, LEONE (JUDAH B. MOSES B. DANIEL B. MOSES B. JEKUTHIEL or R. YEHUDAH HA-FILOSOF): Italian scholar; born at Rome 1292; died there after 1350. Romano was a friend of the naturalist Benjamin b. Judah, together with whom he was the center of learning of the Roman community. He was a gifted thinker, a fine Latinist, and well versed in scholastic philosophy. By his writings and his translations of philosophical works he sought to make Christian scientific literature accessible to the Jews; he was also an energetic teacher. "He had many pupils: he drained the sea of ignorance, and illuminated the darkness of exile," says his cousin Immanuel b. Solomon, who, although many years older, had become his assiduous pupil.

Romano set himself to translate the more important philosophical works of medieval literature. By 1328 he had completed the "Liber de Causis," ascribed to Aristotle, and Thomas Aquinas' "Treatise on Ideas." He then translated Averroes' commentary on Aristotle, and works by Albertus Magnus, Ægidius of Colonna, and Angelo da Camerino. He apparently translated passages that appealed to him, and from these compiled a book, with notes. He wrote also a Hebrew-Italian glossary of philosophical terms, with philosophical comments, explaining in this way the most important prayers, and passages from the Bible, especially the story of the Creation. He wrote, besides, a commentary on Maimonides' "Sefer ha-Madda'," under the title "Ben Porat," and a work on the theory of prophecy. Romano's works were frequently transcribed, and many copies are still extant.

He was highly esteemed by Christians, and is quoted by them as "Leone de Sere Daniel." King Robert of Naples called him to his court, and himself studied under the Italian scholar.

Bibliography: Steinschneider, *Giuda Romano*, Rome, 1870; idem, *Hebr. Uebers.* §§ 300 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 440; Güdemann, *Gesch.* ii. 128.

G. I. E.

ROMBERG, MORITZ HEINRICH: German physician; born at Meiningen, Saxony, Nov. 11, 1795; died in Berlin June 16, 1873. He graduated as doctor of medicine from the University of Berlin in 1817, and after a short stay in Vienna settled in the German capital in the following year. In 1820 he was appointed physician to the poor, and in 1830 was admitted to the university as privat-docent in medicine, lecturing on special pathology and therapeutics. During the cholera epidemics of 1831 and 1837 he was in charge of one of the hospitals in Berlin. The subjects of his lectures included, after 1834, examinations of the heart and lungs. In 1838 he became assistant professor, and in 1840 took charge of the university dispensary. In 1845 he was elected professor, and resigned his position as physician to the poor. In 1851 he received the title "Geheime Medizinalrath"; and in 1867, after celebrating his jubilee as doctor, he retired into private life.

Romberg published many essays, especially in Caspar's "Wochenschrift" (of which journal he was one of the editors from 1833), in Rust's "Handbuch der Chirurgie," in Schmidt's "Jahrbuch für Praktische Medizin," in Horn's "Archiv," etc.

He was the translator of Bell's work on physiology under the title "Physiologische und Pathologische Untersuchungen des Nervensystems," Berlin, 1832 (2d ed., *ib.* 1836), and author of "Lehrbuch der Nervenkrankheiten," *ib.* 1840–46 (3d ed. 1853–55; of the 4th edition only vol. i. was published, in 1857). In 1820 he translated Marshal's "The Morbid Anatomy of the Brain," and in 1828 Albertini's "Opuscula."

Romberg's specialty was neuropathy. In this field he did much to advance the knowledge of diseases and their treatment. His "Lehrbuch der Nervenkrankheiten" gave for the first time a systematic review of nervous maladies.

Bibliography: Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*

S. F. T. H.

ROME: Capital in ancient times of the Roman republic and empire; in modern times, of the papal dominions and of the kingdom of Italy. Jews have lived in Rome for over 2,000 years, longer than in any other European city. They originally went there from Alexandria, drawn by the lively commercial intercourse between those two cities. They may even

Early Settlement in Rome.

have established a community there as early as the second pre-Christian century, for in the year 139 B.C. the pretor Hispanus issued a decree expelling all Jews who were not Italian citizens. During the last decades of the second century B.C., after the war between the Hasmonean brothers on one side and Cæsar and Pompey on the other, the Jewish community in Rome grew very rapidly. The Jews who were taken to Rome as prisoners were either ransomed by their coreligionists or set free by their Roman masters, who found their peculiar custom obnoxious. They settled as traders on the right bank of the Tiber, and thus originated the Jewish quarter in Rome.

The Jews identified themselves with Roman politics and exerted at times some influence at public meetings (Cicero, "Pro Flacco," ch. lxvi.). They maintained constant commercial relations with Palestine and paid the Temple tax in Jerusalem; for this reason they were greatly interested in the proceedings of Flaccus (see Diaspora; Fiscus Judaicus). Cæsar, on account of the assistance which the Jews had rendered him in his war with Pompey, showed his gratitude toward the Roman Jews by permitting them to hold public devotional exercises, otherwise not allowed in the city. Synagogues existed in Rome as early as the time of Augustus, as is evidenced by an enactment declaring their inviolability. The Jews were further favored in connection with the distribution of grain, for when the apportionment occurred on the Sabbath their share was reserved for them until the day following.

Expelled Under Tiberius.

The Jewish deputation which petitioned for the deposition of the royal house of the Idumeans was joined by 8,000 Jewish residents of Rome. Several Romans adopted Jewish customs, and some, as the rhetor Cilicius of Kalakte, a friend of Dionysius of Halicarnassus, even embraced Judaism (Müller, "Fragmenta Historicorum Græcorum," iii. 331). The reign of Tiberius (until the removal of his minister Sejanus) was fraught with misfortune for the Jews. When the cult of Isis was driven out of Rome (19 C.E.) the Jews also were expelled, because a Roman lady who inclined toward Judaism had been deceived by Jewish swindlers. The synagogues were closed, the vessels burned, and 4,000 Jewish youths were sent upon military service to Sardinia. After the death of Sejanus (31) the emperor allowed the Jews to return.

The emperor Claudius was not unfavorably disposed toward the Roman Jews in the beginning of his reign, but in 49–50, in consequence of dissensions among them regarding the advent of the Messiah, they were forbidden to hold religious services. The leaders in the controversy, and many others of the Jewish citizens, left the city. A considerable number of Roman Jews who had become Christians received the apostle Paul in Puteoli (61) and Rome with due formalities (with regard, however, to Peter's sojourn in Rome, compare Jellinek, "B. H." iii. 60 *et seq.*, and Güdemann, "Gesch." ii. 44 *et seq.*). Under Nero the Jews of Rome had a comparatively peaceful time, owing to the favorable attitude of the empress Poppæa Sabina; but this was followed by the terrible wars and the conquest of Judea under the emperors Vespasian and Titus. Judaism at Rome was now put on the footing of a privileged religion, instead of its adherents being treated as a separate nation, and the fiscus Judaicus was now levied for the benefit of the temple of Jupiter Capitolinus. A "procurator ad capitularia Judæorum" was empowered to collect this tax, and only those who had abandoned Judaism were exempt from paying it.

Prominent Families.

After the war the Jewish community in Rome increased rapidly; among the prominent Jews resident there at that time, besides Josephus, King Agrippa, and his sister Berenice, are said to have been members of the four families from which the De Rossi, the Degli Adolescentoli, the De Pomis, and the Degli Piatelli families are descended. The pressure of taxation rendered the condition of the Jews very unfavorable under Vespasian and Titus; and it grew worse through the increasing number of those who abandoned, or professed to abandon, Judaism to escape the payment of taxes. These defections at last became so numerous that the emperor Domitian, in the beginning of the tenth decade, found it necessary to adopt stringent measures. Every suspect was examined individually, and if the suspicions entertained were confirmed he was severely punished (Dio Cassius, lxxvii. 2). Among those sentenced to death or banishment for various reasons were the emperor's nephew Flavius Clemens and his wife Domitilla. Rabbis Gamaliel, Joshua, Eleazar, and Akiba preached in the synagogues in Rome during their brief stay, and engaged in disputes with the Judæo-Christians.

The Jews do not appear to have been affected by the severe decrees issued by Hadrian after the Jewish uprising. At this time there lived in Rome Theudas, who assisted in maintaining the teachers in Palestine and reintroduced the preparation of the paschal lamb among the Jewish communities of Rome. During a diplomatic visit which R. Simeon ben Yoḥai and R. Eleazar b. Jose made to Rome in the second century they preached in the synagogues upon halakic subjects, and they maintained intimate relations with R. Mattithiah ben Heresh, the founder of the Jewish seminary in Rome, himself from Palestine. Until the death of the last of the Antoninus, Commodus, the Jews suffered as much from the misfortunes that befell Rome as formerly they had benefited by its growth; especially severe in their effects upon the Jews were the famine, the flood, and the conflagration under Antoninus Pius and Marcus Aurelius. Under Commodus they suffered the consequences of a fire caused by an earthquake.

In 204 Septimius Severus issued an order against conversion either to Judaism or to Christianity. On the other hand, the edicts of Severus and Caracalla confirmed all native-born Jews in their rights; they might even fill government offices while adhering to their faith. Judaism became a privileged religion ("religio licita"). The condition of the Jews remained much the same under Elagabalus; Alexander Severus treated them so favorably that he was called derisively "archisynagogus."

A new era began with the reign of Constantine (312). This emperor, as soon as he had defeated his

Under the Christian Emperors.

adversary Maxentius, openly embraced Christianity. The institutions of the Roman Jews were not molested, but they were thenceforth regarded as citizens of the second class, as were the pagans. Of greater importance, however, was the prohibition against circumcising slaves. Constantine issued a decree forbidding marriage between Jews and Christians and making the violation of this order punishable with death. In the edicts issued by him the Jews are for the first time referred to as a "shameful" or "bestial" sect, "contemptible and perverse" ("secta nefaria" or "feralia"; "turpes"; "perversi"). Another turning-point in the history of the Roman Jewry came when the emperor Julian (the Apostate) ascended the throne. Though not inclining toward Judaism, he regarded it as superior to Christianity, and one of his first acts was to abolish the fiscus Judaicus, which had then existed for 300 years, thereby placing the Jews on an equal footing with other citizens. Julian's successor, Valentinian, freed the synagogues from the obligation of quartering soldiers; this, however, resulted in Bishop Philaster visiting Rome during his annual tour of inspection (middle of 4th cent.), when he preached in public and won several converts to the Christian faith. Emperor Gratian revoked (382) the decree releasing the Jews from filling the office of decurion (see Diaspora).

Entrance to Ancient Jewish Catacombs at Rome.
(From an old drawing.)

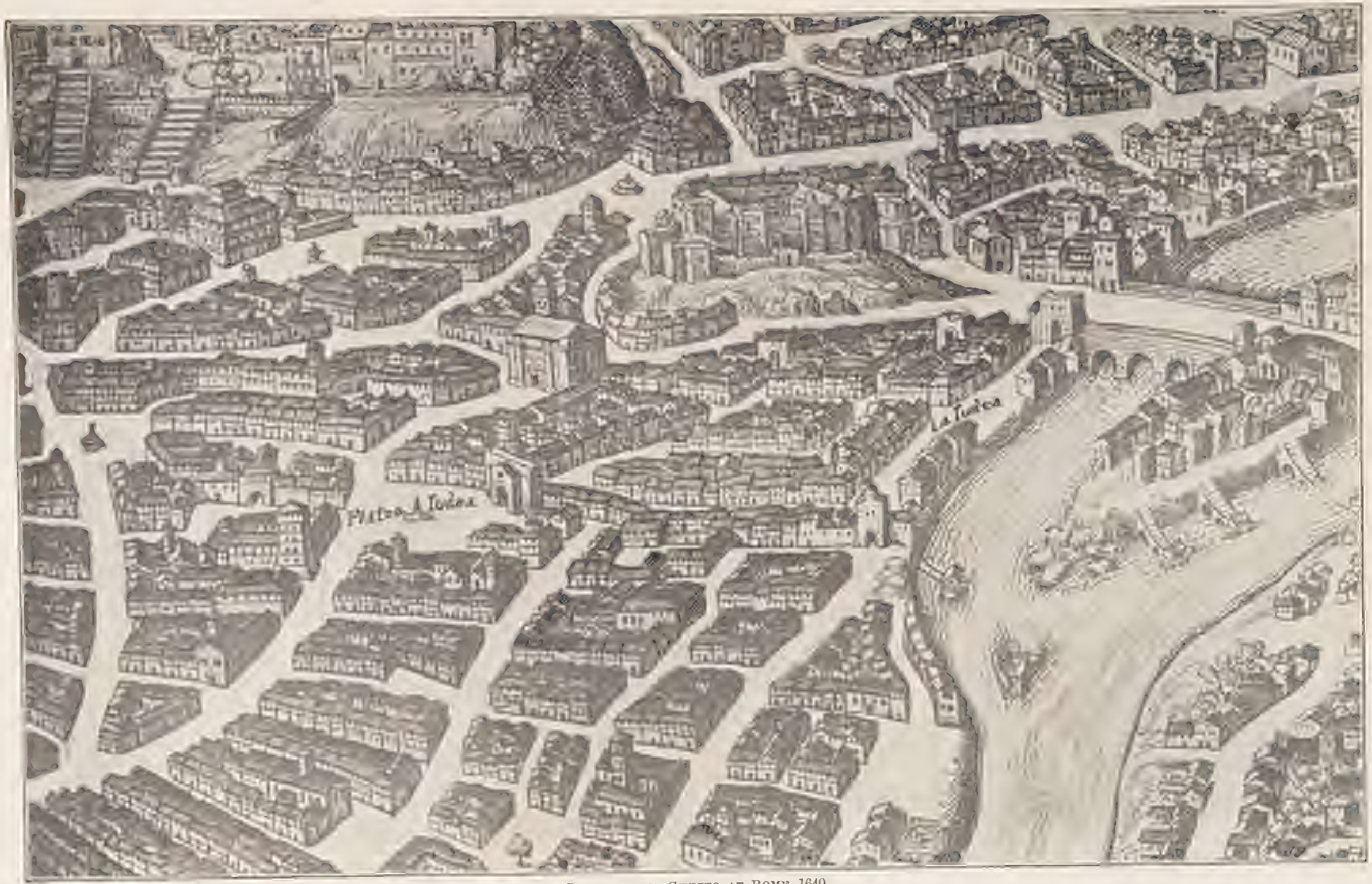
During the reign of Maximus (383–88), who courted the favor of the Christians, a tumult broke out against the Jews, one of their synagogues being totally destroyed (387). Maximus ordered the synagogue rebuilt at the expense of the state, but he was defeated and slain by Theodosius before his order could be carried out. The rule of Theodosius was not an unfavorable one for the Jews, inasmuch as they were placed under the protection of the civil law, and the poorer ones among them were exempted from service among the "navicularii," a body on which devolved the provisioning of the capital. On the other hand, two laws were enacted by Honorius which made it compulsory for the Jews to fill communal offices. In civil cases in which the Jewish disputants failed to reach an agreement they were obliged to submit their case to a Roman court; and Jews were not allowed to enter the state church merely to escape material liabilities. On April 22, 404, Honorius issued an edict in which he declared Jews and Samaritans unfit for military service; at the same time, at the request of the Roman Jews, he revoked the order forbidding the collection of money for the support of the patriarchal house.

The bishops in Rome in the meanwhile betrayed little anti-Jewish feeling. In the fifth century Pope Gelasius especially evinced a very unprejudiced spirit toward the Jews; among his immediate associates was Telesinus, the first Jew mentioned in a papal document, who, together with his family, was greatly favored by the bishop.

Theodoric the Great (493–526) showed himself very just toward the Jews. It is true that the former edicts against them remained in force and that they were not allowed to build any new synagogues in Rome; yet he held to the principle that no man ought to be forced to accept another religion against his conviction. In the same spirit he granted to the Jews certain privileges which placed them on an equal footing with the Romans and the Goths. During Theodoric's reign a terrible uprising took place in Rome, when some slaves who had murdered their Jewish masters, and who had been punished by the authorities, gained the sympathy of the mob, which attacked the Jews and set fire to a synagogue. The leaders of the disturbance were severely punished at the order of the emperor. There are also reports about a dissension between the Samaritans and the Christians, the former claiming a house which belonged to the latter. After the death of Theodoric war broke out anew in which the Jews sided with the Goths, who, however, were defeated.

Under the Early Popes.

From the latter part of the sixth century the popes were the real lords of Rome, and the Jews in the city, as well as in the whole country, were dependent on their attitude. Gregory I. (590–604) showed himself very just and mild toward them; he forbade the enactment of any unjust laws against them and decidedly opposed compulsory baptism. The following words appear for the



PLAN OF THE GHETTO AT ROME, 1640.
(From Zeiler, "Itineraria Italiæ.")

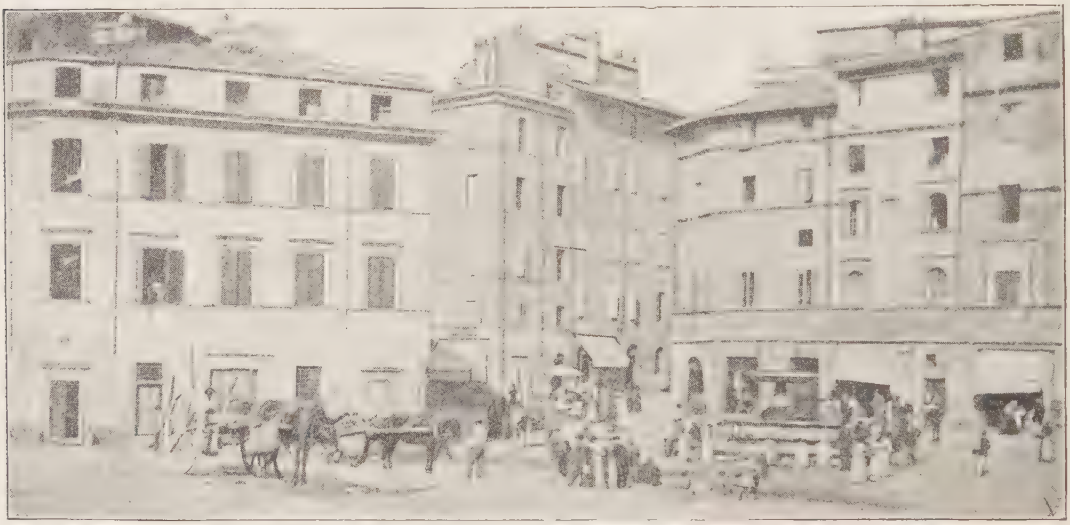
first time in a letter written by him: "Just as the Jews in their communities may not be allowed any liberties beyond the measure allotted them by law, so must they, on the other hand, suffer no violation of their rights" ("S. Gregorii Epistula," viii. 25, ed. Migne). These words afterward became the Magna Charta of the Jews (see POPES). In spite of the severity with which the pope proceeded against the slave-trade of the Jews—he even ordered that the slaves be taken from them by force—he was unable to abolish it. This was due to the fact that several of the Roman Jews who trafficked in slaves managed to evade the edicts by bribes and pretended baptism. During the reign of this pope the Roman Jews especially did much to assist their coreligionists in southern France and in Greece.

The centuries immediately following were dark and troublous ones for the Jews of Rome. The emperor Ludwig II. (855–75) is said to have issued an edict in 855 ordering all Italian Jews to leave the country before the 1st of October in that year. This order, however, was not carried into effect. A decade later the Bishop of Orta attempted to introduce a special Jewish dress, which, however, was forbidden by Pope Nicholas I. As to the reign of Pope John XII., sometimes called Octavian (955–964), and the coronation of Otto the Great see "Yosippon," ed. Breithaupt, vi. 30.

During the following three hundred years the prosperity of the Roman Jews greatly increased, and is especially conspicuous when compared with the experiences of their coreligionists throughout the world during the same period. From the Crescentians and Tusculans on the throne of St. Peter they suffered comparatively little. In 1007 Jacob ben Jekuthiel went to Rome from Lorraine; he mentions a "bet din" which he found there, the president of which bore the title of "nasi." About fifteen years later (1021) a Jewish persecution took place in Rome. A violent earthquake had occurred, which some Greeks maintained was caused by a desecration of a picture of Jesus by the Jews in their synagogue. For that reason Benedict VIII. sentenced to death some Jews who had been pointed out as the chief offenders.

The Pierleoni Family.

At this time the Pierleoni family, the founder of which was a Jew, began to come into prominence; in the war between pope and emperor it sided with the former, and for a short time a member of the family held the papal office. Of the popes of the eleventh century special mention should be made of Nicholas II., who condemned the persecutions of the Jews, and who on several occasions expressed himself against compulsory baptism. According to a ceremonial instituted by Otto III., Jews and Christians were obliged to attend the entry into the city of a pope or an emperor, singing laudatory hymns; it is known that Pope Paschal II., Emperor Henry V., and Calixtus II. were thus received in Rome by them. The last-named issued a bull promising protection for the Jews, and this bull began with the introductory words of the edict issued by Gregory I., "Sicut Judæis non."



THE PLATEA JUDÆA OF THE OLD GHETTO AT ROME.
(From a photograph.)

Internal Affairs; Visit of Abraham ibn Ezra.

Of the rabbis and teachers of the Roman community there exists only an incomplete list. Among the latter the most famous was Nathan ben Jehiel, who in 1088 established a ritual bath in Rome, and who, with his brother Abraham, erected a synagogue, which was completed in 1101. As the importance of the popes in the Christian world had increased with the growth of German influence, the Roman congregation had come to occupy an honored position in the Jewish world, and questions were addressed to it even from Paris (Luzzatto, "Bet ha-Oẓar," i. 57 *et seq.*). After the death of Honorius II., Cardinal Pierleoni ascended the papal throne as Anacletus II. In the struggle which ensued between him and his rival Innocent II., the Jews of Rome sided with Anacletus. Bernard of Clairvaux urged against Pierleoni his Jewish descent; the pope was accused also of having been assisted by the Jews in robbing the Church and in realizing the value of the stolen goods. His successor, Innocent II., did not renew the protective bull of Calixtus II., nor did he curtail the rights of the Jews. It was during his reign and during the reigns of his immediate successors that Abraham ibn Ezra sojourned in Rome (until 1144); his presence in the city gave a new impetus to study, and the foremost men of the city, as Joab ben Solomon and Menahem ben Moses, attached themselves to him, the group thus formed being termed by contemporary scholars "the wise men of Rome" ("Sefer ha-Yashar," p. 549; "Or Zarua'," ii. 52; Zunz, "Literaturgesch." p. 163).

Alexander III. occupied a peculiar position toward the Jews. When pressed for money he was very favorably disposed toward them, and Benjamin of Tudela tells how contented the Jews were under him. He had even a Jewish financial agent (a descendant of Jacob Jehiel), who filled his office very satisfactorily; to him was probably due the fact that the protective bull was renewed. But the pope showed himself in a different light at the Third Lateran Council, in 1179. He denounced especially, though in vain, the employment by Jews of Christian servants, and he prescribed severe sentences for nurses who entered the service of Jews. It was not allowed to repair the synagogues as long as they were not actually in danger of collapsing. Converts to Christianity might not be disinherited. To the most prominent representatives of the Roman Jewry at this period belonged, besides Jehiel, his cousins Daniel Joab and Menahem ben Judah; with the latter the Frenchman Joseph ben Pilat maintained a correspondence. At the head of the community stood Judah ben Moses.

Arch of Octavian, the Entrance to the Old Ghetto at Rome. Church of St. Angelo, Where Jews Were Compelled to Attend Baptismal Sermons (in background).

(From a photograph.)

Innocent III. and Gregory IX.

Innocent III., at the Fourth Lateran Council, in 1215, enacted that Jews and Mohammedans should wear Badges, that they should not be permitted to hold public offices, and that they should sign a quitclaim for the interest on the loans furnished the Crusaders. Innocent's successor, Honorius III. (1216–1227), tore down the new synagogues in Rome. The pontificate of Gregory IX. greatly affected the Jewish community. His early decisions gave evidence of a deep hatred of the Jews; but he was reminded by a Jewish ambassador from France that there were Christians in heathen countries, and it was this consideration, perhaps, that led him to issue (April 4, 1233) a bull protecting the Jews. It seems that about this time a fast-day was instituted in Rome, for which occasion Bejamin ben Abraham Anam and Moses ben Abraham wrote some elegies ("Ḳobeẓ 'al Yad," iv. 6, 17).

A Jewish source ("Codex Angelinus," p. 7) relates that in the reign of Innocent IV. the Jews, in consequence of a drought which affected the whole district of Rome, were compelled to use imported tomatoes on Sukkot. During the reign of Alexander IV. (1254–61) Jewish names again appear in official documents, after an interval of 750 years. On Feb. 1, 1255, a papal order was issued granting certain commercial privileges to a Jewish merchant named Sabbatinus Museus Salaman, who is mentioned as the business associate of several Romans, and who stood in commercial relations with the Vatican; the privileges pertained to trading in the Papal States and in Sicily. The period following the death of Frederick II., when Germany was without an emperor, saw the rise of the Flagellants, whose activity was not without its influence on Judaism, especially upon the community of Rome, which thought that the Messianic time was at hand ("Monatsschrift," xxxix. 239). These ideas gathered strength during the disturbances which attended the senatorial elections in Rome, in consequence of which Pope Alexander III. had been forced to leave the city forever.

A fire that broke out in the Jewish quarter, the Trastevere, on Sept. 26, 1268, destroyed one of the oldest synagogues and twenty-one Torah scrolls. On account of the large sums of money the Jews had loaned him, Charles of Anjou felt himself under obligation to protect the Jews from the injustice done them by Urban IV., Alexander's successor, who had issued (July 26, 1267) a bull, "Turbato Corde," extending the powers of the Inquisition. About this time, it appears, a tumult occurred in Rome which resulted in the destruction of the entire Jewish cemetery, and which has been recorded by Benjamin ben Abraham in his elegy אויה לי כי גרתי משך ("Ḳobeẓ 'al Yad," iv. 24). In 1272 Gregory X. confirmed the bull granting protection to the Jews, to which was added the clause that Christians should not be allowed to give testimony in Jewish lawsuits. It also insisted on the absurdity of the blood accusation. Pope Nicholas III., in a bull issued May 7, 1278, encouraged the Inquisition to proceed against converts. During the reign of this pope, Bonjudah (Bongoda or Biongoda) of Montpellier stayed for some time at Rome as special ambassador (Zunz, "Z. G." pp. 461, 465, 519; Neubauer, in "R. E. J." ix. 56); singularly enough, the date of his death, Aug. 22, 1280, is mentioned in the Zohar (Jellinek, "B. H." iii. 27 *et seq.*). The presence of the impostor Abraham ben Samuel Abulafia, whom the pope endeavored to convert, had no influence upon the Roman Jews. A decision with regard to a ritual question, the only one made in Rome in this early period and handed down, was rendered during the reign of this pope (Berliner, "Peleṭat Soferim," p. 9).

Jewish Visitors to Rome.

The pontificate of Nicholas IV. was of great importance to the Jews of Rome. When he found, through his physician Isaac ben Mordecai (Maestro Gajo), that the clergy of Rome treated the Jews with cruelty, violated their rights, and deprived them of their property, he interfered. The position which this physician occupied secured him great respect within his own community, and he used his influence to introduce the study of Maimonides in Rome. When the Maimonidean controversy broke out in France, the Roman community took such a lively interest in it that they sent R. Simḥah to France to procure a copy of Maimonides' commentary on the Mishnah. When Maimonides' grandson died, in 1299, the community sent a letter of condolence to Maimonides' son Abraham.

Boniface VIII.

In the meantime Boniface VIII. had been elected pope (1294); and at the very outset of his pontificate he showed the scorn with which he regarded the Jews. When the latter appeared to do him homage they presented him with a scroll of the Torah as a mark of honor; but the pope immediately handed it back to them with expressions of aversion to the Jewish religion. This was the first sign of a reign of terror. Informers were encouraged, and great numbers of Jews were denounced to the Inquisition by unknown accusers. In one instance the rabbi of the community was burned at the stake under an accusation which would have involved the whole community had he not taken it entirely upon himself. Two elegies by unknown authors commemorate this martyr ("Ḳobeẓ 'al Yad," iv. 30 *et seq.*). During the pontificate of Boniface VIII. the Jews were placed under the jurisdiction of the merchant gilds. Boniface was succeeded by Benedict XI. (1303) and Clement V. (1305); the last-named transferred his residence to France.

The Roman Ghetto.

The bulls issued in 1309, 1345, and 1402 (April 15) indicate in which parts of the city the Jews lived at these dates. Their quarter extended from the Piazza Giudea to the Piazza dei Savelli, and included the entire Vuga Judæorum (Jews' street) and the Platea Judæorum (Jews' square) as far as the Platea in Templo Judæorum (Jewish Temple Place), from which their street ran as far as the palace of Lucretius Cecchus de lo Mastro. Some resided in that part of Rome known as the Regio Ripa, but the greater number lived in the district of Trastevere, with the Porta Judæorum. The whole district inhabited by them was called the "Convicinum." The principal synagogue was situated in the neighborhood of the Church of St. Thomas, while most of the Jewish physicians lived in the Trastevere district, where the public medical and grammar schools were situated. On Feb. 8, 1310, the Senate granted the Jews a special privilege, whose provisions, however, are not known.

Receive the Emperor Henry VII.

About two years later, on May 7, 1312, the emperor Henry VII., hailed by all as the deliverer of Italy, made his entry into Rome. Illustrations depicting his reception by the Jews are preserved in the "Codex Balduini Trevirensis" (published by the Königliche Preussische Staatsarchiv, with text by Irmer, pp. 80 *et seq.*, Berlin, 1881). On Henry's return from his coronation in the Lateran Basilica, on June 29, he was presented with a scroll of the Law by a delegation of Jews which had gone to meet him. Before his departure the emperor imposed a "coronation-tax" upon the whole city, but it was paid only by the Jews. The Jews of Rome were so wealthy that the financiers Beniamino Diodati and Abraham and Allencio Moyse, with their associates, were able to furnish 15,000 florins to the town of Montefiascone, which had to pay this sum to the city of Orvieto. In consideration of this, Orvieto admitted the Jews as full citizens and as representatives of the professions and the arts.

The important events of the years 1320–21 are narrated in three Jewish sources (see "Shebeṭ Yehudah," xiv. 37; Steinschneider, "Hebr. Bibl." vii. 115; Neubauer, "Cat. Bodl. Hebr. MSS." 448, 1 [Todros ben Isaac's novellæ on Nazir]). According to all three sources a persecution took place in the summer of 1321, during the pontificate of John XXII., who ruled in Avignon. According to the first source it was instigated by Sanga, the pope's sister; she may, however, be identical with Sanctia, the wife of Robert of Naples. On June 18, 1321, the Jews sent a delegation to the pope, and on the same day a general fast was ordered. In Avignon the head of the delegation (possibly a descendant of the Bet-El family, and probably identical with the poet Joab) denied the charges that were made; yet the pope ordered the burning of the Talmud in Rome. The most influential and wealthy members of the community endeavored to prevent the execution of this order, but without avail; the Talmud was publicly burned on the Feast of Shabu‘ot, 1322. Not satisfied with this, the mob began a riot, during which R. Samuel (the father-in-law of the poet Immanuel of Rome) and others were murdered; the scenes enacted have been recorded by Immanuel in one of his poems (see "Monatsschrift," 1872, pp. 376 *et seq.*).

The entry into Rome on Jan. 7, 1328, of Louis the Bavarian preceded a levy on the city of a contribution of 30,000 gold florins, one-third of which was paid by the Jews.

In the fourteenth and the first half of the fifteenth century poetry and philosophy flourished in the community. Intercourse between Jewish and Christian scholars was, as a rule, unrestricted, and the Jews were generally protected throughout Roman territory. This, however, did not prevent bitter religious disputations from taking place, which tended to excite mutual animosity. A Jewish source relates that an earthquake and a famine occurred in 1328 ("Codex Breslauer Seminar," lxvii. 390b). In 1345 the principal Jewish quarter was visited by a disastrous flood.

The "Five Synagogues" of the Old Ghetto at Rome.

(From a photograph.)

Connection with Cola Rienzi.

The Jews had hitherto taken little part in governmental affairs, but with the appearance of Cola Rienzi their attitude changed. Rienzi, the son of the mistress of an inn, had been born in the part of the city behind the synagogue near the Church of St. Thomas, and had succeeded in raising himself to the dignity of senator. When he found that he could no longer withstand the attacks of Colonna, he confiscated the property of the wealthy Romans, as well as that of the Jews. On this account, and because the Jews were left out of consideration when civic rights were granted to the Italians, part of his Jewish adherents left him. When Rienzi was hard pressed by his adversary Count Pipino, it was a Jew who rang the alarm-bell to summon aid for him. The Jews played no part in Rienzi's subsequent reelection as senator and tribune, nor did they have anything to do with his death; they were, however, compelled publicly to burn his corpse.

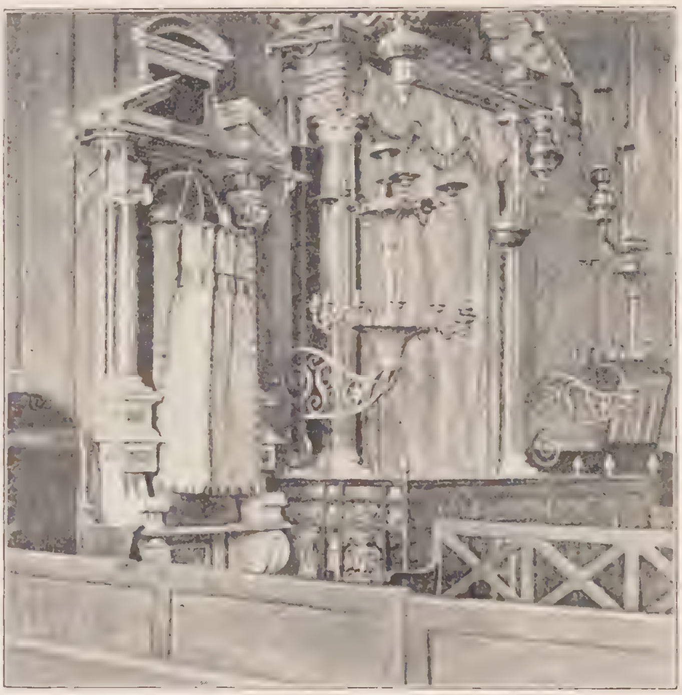
Return of the Scroll at the Pope's Reception.

At the time of the Black Death in 1349, the Jews of Rome were spared the ravages of the plague. About this time city statutes were established which regulated the Jewish taxes as well as prescribed the costume which the Jews might wear; protection was granted them against extortions on the part of city officials and the heads of the gilds. During the brief pontificate of Gregory XI., who made Rome again the seat of papal administration, the city was visited by a plague, which formed the subject of a piyyuṭ by R. Solomon ("Codex Breslauer Seminar," lxvii. 386b). Boniface IX., who was elected in 1389, appointed two Jews, Angelo and Salomone de Sabalduchio, as his body-physicians. On April 15, 1402, he issued a bull which reduced to a minimum the power of the Inquisition. The favors thus shown the Roman community tempted thither many of the Jews exiled from France in 1394. The will of Menahem ben Nathan of Rimini, who left five old Bologna reals for the improvement of the coast at Rimini and for the restoration of the walls of Rome, evidences the attachment of the Jews of Rome to their city (Berliner, "Ha-Medabber," 1881, p. 47). When the succeeding pope, Innocent VII., on his entry into Rome, was given a scroll of the Law by a Jewish deputation he returned it over his left shoulder as a formal expression of scorn; and this custom, derived perhaps from Boniface, became thenceforth part of the ceremony of homage. Innocent VII. confirmed the physician Elijah Sabbati, however, in his rights of Roman citizenship, granting him and his relatives exemption from all taxation and releasing them from the obligation of wearing the badge.

During the stay of Ladislaus, King of Naples (1375–1414), in Rome, after the death of Gregory XII., a Jewish physician named Moses was murdered. Another Jewish physician by the name of Helia was accused of the murder, and convicted and punished. The subsequent floods and famines resulted in a meeting at Bologna of the most prominent Jewish leaders of Italy, who there resolved to collect money as an insurance against further disasters and in order to send a delegation to the new pope, Martin V. Among the signatures to this resolution appear the names of

Menahem ben Meshullam Rofe and Benjamin ben Moses, the leaders of the Jewish community in Rome.

Soon after his accession Martin V. confirmed the Roman Jews in all the privileges and liberties given by the charter of Calixtus II., "Sicut Judæis non," taking the Jews under his own fatherly protection. He also abolished compulsory baptism and forbade the desecration of synagogues. Personally, he was on friendly terms with the Jews, and he allowed the scholar Aaron ben Gershon Abulrabi to lecture in the Vatican on the cherubim. Another scholar, Eliah Giudea, was appointed physician to the pope, remaining in that position until the latter's death. The Roman Jews in this reign sent Rabbi Elijah, accompanied by the young scholar Elhanan, to Jerusalem to secure further information of a reported rising of the Ten Tribes ("J. Q. R." iv. 505). Especially noteworthy is the bull of Feb. 14, 1429, by which Pope Martin placed the Jews under the jurisdiction of the civil law, allowed them to frequent the public schools, and exempted Jewish tradesmen from wearing the badge.



The Two Arks of the Law in the Castilian Synagogue at Rome.

(From a photograph.)

Bull of Eugenius IV., 1442.

Martin's successor, Eugenius IV. (1431–47), had a different influence on the history of the Roman Jews. His first bull, issued Feb. 8, 1433, forbids the beating of the Jews on their holy days, levying of special taxes, disinterment of Jewish corpses, resort to violence at the collecting of taxes, and unauthorized killing of Jews; but his bull of the latter part of 1442, which probably he was led to issue by the Council of Basel, stands in strong contrast to this. In the bull of 1442, which comprises forty-two articles, he forbids the Jews to study civil law or to engage in handicrafts; he also orders the abolition of the Jewish courts. This bull was enforced with such rigor that several Jews left the Roman territory and settled in Mantua, by permission of Francisco Gonzaga. However, the leaders of several Roman congregations met in Tivoli and in Ravenna, and by the speedy collection of enormous sums of money they succeeded in having this bull withdrawn, though the clause which taxed the Roman community to the amount of 1,000 scudi remained in force. But the community was so impoverished that, at the instance of Moses ben Isaac, later physician to Pius II., petitions for monetary assistance were sent to other Italian communities. The stringent measures adopted by this pope would have been modified by his successor, Nicholas V., whose disposition was milder, had it not been for the inciting speeches of John Capistrano, which created such a state of unrest in Rome that the Jews were compelled to barricade themselves in their houses. A disputation between John Capistrano and one Gamaliel (probably identical with Gamaliel ben Moses, who sold books in Rome in 1433) led to the baptizing of the latter with forty other Jews. When in 1452 a money crisis occurred in Rome, old, forgotten lawsuits were resurrected, and the Jews were obliged to appeal for assistance to the pope, who canceled all proceedings.

The Carnival Races.

The anti-Jewish bulls of Calixtus IV. and the generosity of Pius II. failed to affect the Jews to any great extent, because both these popes were too completely preoccupied in watching the progress of the Turks. For the amusement of the people Paul II. introduced foot-races during the carnival week, with costly mantles as prizes; on one day the Jews were compelled to join in the sport, arrayed in their red cloaks. They appear to have enjoyed taking part in the games, although they had to pay a "race-tax" of 1,100 florins; the sports, however, were probably abolished shortly after, for in 1468 a plague that carried off fifty victims a day raged in Rome, and two years later a flood brought new disaster upon the city. Sixtus IV. did not altogether support the Inquisition, which a neophyte, Guillelmus Siculus of Rome, had stirred to action against the Jews because the latter were said to maintain constant and intimate communication with the Maranos. When the pope had ordered the collection of the so-called "twentieths," a tax which had been laid upon the Jews, he permitted the latter to continue the lending of money at the usual rate of interest. During the reign of this pope the city was again visited by a flood, which was followed by an epidemic of a disease for which a Jew of Regno discovered a remedy.

Action Against Maranos.

The Jews had hitherto paid homage to the popes at Monte Giordano, but on the accession of Innocent VIII. a new place was selected for them near Engelsburg, because the Roman populace had come to regard the occasion as an opportunity to insult and deride the Jews. Innocent VIII. issued (July, 1487) a severe bull against the Maranos, not only against those in Spain, but also, and especially, against those who had removed to Rome; and shortly after the issuance of this bull eight Maranos were imprisoned in Rome by the pope. The manner of the Roman Jews toward the Maranos was reserved; the latter considered themselves superior to the Roman Jews, who, on their part, resented the competition of the newcomers; in addition, the papal bull had filled the Roman Jews with apprehensions. The death of this pope is connected with the legend that a Jewish physician (the quack in Lenau's "Savanarola") had drawn blood from three ten-year-old children for injection into the veins of the pope; the bleeding was said to have caused the death of the children, but failed to save the pope's life (Infessura [Eccard II. 2005, Tommasini, pp. 275 *et seq.*]).

The expulsion of the Jews from Spain took place during the pontificate of Alexander VI., and was the indirect cause of a change in the old Jewish community in Rome. The Roman Jews appealed to the pope with a gift of 1,000 ducats, requesting him to refuse the fugitives admission into Roman territory. This so incensed the pope that he fined them 200 ducats. The inflow of fugitives increased until it became necessary to erect a new synagogue (the fourth), which, after a short time, became the leading synagogue in Roman Jewry. Its first rabbi was an exile from Provence, the physician Bonet de Lattes (Jacob ben Immanuel Provençal). The treatment of the Maranos by Pope Alexander was highly praiseworthy; although a Spanish delegation requested their expulsion, and in spite of the fact that they suffered from an infectious disease, he permitted them to live peacefully outside the Porta Oppia; and when a delegation of Portuguese Maranos arrived at Rome to complain of the Portuguese government, although the pope ordered 280 Maranos to be imprisoned, he did not proceed against them with much severity.

Three floods about this time, following one another in close succession, brought great suffering upon the community; this was augmented by the entry into Rome of Charles VIII., whose soldiers committed such terrible excesses in the Jewish quarter that Charles at length found it necessary as a warning to erect a gallows in the Platea Judæorum. By order of Charles the Jews wore for their protection white crosses sewed on the shoulders of their mantles. The games introduced by Paul II. were reinstituted under Alexander VI. Another, not unimportant addition to the Roman community was caused by the inflow of exiles from Naples and of ransomed Jewish prisoners from the Barbary States, who had obtained permission from Julius II. (1503–1513) to settle in Rome. Several of these took part in the foot-races held in Rome a few days before the death of Julius. A description of these games is given in a poem by Jacob de Pomis.

During the reign of Julius II.'s successor, Leo X. (1513–22), the Roman Jews enjoyed uninterrupted quiet, so much so that they inquired in Jerusalem if the advent of the Messiah were not drawing near. Especially noteworthy is the fact that Leo gave the Jews permission to establish a printing-office. It was opened in the house of Joan Giacomo Fagiot de Montecchio, but it existed only three months. Leo also requested the Jews to furnish him with a copy of the Talmud. During the next pontificate, that of Hadrian VI. (1522–23), the city was visited by a pestilence which carried off 28,000 victims; an anti-Jewish riot also occurred during his reign, four Jews being murdered on the Piazza Giudea.

The Community Organized 1524.

Clement VII. (1523–34), whom Joseph ben David Yeḥaf, in his commentary on the Five Megillot (p. 41b, Bologna, 1538), calls "the favorer of Israel," displayed particular interest in the internal affairs of the Jewish community, which had been divided into contending parties. Within the community there existed no authority that could settle these quarrels, and an invitation to go to Rome was therefore issued to Daniel ben Isaac of Pisa, who was highly esteemed by the pope. With twenty of the wealthiest members of the community, Daniel ben Isaac began the work of reform. A new Jewish organization was established, governed by a board of sixty directors (this organization existed up to the nineteenth century). In a document dated Dec. 12, 1524, the pope signified his approval of this arrangement. The old law governing the slaughtering of animals for food had been revived in 1523; according to it the Jews were allowed to sell only live cattle, they were not permitted to slaughter in the Christian abattoirs or in the presence of Christians, nor were Christians permitted to purchase slaughtered cattle from Jews. When David Reubeni and his follower Solomon Molko came to Rome, Clement VII. not only offered them protection, but provided them with letters of recommendation. While in Rome Reubeni lived in the houses of Cardinal Ægidius, R. Joseph Ashkenazi and R. Raphael, Joseph Ẓarfati, the physician Moses Abudarham, and Isaac Abudarham. After his successful audience with the pope the Jewish community hailed him with great enthusiasm, and Yom-Ṭob ha-Levi assigned him a new residence. Reubeni, however, aroused some suspicion among various members of the community, resulting in the formation of two parties which remained at variance with each other until David left the city, in March, 1525; at his departure he was escorted by thirty of the most prominent Jews in Rome.

This era of prosperity was broken by severe trials. In 1527 the Spanish-German army of Charles IV. advanced against Rome, and on May 6 entered the city. Then began a butchery which lasted for three weeks, when it was succeeded by a pestilence which in the course of two or three months removed 100,000 people. During the pillage Elijah ben Asher Levita, "the German," and Cardinal Ægidio de Viterbo lost their libraries, the books being used by the soldiery as fuel. Although the Jews were accused of having purchased at ridiculously low prices the costliest plunder, they were obliged to borrow money at the next levy of taxes. In the course of the following years some members of the Jewish community of Rome became prominent in connection with the wrangles which Henry VIII. of England had with Rome about his divorce from Catherine of Aragon. Among these were Rabbi and "Magister artium et medicinæ" Helias (Halfon), the convert Dom Marco Raphael, and Jacob Mantino, who had been influential in crushing Solomon MOLKO. The attitude of Clement toward the last-named, as well as toward the other Maranos, was very friendly, and it was due to his mildness that the Jewish community of Rome only four years later had almost quite recovered from the effects of the disaster.

Ark of the Law in the Synagoga dos Templos at Rome.

(From a photograph.)

Still more favored were the Jews by Paul III. (1534–50), who for that reason had to endure such opprobrious epithets as "Sadolet" and "Lelio secundo Curio," applied to him by Alexander Farnese. Paul permitted all the Jews who had been banished from Naples, as well as those coming from Palestine and Africa, to settle in Rome. He abolished the passion-plays in the Colosseum, at which Jews had often been murdered, and he granted permission (1545) to Antonio Bladao, Isaac ben Immanuel de Lattes, and Benjamin ben Joseph Arignano to establish a Hebrew printing-press in Rome. On the other hand, the pope was compelled to sanction (1543) the establishment by Johannes Calvus of the monte di pietà, which, the papal bull declared, was instituted in order to make the Jewish usurers take up handicrafts. This event marked the beginning of an era of reaction for the Roman Jews, which set in under the papacy of Julius III. (1550–1555), who, however, imposed a tax of no more than ten gold ducats on each of the 115 synagogues in the Papal States. This tax was to be applied toward the maintenance of the Casa dei Neofiti in Rome.

During Julius' reign the monk Cornelio of Montalcino, who had become a convert to Judaism, was burned at the stake (Sept. 4, 1550). Three years later a quarrel broke out between the two Hebrew printing-houses in Venice, those of Bragadini and Giustiniani; the wrangle went so far that both parties complained to the pope and denounced the Talmud. The Sacred College declared against the Talmud, and as a result it was publicly burned by papal edict of Aug. 12, 1553; the burning took place on the day of the Jewish New-Year festival, in the month following, on the Campo di Fiore. Shortly afterward other Hebrew books were condemned, but were saved by the intercession of R. Michael ben Isaac, Joseph ben Obadiah di Arignano and R. Joseph de Arli. On June 21 1554, fourteen rabbis met in FERRARA and adopted resolutions concerning the printing of books and on other matters.

The reign of the succeeding pope, Marcellus II. (1555), although of only twenty days' duration, is of importance for the history of the Jews of Rome. A Spaniard, Sulim, had murdered his ward so that he might inherit the child's fortune, nailed the corpse to a cross, and left it in the Campo Santo. Suspicion at once fell upon the Jews, and the Pope and people were enraged. Cardinal Alexander Farnese then spread the report that the child had been canonized, whereupon the people flocked to see it, and a physician recognized it. The result was that Sulim was convicted and hanged. In spite of this the convert Hananeel di Foligno incited the mob against the Jews; he was, however, challenged to a disputation with the rabbis and defeated (Joseph ha-Kohen, "'Emeḳ ha-Baka," ed. Letteris, pp. 114 *et seq.*; "R. E. J." iv. 88). With the accession of Paul IV. (1555–59) to the papal throne, favorable conditions for the Roman Jews came to an end. **Paul IV.** Pope Paul provided their ghetto with entrance and exit, ordered them to wear the yellow cap and hood, forbade trading in rags, and prohibited also the employment by Christians of Jewish physicians. During his rigorous reign, David Ascoli, the author of a Latin apology, was imprisoned, and the Jews' offer of 40,000 scudi for the revocation of this order was rejected. This pope finally abolished the custom of the Jews paying homage to the popes. On July 26, 1555, all the Jews were herded into one street; and two months later this street was enclosed by walls, for which the Jews were compelled to pay 100 scudi (Oct. 3). All synagogues, except two, were condemned, and the Jews were forced to sell all their property that was situated outside the walls. In spite of the low prices paid, this sale brought 500,000 crowns. On March 23, 1556 the pope issued an edict according to which the Jews were required to pay taxes for the synagogues that had been closed. Some relief came, however, when the Jews (Aug. 22, 1556) were permitted to engage in all handicrafts, with the exception of those connected with the fine arts.

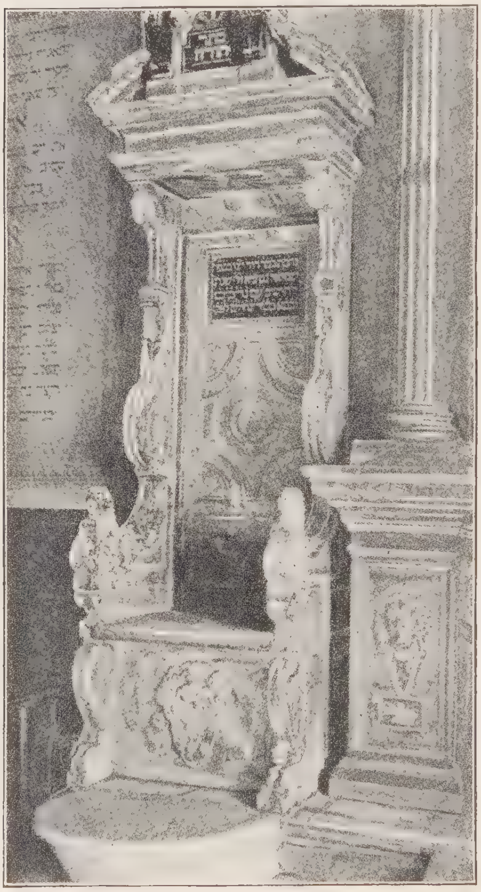
Soon a great calamity befell the city, when Duke Alva of Spain, at the head of a powerful army, marched against the Papal States. No one was permitted to leave the city, and the Jews were put to work on the fortifications. To this were added the inflammatory speeches of the apostate Vittorio Elliano, Joseph Moro and the Jew Josue dei Cantori, which resulted in the confiscation, on May 1, 1557, of all Hebrew books. The apostate Andrea del Monte found in the Ashkenazic synagogue a commentary by Ibn Ezra, whereupon the synagogue was closed and the congregation sentenced to pay a fine of 1,000 scudi. The synagogue remained closed for nine months, and this proved the deathblow of the German congregations. On Sept. 15, 1557, a flood placed the entire ghetto under water. Paul IV. was exceedingly harsh in his treatment of the Maranos, whom he, on April 30, 1556, ordered to be burned at the stake in Ancona. As soon as Paul was dead his monument was torn down, the palace attacked, the officials maltreated, and the gates of the ghetto battered down; a Jew, to the delight of the populace, placed his own yellow cap on the top of the shattered monument. Jewish history likens this pope to Haman (טיאטינו = המן; Joseph ha-Kohen, *l.c.* p. 117).

Paul's successor, Pius IV. (1559–66), was the very antithesis of him. His first act was to see to it that the waters of the Tiber were diverted; for this the Jews were especially thankful, as the ghetto was most exposed to floods. In a bull issued Aug. 8, 1561, he revoked almost all his predecessor's enactments; the dwellings of the Jews were restricted to the ghetto, but not their places of business, which they might establish in any part of the city. They were allowed also to associate with Christians. According to the decision of the consistory of Treves, of March 24, 1564, the Talmud might again be printed, although under a different name. **Pius V.** Pope Pius V. (1566–72) not only renewed the bulls of Pius IV., but expelled the Jews from the Papal States, with the exception of those of Rome and Ancona. In spite of his hatred of the Jews he allowed them to engage in the jeweler's trade; he also enlarged the ghetto by tearing down two churches, but in order that they might not be profaned by their Jewish surroundings.

The accession of Gregory XIII. (1572–85) was celebrated in a poem by Judah Saltemos; Gregory proved himself more friendly toward the Jews. The whole of the year 1572 was spent in the mustering of troops. The ghetto was attacked during the Passover festival by the troops assembled in Rome, who, however, were repulsed by the Jews. The pope therefore ordered the soldiers to leave the city. In spite of this the Jews found it necessary to establish a patrol (Sept. 21, 1573) to guard the ghetto against the mob. The hatred of the mob is shown by the fact that during the carnival, when Jews were compelled to run naked for a prize, they were bespattered with mud. On Jan. 10, 1577, the pope approved the organization established by Clement VII., and the community was taxed according to the incomes of its members ("per aes et libram"). On Sept. 1, 1577, the pope issued a decree that on every Sabbath the Jews should attend conversionist sermons. The first preacher was Josephus Florentia; the second, and more important, was the apostate Joseph Ẓarfati of Fez, whose sermons were made famous by his thorough knowledge of rabbinical literature (see Ẓarfati). A second bull, Sept. 1, 1584, ordered that these sermons should be attended by at least 100 men and 50 women. The result of these sermons was that several Jews submitted to baptism, among them being a wealthy Jew named Samuel Corcos. The sermons of Domenico Gerosolomitano, who succeeded Joseph Ẓarfati, are extant in Hebrew and Italian.

The first bull which actually affected the inner affairs of the ghetto was issued June 1, 1581; it granted to the Inquisition the right to proceed against the Jews in cases of blasphemy, demon-worship, and heresy; and as a result Joseph Sanalbo, a convert to Judaism, was burned at the stake in 1583 (27th of Shebaṭ). Abtalion ben Mordecai of Modena held, in 1581, at Rome, a disputation in Latin in the presence of the pope, the result of which was that the law regarding the confiscation of the Talmud was repealed. Under the next pope, Sixtus V. (1585–90), the Jews enjoyed comparative immunity from injustice. **Sixtus V.** The order was given that they were in no way to be molested, and on several occasions the pope ordered the whipping of Christians who had insulted the Jews during the carnival. In this pontificate the Severus arch-candlesticks were discovered. The bull of Dec. 18, 1585, had for

Rome the especial provision that the tax of a twentieth vigesima should be abolished, and a poll-tax of twelve giuli be levied instead. The objectionable customs of the carnival were also done away with. In 1587, under the leadership of the treasurer Isaac ben Solomon Corcos, walls were erected about the Jewish cemetery. At this time the business of the ghetto prospered as it had never done before, especially after the silk industry was introduced into the Papal States by the advice of Magino di Gabriele of Venice, to whom the pope for this reason granted several privileges. The ghetto itself was enlarged in 1588 in consequence of the steady influx of Jews; and on Sept. 4, 1589, separate prisons for Jews and priests were erected.



Rabbi's Chair in the Synagoga dos Templos at Rome.
(From a photograph.)

In order to enable the Jews to pay their communal debt, which had increased to 18,000 scudi, Clement VIII. (1592–1605) granted them 214 shares of 100 scudi each in the monte di pietà; in return the Jews made the pope a present of 3,075 scudi. In his bull of Feb. 28, 1592, Clement was especially strict in prohibiting the Jews from associating or doing business with Christians and converts. Another bull of Feb. 25, 1593, ordered the expulsion of the Jews from the entire papal territory, with the exception of Rome, Ancona, and Avignon; and on March 3 following all Talmudic works were given over to the Inquisition to be burned; the destruction took place on the Piazza San Pietro Jan. 14, 1601. On Dec. 18, 1599, the pope issued a brief admonishing the chamberlain to take measures against any increase in the size of the Jewish community. When, in the jubilee year 1600, the Jews were ordered to give up their beds for the use of the pilgrims, it was found that there were only eighty blankets in the ghetto; consequently the Jews had to pay 317 scudi instead.

Of special importance to the community was the ghetto regulation of June 18, 1603, which gave precise instructions as to when the gates of the ghetto might be opened and how long they might be kept open. Exceptions were, however, made to meet extraordinary and unforeseen circumstances. An order of Jan. 4, 1604, prescribed that the Jews should pay a yearly tax of 800 scudi for those who had been expelled. Among the many oppressive acts of the Inquisition was the seizure of R. Joshua Ascaredi, his wife, and four children; the children were baptized, and the rabbi and his wife were set free after having been imprisoned for forty-three days.

Paul V.

Pope Paul V. renewed all the anti-Jewish bulls issued by his predecessors. He dealt a death-blow to Jewish civil jurisdiction by ordering that henceforth Jewish lawsuits might be brought only before the governor. Paul established a well on the Piazza del Tempio and permitted the Jews to lead water from this well into the ghetto. On Aug. 13, 1620, the Jews, through R. Hezekiah Manoah Corcos, petitioned the pope to issue an order that Jews who had been imprisoned for debt by Christians should be cared for at the expense of the latter. On Jan. 11, 1621, the rota issued a proclamation, consisting of thirty-nine articles, favorable to the Jews.

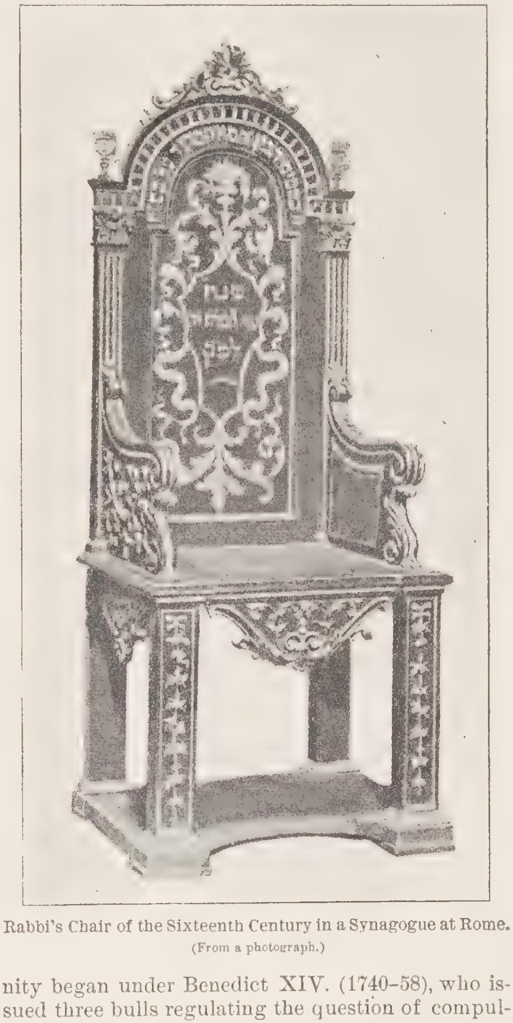
The condition of the Jews improved neither under Gregory XV. nor under Urban VIII. The latter ordered the community to pay to Leonardo Masserano, a convert to Christianity who had written a book against Judaism, annually for five years, until 1634, the sum of 1,200 scudi. When Odvardo of Parma, on Oct. 13, 1641, invaded the Papal States, the Jewish taxes were increased to 150,000 scudi, and this sum was never refunded to the community. Compulsory baptisms also became more frequent; thus the pope had the two children of the Jew Fullo Serotino seized and baptized; on account of this a revolt broke out in the ghetto, and precautionary measures had to be taken (May 28, 1639).

The pontificate of Innocent X. (1644–55) would have been more tolerable had it not been for a terrible famine, which lasted for years and made it necessary for the Jews to borrow 160,000 scudi from the monte di pietà, for which they paid 4½ per cent interest. An account of the pestilence during the reign of Alexander VII. (1655–67) has been given by the Roman author Jacob Zahalon, in his "Oẓar ha-Ḥayyim" (Venice, 1683). The spread of the disease through Jewish pedlers was generally feared, for which reason the ghetto was closed. Nevertheless, the first case within the ghetto occurred three months after the first appearance of the plague, in the latter part of October, 1656, and it ended there earlier than elsewhere (Aug. 28, 1657). Within the ghetto the pestilence claimed 800 victims. Two cardinals visited the ghetto twice daily to see to the needs of the community and to the isolation of the sick. Lazarettos were established; they were divided into three departments, in charge of the physicians Hananiah de Modigliano, Gabriel Lariccia, and Isaac Zahalon. The last-named, as well as other rabbis, preached every Sabbath from an open window, because the prayer-houses were closed. Thirty of the sixty communal leaders were selected to keep up communication with the outer world. These thirty survived the plague, and a yearly service was held in the synagogue on the Hanukkah festival to commemorate their good fortune. The expenditures of the community during the plague amounted to 40,000 scudi, and therefore the pope lowered to 4 per cent the rate of interest on the Jewish loan from the monte di pietà. The sufferings caused by the plague, and by the famine which raged from 1656 to 1657, have been narrated by Elijah Recanati (Zunz, "S. P." p. 440). On account of an overflow of the Tiber, on Nov. 5, 1660, by which part of the ghetto was destroyed, the pope permitted the erection of an additional gate opposite the Cluci Palace. In the same year the sixty leaders drafted a set of regulations in regard to the passion for finery, and published them on the gates of the ghetto. The same body issued, in May, 1667, an edict regulating the property assessment of the individual members of the community.

The compulsory participation of the Jews in the foot-races was abolished by Clement IX. (May, 1668), but the Jews were required to pay an annual tax of 300 scudi instead. In addition, the leader of the Jewish community, on the day of the carnival, gave the commander of the Caporiones a present. The Shabbethaian Nathan Ghazali, who arrived in Rome in 1608, was expelled at the request of the community. During the reign of Innocent XI. an official armed with a staff attended the conversionist sermons to compel the audience to listen. Clement forbade the establishment in Rome of Jewish banking-houses. Compulsory baptisms took place under Innocent XI. (1676–89), notwithstanding his emphatically expressed belief that "one might lead, but not drag, a man into the house of God." Under Innocent's successors the Jewish community again attained to some degree of prosperity, especially under Innocent XII. (1691–1700) and Clement XI. (1700–20). Nevertheless, many compulsory baptisms took place under the last-named pope, and a blood accusation was made. The accusation was disproved by R. Tranguiko Vita Corcos in a book written in Italian and translated into Judæo-German; the translation appeared in Fürth in 1706 (Roest, "Cat. Rosenthal. Bibl." i. 55). Clement put an end to the carnival processions, a feature of which had been the presence of 100 Jews mounted on donkeys, with the rabbi at the head of the procession and facing tailward.

Conversionist Sermons.

Under Innocent XIII. (1720–24) and Benedict XIII. (1724–30), who renewed all the anti-Jewish bulls issued by Paul IV. and Pius V., the Jews were assisted by the Inquisition, which did not permit any interference in their business affairs. Of the many interdictions which were issued by Clement XII. (1730–40) special mention should be made of the repetition of an order forbidding Jews to inscribe any epitaphs on their tombs. This order had originated as early as the time of Pius V. On May 28, 1731, all Hebrew books found in the Papal States were confiscated. On Oct. 24, 1736, the death penalty was inflicted on two Jews who had been caught breaking into houses in the ghetto. Baptisms of Jews took place in Rome Jan. 18, 1732; Oct. 19, 1737; and Oct. 25, 1737.

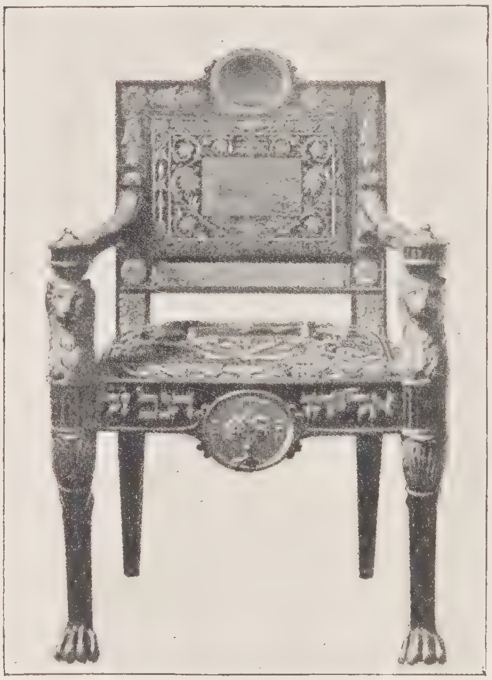

Rabbi's Chair of the Sixteenth Century in a Synagogue at Rome.
(From a photograph.)

A period of comparative peace for the community began under Benedict XIV. (1740–58), who issued three bulls regulating the question of compulsory baptism. When the rumor was spread that prohibited books were being smuggled into Rome hidden in bundles of cloth the pope ordered (April, 1753) a confiscation of books, which was carried out. During the reign of this pope a delegate from the Jewish community in Poland, Eliakim ben Asher Selig, journeyed to Rome

In the Eighteenth Century.

in order to refute a blood accusation; the decision of the pope was in favor of the Jews.

As soon as Ganganelli had ascended the papal throne as Clement XIV. he dissolved the order of the Jesuits and freed the Jewish community from external jurisdiction and from the control of the Inquisition. He, as well as his successor Pius VI. (1775–1800), endeavored to promote Jewish trade and industry, until a reaction set in when the rest of the world adopted a policy of liberalism. The Jews were again forbidden to leave their ghetto, and were even prohibited from erecting monuments on their graves. In 1784 three Jews were murdered in the public streets, and two Jewish children were forcibly baptized. The Roman community therefore found it necessary to confer with the other European communities regarding methods of preventing such forcible conversions.



Chair of Elijah in a Synagogue at Rome.
(From a photograph.)

Toward the end of the eighteenth century the Italian and Roman rabbis were accused of having made various religious changes, whereupon R. Judah Leon of Rome, in the names of his brother rabbis, published an apology entitled "Miktebe ha-Rabbanim Asher be-'Arc Iṭalya"(Carmoly, in "Revue Orientale," iii. 171). The condition of the Roman Jews changed suddenly when General Berthier entered Rome on Feb. 15, 1798. Five days later the pope left Rome, and the Jews were declared free citizens; they at once laid aside the Jewish garb, and, to the accompaniment of music, planted a "tree of liberty" in front of the synagogue. Several articles taken from the Vatican were purchased by the Jews, but were at once destroyed. When the National Guard was established (March 14) the Jews were at first prevented from joining it; but shortly afterward the Jew Baraffael was appointed a major and several other Jews were enrolled in the ranks. On one occasion the Jews had to pay, at a few hours' notice, 150,000 scudi in coin, and 150,000 in banknotes, besides delivering great quantities of various articles. On July 16, in the same year, the Jew Ezekiel Morpurgo was appointed a senator. When the Neapolitans invaded Rome, they put an end to the French government, and imposed new taxes on the Jews.

Entry of the French.

The mantle of the pontificate fell next upon Pius VII. (1800–23), who in every possible way endeavored to improve the reduced financial condition of the Jews. On June 10, 1809, the pope was compelled to leave Rome for five years; the Jews were again proclaimed Roman citizens, and the ghetto was allowed to remain open. On June 4, 1811, the first Roman consistory was constituted under the régime of Napoleon; its leaders were R. Leone di Leone, Giuseppe Samuel Benigno, and the citizens Vitale de Tivoli, Abram Vita Modiglani, and Sabbato Alatri. Shortly afterward, however, with the fall of Napoleon, the Castle of Saint Angelo was returned to the pope, and the gates of the ghetto were closed. The Inquisition was reintroduced, Jewish trading privileges were limited to the ghetto, and the Jews' franchise was revoked. Conditions became still worse under Leo XII. (1823–29) and Pius VIII. (1829–31), when all the medieval edicts and bulls were renewed. After the death of Leo XII. the Jews, mad with rage, tore down the ghetto gates; this, however, did not tend to improve their condition; they were even compelled to listen again to conversionist sermons.

In the Nineteenth Century.

Although Gregory XVI. (1831–46) was greatly indebted to the Jewish house of Rothschild, and in spite of the intercession of the Austrian government, the ghetto gates were reerected during his reign. This pope demanded also of the community a copy of the Torah in evidence of allegiance; the community gave him instead a different scroll written in Hebrew and ornamented with costly pictures, for which they had paid 10,000 francs.

The epidemic of cholera which raged in Rome in 1837 inflicted comparatively little loss upon the Jews. In 1839 the pope, at the request of Baron James de Rothschild, presented the community with a building to be used as a trade-school for boys. The election of Pius IX. to the papal throne in 1846 was an auspicious event for the Jews. Upon his accession he distributed 300 scudi among the poor of the ghetto, and he showed his humane feelings during the Tiber floods of Dec. 10 and 12, 1846, when he sent relief to the Jewish quarter first of all. On Oct. 1, 1847, the carnival festival was finally abolished, and in May of the same year the Jews were granted permission to live outside the ghetto. The conversionist sermons were discontinued.

A complete reconciliation between the general populace and the Jews was, however, first effected on July 15, 1847, through the eloquence of Ciceruacchio. On April 17, 1848, the work of removing the ghetto walls began, by the order of the pope.

Shortly after a mob again rose against the Jews, who, however, successfully defended themselves. The revolution of 1848 progressed so rapidly that by the end of that year the pope was compelled to leave Rome. On Feb. 9, 1849, the "Assemblea" proclaimed the full civic equality of the Jews. The new government did not endure very long, however, for on June 30 the city was retaken; and the pope had hardly reached Rome before the old régime was restored. In Oct., 1849, the houses of all Roman Jews were searched because their owners were suspected of having Church property in their possession. Ornaments which bore no satisfactory marks of ownership, including even such as belonged to the synagogue, were not returned to them. Compulsory baptisms took place, as in Sinigaglia and Ancona. The MORTARA CASE aroused attention in 1859. The financial difficulties of the Roman community became so desperate that it had to apply for aid to other European communities ("Allg. Zeit. des Jud." 1860, 1870; Wertheimer, "Jahrbuch," 1860–1861). Even in the sixties coercive baptisms occurred in large numbers. In 1866 the final revolution broke out; Garibaldi was soon defeated, but in 1870 the victorious Victor Emanuel entered Rome, and the definitive overthrow of the secular power of the papacy was effected.

Until the first century C.E. the Jewish settlement in Rome occupied the Trastevere section of the city; and the part before the Porta Portese was known up to the seventeenth century as the "Jews' field."

The Jewish Quarter and Synagogues.

During the reign of Domitian a new Jewish quarter was established on the Via Appia, outside the Porta Capena, and this soon became the most densely inhabited Jewish district in Rome; a reasonable estimate of the number of Jews in Rome during the empire would give at least 40,000. This large population rendered several synagogues necessary which were called *προσευχή*. Ten of these old congregations are known as those respectively of Augustus, Agrippa, Campus Martius, the Subura, the Carcaresians, the Hebrews, the Rhodians, the Elæanians, Volumnius, and Severus. The two first-named date from the reign of Augustus. The management of the separate congregations was in the hands of archons, whose duty it was to see to all the details of administration. The "gerusiarch" presided over the college of archons; independent of this college stood the archisynagogue, who was the highest official, and one of whose chief duties was to preach in the synagogue on Sabbaths. A subordinate office was that of the *ὑπηρέτης* (חזן הכנסת), who had charge of juridical affairs. In time these minor offices became hereditary, thereby assuming an aristocratic tendency. Higher positions within the community were occupied by the *ῥαββινός* (possibly identical with רבנו), the *μαθητὴς σοφῶν* (= תלמיד חכם), and the *γραμματεύς* (= סופר). The exact locations of only three synagogues are known: the oldest synagogue, situated in the Trastevere quarter, near the present Church of St. Cecilia; the synagogue of the Subura, situated in the neighborhood of the Esquiline, outside the Pomerium; and a synagogue outside the Porta Capena, near the sacred grove of Egeria. A seminary also existed as early as the first pre-Christian century (Philo, "De Virtutibus et Legatio ad Caium," ed. Mangey, ii. 568).

Jewish Catacombs.

There were at that time a Jewish court of justice, a ritual bath, and catacombs. One of these catacombs was discovered by Bosio in 1602, but all knowledge of this has been since lost. Up to the present time, however, four others have been discovered, all of which are situated on the Via Appia. These catacombs each contain two cubicula, decorated with artistic paintings. The oldest inscription met with in the catacombs is of the second pre-Christian century. Besides individual tombs there were family vaults, and the great age of these may be surmised from the family names which appear on them, as Julii, Claudii, Flavii. To a certain extent the inscriptions reveal the callings which the Jews pursued. The greater part were engaged in business; several were money-brokers; the handicrafts were well represented, and there appear to have been many artists and mechanics among them. There were also Jewish actors, of whom Antyros, during the reign of Nero, and Faustina, in the time of Marcus Aurelius, are known, as well as several contemporaries of Martial. The number of Jewish slaves was very considerable. The Jews distinguished themselves by their devotion to their homes and families, their industry, and their frugality. An exception to this is furnished by the sons of Herod and their descendants, who are known to have been spendthrifts. The women occupied a very honorable position; young girls were married between thirteen and fifteen years of age. Religious ceremonials, the Sabbaths, the feasts and fast-days, and the dietary laws were strictly observed.

The only custom which was in opposition to ancient Jewish ideas was the use on tombstones of animal and human figures. The language in ordinary use was at first Greek and later Latin, these languages being used also in the Sabbath services. Whether the Jews really were zealous in making proselytes can not be ascertained, but it is known that many Romans, often large numbers together, embraced Judaism, which generally resulted in persecutions. Those who embraced Judaism were either semi-converts (גרי השער = *θεοσεβεῖς* or *σεβόμενοι*) or proselytes (גרי הצדק). Not even the downfall of the Jewish state diminished the number of conversions that were made; still only the names of a few converts have been preserved. These include Fulvia, the wife of Saturninus, senator during the reign of Tiberius; Poppæa, Nero's wife, who was a *θεοσεβή*; Pomponia Græcina, who was accused (58) of practising religious ceremonies unauthorized by the state; Beturia Paulina, converted at the age of seventy (perhaps identical with the Talmudic Bekurit or Berusia; Grätz, "Gesch." iv. 102); and Chrysis (3d cent.). Among the male converts the most noteworthy were Agrippa, son of Fuscus of Phenon, and Æmilius Valensius.

The Christians at this time constituted merely a sect of Judaism, and the complete separation of the two creeds occurred at a much later period. Not until the second century did the Christians visit the synagogue with the purpose of holding disputa-

Notice by Pagan Authors.

tions with the Jews after service. Otherwise, Jewish customs and ceremonies were unknown to the Romans, and not a single one among their most famous authors has given even an approximately correct representation of Judaism. Of fantastic accounts the following may be mentioned: Justinus ("Epitoma," xxxvi. 2), Tacitus ("Hist." v. 2–5), Plutarch ("De Iside," xxxi.), Strabo ("Geographia," xvi. 235 *et seq.*), Cicero ("De Provinciis," v. 10; "Pro Flacco," lx. *et seq.*). See Classical Writers. Jewish hatred of Rome dates from the destruction of Jerusalem. Rome was regarded as "the fourth beast" in Daniel's vision, and was given the name of "Ḥazir" (the swine; Zunz, "G. S." iii. 221; Bacher, in "Monatsschrift," 1871, p. 226). The "unicorns" of Isa. xxxiv. 7) are referred to the Romans (ראמים = רומיים), and the "Dumah" of Isa. xxi. 11 is applied to Rome (משא דומה = משא רומא; cp. Yer. Ta'an. lxiv. 10a). Mention must also be made of the legend concerning Titus.

With the downfall of paganism and the growth of the Christian religion the status of the Roman Jews underwent a change. They began to leave the Trastevere quarter and to settle on the left bank of the Tiber, and the Pons Fabricius at last came to be known as the Pons Judæorum. The Jewish population decreased in the same proportion as the general population. The organization of the community changed but little. At its head stood the ראש הגלות, to whom were inferior in rank the ראשי הכנסת, the latter being known also as "patriarchs" and "presbyters" (זקנים). These officiated also as "didascali" (רבנים). In the Justinian novellæ they are called also רישי פרקא, while the seminary is called בית הועד. On account of the general lack of knowledge of Hebrew the office of prayer-leader (חזן הכנסה) gradually increased in importance. The רישי כלה or ראשי ישיבה rendered decisions in all religious matters.

A Nook in the Old Ghetto at Rome.

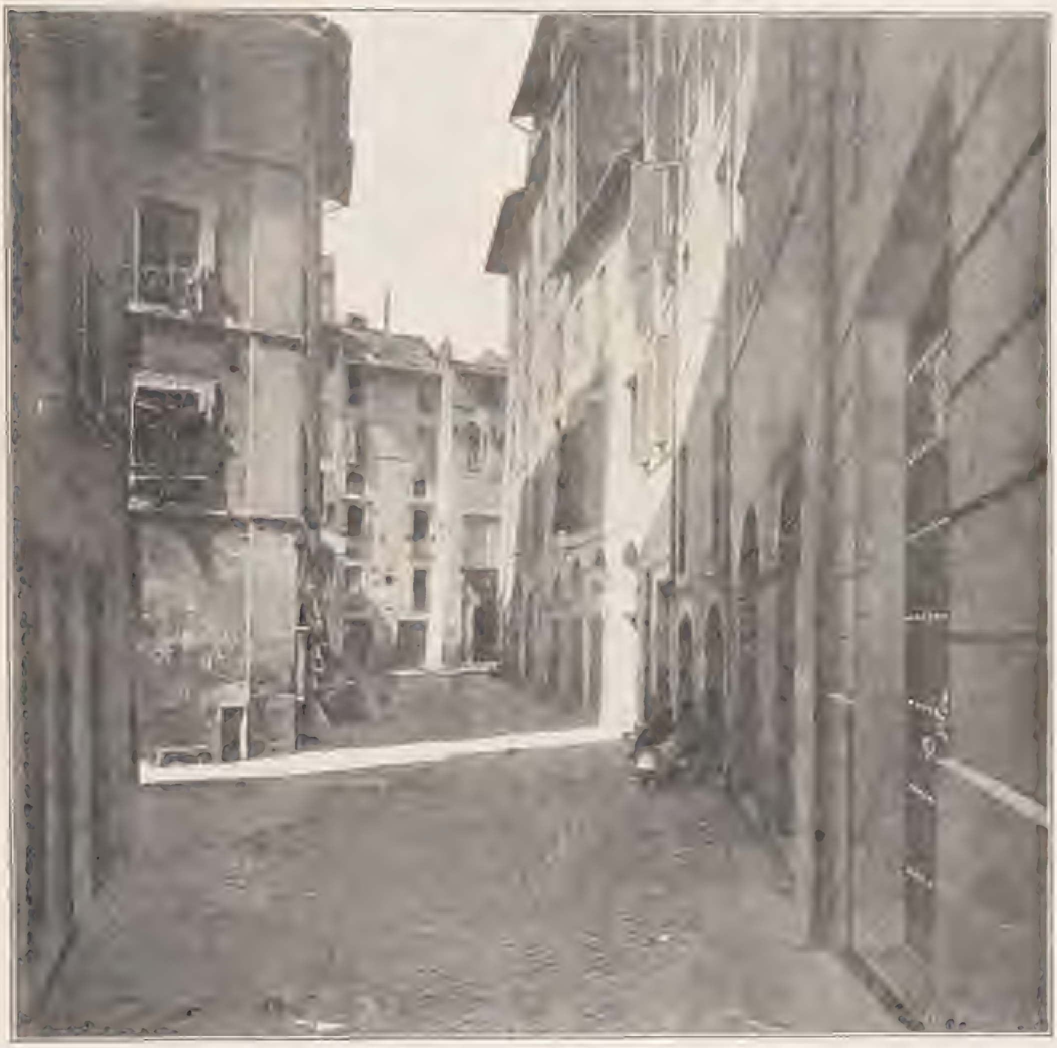
(From Lanciani, "New Tales of Ancient Rome.")

Justinian Constitution.

The Jews were no longer citizens, but constituted, in common with Saxons, Franks, and Friesians, a "schola peregrinorum" or "society of foreigners." They enjoyed full religious liberty, in return for which they assumed all a citizen's duties toward the state; minor offices also were open to them. Only the synagogues were exempt from the duty of quartering soldiers. The trade in slaves constituted the main source of livelihood for the Roman Jews, and decrees against this traffic were issued in 335, 336, 339, 384, 415, 417, 423, 438, and 743.

Education was mainly religious in character, most stress being laid upon a knowledge of the Bible. The liturgy underwent practically no changes. In case of a death in the community the mourners' first meal consisted of lentils; at such religious ceremonies as circumcision and betrothal, ten witnesses were required. The term סונדיקנוס = συντεκνος, meaning "godfather," originated probably in Rome, and the idea associating the life beyond with a heavenly feast, in which all the virtuous share, found its origin there also (see Jellinek, "B. H." v. 45 *et seq.*). The same may be said concerning the legend of the Messianic war.

The Roman Jews were scorned and insulted by both pagans and Christians, and Claudius Rutilius Numantius calls them "a people which performs shameful operations on new-born children." Christianity strictly forbade compulsory baptisms, but it inflicted the severest punishments upon those who fell away from the Church after they had been baptized. In spite of this the relations between Christians and Jews in Rome seems to have been intimate, and until the latter part of the eighth century many of the former observed the Jewish Sabbath. Gradually, Christianity began to assail Judaism; this tendency became especially manifest in disputations. The first of these disputations is said to have been held in Rome between Pope Sylvester (314–336) and the Jew Noah; another is known to have taken place between Theophilus and a Jew named Simon. The famous legend concerning Peter, which attributes to him the authorship of the Sabbath-prayer ("Nishmat") and of the prayer for the Day of Atonement ("Etan Tehillah"), originated in Rome.



Rua Via, Rome. (The Large Door to the Right Led to the Old Talmud Torah.)
(From a photograph.)

From the eleventh century till into the fourteenth, the sources for the internal history of the Jews of Rome become more abundant. Business and industry were zealously pursued, and the prosperity of the community increased apace, but its members numbered only one thousand. The Jews still inhabited in part the Trastevere quarter, a fire which destroyed twenty-one Torah scrolls being reported as having taken place in the synagogue there in 1268. Another group of Jews lived in the northeastern part of the city, where a "Mons Judæorum" still existed in the thirteenth century. Besides the old synagogue in the Trastevere there were several others: that in the Riolle della Regola; that erected in 1101 by Nathan ben Jehiel and his brother Abraham; the Bozecchi Synagogue, which was built in the thirteenth century; the synagogue of R. Joab, built in the fourteenth century; and the Gallican synagogue, probably built by French Jews.

Very little is known concerning the organization of the community at this period. At the head of jurisprudence stood the "judex" (דיין); another official was the "strator," who possibly was identical with the פרנס. The prayer-leader was called חזן. The Jews were free from taxation, but whenever the pope entered the city they were required to do him homage and present him with two pounds of cinnamon and one pound of pepper. The antagonism between Jews and Christians was not very deep, and although few intermarriages occurred, the popes often complained of sexual intercourse between them. Disputations were often held, but these led to no definite results; and they were generally brought about by the Jews themselves. A comparison between polemical writings of this period—as, for example, between those of Solomon ben Moses and those of the Dominicans—at once shows the superiority of the Jewish disputants.

An Entrance to the Ghetto at Rome, About 1850.
(From a drawing by L. Haghe.)

The educational system of this period was highly developed; the knowledge of Talmud, Bible, and religious practise had attained a high degree of excellence; grammar, however, appears to have been somewhat neglected. Mathematics and philosophy were assiduously cultivated, and the study of medicine was greatly favored. A more frequent interchange of correspondence took place between the scholars of Rome and of other European cities. It appears that the Jews were well represented in mercantile and financial circles also. Their export trade was very considerable, while the clothing and dyeing industries were equally flourishing; a number of Jews were engaged also in agricultural pursuits. The wealthiest among the Jews imitated the Italian nobility, not merely with regard to their mode of living, but also by adopting the rôles of Mæcenates, thereby stimulating scientific pursuits among Jews.

Among the prominent Jewish physicians of the thirteenth and fourteenth centuries the following may be mentioned: Benjamin and Abraham ben Jehiel Anaw and their descendants, who bore the additional name Ha-Rofe; Maestro Gajo; Zerahiah ben Isaac; Moses ben Benjamin; Menahem Anaw; Nathan of Cento, his son Selome, and his nephew Samuel; Immanuel ben Solomon; Judah ben Benjamin.

Among the foremost writers of this period were: Kalonymus ben Jekuthiel ben Levi Ẓarfati (1230); Judah ben Benjamin Anaw (1247); Benjamin ben Abraham Anaw (1260); Jehiel ben Daniel (1265); Solomon Jedidiah ben Moses (1273); Jehiel ben Jekuthiel ben Benjamin Rofe (1284); Abraham ben Joab and Benjamin ben Joab (1284); Sabbai ben Mattithiah (1285); Solomon ben Zedekiah (1288); Yom-Ṭob ha-Kohen (1290); Solomon ben Jehiel ben Abraham (1292); Moses ha-Rofe ben Benjamin (1292); Jonathan ben Abiezer (1294); Mishael (1299); Moses ben Joseph (1302); Moses ben Ḥayyim (1304); and Paola, the daughter of Abraham ben Joab (1288).

It was considered fashionable to write verses, and the art of poetry, therefore, found followers also among the Roman Jews ("Maḥberet," viii. 101a). The Jews' mode of living was in keeping with the prosperity of their affairs, and their city dwellings were comfortable and roomy. The attire of the men consisted of knee-pantaloons (מכנסים), stockings reaching to the knee (בתי שוקיים), a laced girdle (אבנט with פתילים), a tunic-like coat (סודר) thrown over the shoulders, shoes of leather or cloth (אנפיליות), and a broad-brimmed hat (שפה ,כובע); in cold weather gloves were worn (גוואנטי). The color of the dress was either gray or yellow. The women wore as an outer garment the כתונת, made from cloth of variegated colors, provided with a long train, and held together with a girdle; on the street they wore a veil. The wealthy wore diamonds in the hair.

The popular games or amusements included: "even and uneven," ninepins, ball, marbles, dice, and chess. The Purim festival was celebrated by the burning of an effigy representing Haman. The Rejoicing of the Law was observed with festivities, and the bridegroom of the Law expended large sums of money for social purposes. Weddings and circumcisions took place in the synagogue, the former even on Sabbaths. The dead were arrayed in linen garments and buried on the day of death; the tombstones were inscribed only with the name of the deceased and the date of death.

Religious life centered in the synagogue; the ḥazzan was the prayer-leader and was highly respected. German prayer-leaders often officiated in Roman synagogues and were known as משורר. Regarding the sermons preached in the synagogue nothing further is known than that those on the Sabbath before Easter were protracted for hours, sometimes lasting until late in the afternoon. On the Ninth of Ab the Torah was not placed upon the table, but was taken to the farthest corner of the synagogue by one who held it in his hands and read aloud from it standing. The liturgy had not reached its final form at this period, and disputes often took place within the community concerning the admission of various prayers.

Legends and Traditions.

The legends that originated at this period had reference not only to ancient places and palaces, but also to the Jewish pope; several of these are extant in various versions, and all are indicative of the longing of the Jews for full liberty, and of their sorrow over their sad condition. Many families trace their genealogy back to these early times. The most prominent of these are: Degli Mansi, Piatelli, or Umani (ענוים); Faucirelli (נערים); De Rossi (אדומים); De Pomis (מן התפוחים); De Ceprano (צמרונים); De Buscchio (בוציקי); De Cento (חמאתי). Mention should be made also of that branch of the Anaw family called בית אל or מן הכנסת.

The history of the fourteenth and fifteenth centuries gives evidence of a still more progressive civilization. With regard to the educational system, the child, as soon as it left the elementary school, devoted its time either to learning a trade or to the study of science. The latter study embraced four branches: natural science, medicine, philosophy, and poetry. The study of the sciences was, however, overshadowed by the rise of mysticism in the fourteenth century. Nevertheless, the "songs of the scholars of Rome" are often mentioned. The chief industries of the Jews were the manufacture of silk and clothing; but their most important occupation was the management of financial transactions. The ever-increasing percentage of usury charged for loans tended still further to estrange the Jews from the Christians. The former were, however, generally protected, and even foreign Jews who went to Rome on business were given safe-conducts. Mention should also be made of the butcher's calling. The Jewish shambles were at that time situated on the Piazza Macello. Roman Jews, when traveling abroad, were granted ten days' exemption from the wearing of the Jewish dress, and Jewish physicians were likewise exempted. Of famous authors who flourished at Rome in this period the following are worthy of special mention: Moses ben Ḥayyim; Judah; Menahem Ẓemaḥ ben Abraham Rofe; Jehiel ben Solomon ben Joab; Joseph ben David of Rome; and several members of the Bethel family.

Authors of the Fourteenth Century.

The dress worn by the Roman Jews resembled that worn by the Germans of the same period. As a distinguishing feature all male Jews were obliged to wear a red domino, and all women the so-called "quaruelli." In spite of this, a tendency to luxury in dress, as well as extravagance at entertainments and religious ceremonies, developed in Rome to such an extent that a rabbinical conference in Bologna found it necessary to adopt stringent measures against it; these measures have special reference to bridal processions. Besides the games already mentioned the צחוק עם טבלאות, a kind of backgammon, and card-playing were known in Rome at this time; the last-named, however, was permitted only when visiting the sick. Music was not cultivated at all, and Christian musicians were employed; even at mourning festivals it was necessary to hire Christian female mourners. The language in common use was Italian; fragments of Hebrew-Italian dictionaries of this period have been found not only of the Bible and the Prophets, but even of the "Moreh Nebukim."

The enjoyment of comparative peace and the study of philosophy and the natural sciences resulted in some neglect in visiting the synagogue. At the same time there was a decided increase of superstition. Transgressions of the laws were of daily occurrence; in order to check these, ממונים were appointed, with authority to inflict severe punishment on any law-breaker whom they seized. At the head of the community stood a committee (בכורים), consisting of ten members. There were, besides, certain Jewish police officers, possibly identical with the above-mentioned ממונים. These officers were entrusted with the task of collecting the taxes of the Roman Church. All administrative officials were exempted from wearing the Jewish mantle. The two main synagogues were known by the names כנסת יראת ה״ and כנסת ההיכל. The official taxes were as follows: (1) 1,130 gulden as a contribution to the games; (2) 10 gulden (gold) to the "consul mercatorum"; (3) the "decima" (tithes) tribute levied by the pope—1½ ducats per thousand for incomes larger than 1,000 ducats; 1 ducat per thousand for incomes between 500 and 100 ducats; and ½ ducat per thousand on incomes below 100 ducats.

The Jews of Rome were full citizens and were under the jurisdiction of the Capitoline Curia. Officials were severely punished for insulting the Jews or for bringing suits against them on Sabbaths or festivals. Severe punishment was also prescribed for any one who molested the Jews on public highways or waterways. But how far the laws were carried out it is difficult to say.

Physicians of the Fifteenth and Sixteenth Centuries.

The fifteenth and sixteenth centuries were the period of decline in Jewish learning. Only philosophy and medicine were diligently studied. The following Jewish physicians of this period are known: Jacob Mantino (who was docent at the medical college); R. Judah di Ascola (1524); Elijah ben Abraham (1536); Judah ben Jehiel and Solomon ben Jehiel (1539); Zeraḥin ben Mattithiah and Moses ha-Levi ibn Abi שבת (1538); Joseph ben Abraham; Samuel ben Abraham; Jekuthiel ben Isaac and Moses ben Isaac (1539); Joseph ben Abraham (1540–50); Eliezer and Menahem ben Shabbethai de Nola, and Moses ben Obadiah (1543); Mordecai ben Michael (1544); Maestro David (1545); Baruch ben Judah and Meshullam ben Abraham (1549); Judah ben Isaac; Moses; Jehiel ben Solomon; Moses bar Joseph de Monte Porzio; Meshullam ben Abraham and Joseph ben Abraham (1550).

The famous writers of this period include: Moses Rieti; Elijah Levita; the physician Judah ben Benjamin; Astruc Crescas Kalonymus; Daniel ben Abraham de Castro; Moses ben Eliakim; Menahem ben Mordecai; Ẓemaḥ ben David; Abraham bar Mordecai; Ḥayyim ben Samuel; and Joseph ben Elijah Ḥakim. The converts Franciscus Parnas, Paulus Evulius, and Fabius Ramugi attained fame in this period as copyists of Hebrew manuscripts. Later, Rome, in common with other Italian cities, had its own Hebrew printing establishments, but none of these enjoyed any very long existence. A Hebrew printing-press was established in 1518 by the sons of Abigdor ha-Levi Leniatori (הקצב), but neither this nor one established in 1545 by Antonio Bladao and Isaac ben Immanuel de Lattes existed for any length of time. A third one was founded later (1578) by Francesco Zanetti. The business of money-lending increased during this period; Rome had thirty Jewish bankers. Not until the establishment of the monte di pietà were they confronted with any competition. The tailoring trade employed a very large number of Jews, who were especially famous for making the so-called "Romanesque" garments. The trade in drugs likewise was increasing among them.

New Synagogue at Rome, Erected on the Site of the Old Ghetto.

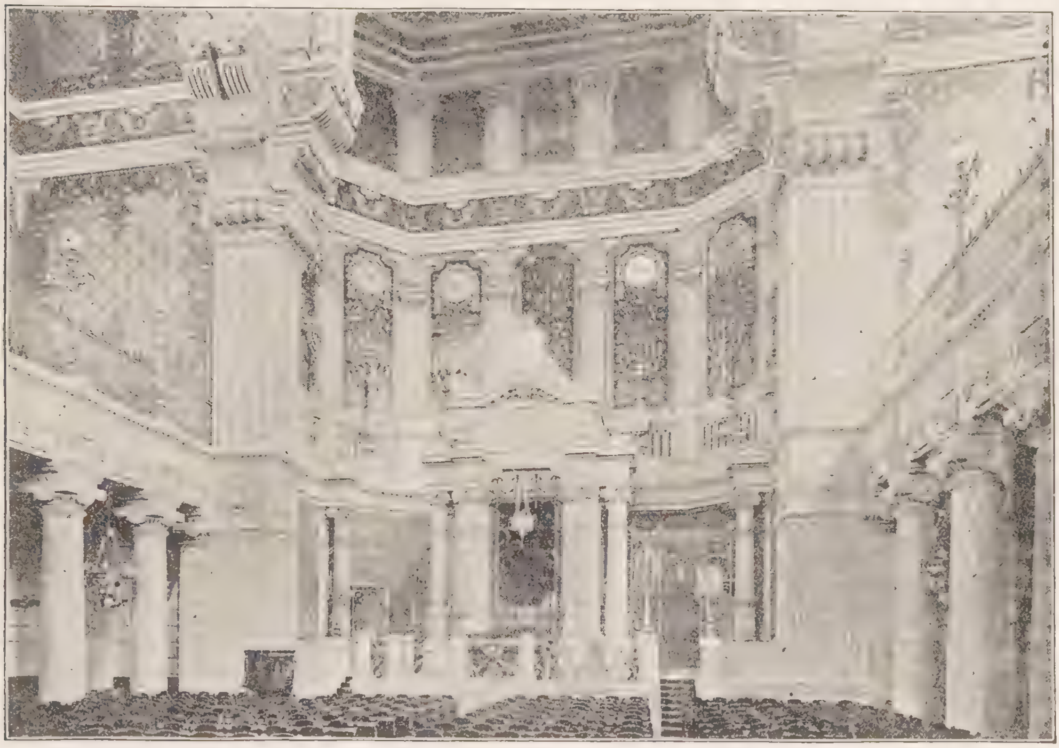
(From a photograph.)

In this period Jewish musicians appeared, for the first time in Roman history; Juan Maria and Jacomo Sansecondo were especially famous. The singer Abramo dell 'Arpa and the dancing-master Guglielmo Ebreo Pesarese also established reputations in Rome as artists of merit. In spite of the many papal decrees and edicts, relations between Jews and Christians remained friendly, and the social position of the Jewish community was made easier by the appointment of a cardinal-vicar as supervisor of communal affairs in place of a clerical magistrate. Every male Jew over five had to wear a yellow badge on his breast, and every Jewess, two blue stripes in her veil. Pope Alexander VI. substituted for the yellow badge a disk made of cord, and Leo X. introduced a badge made from red cloth. In addition to his red mantle, every Jew had to wear a straw-colored biretta. Besides the "decima"-tax and the contribution to the games, a "vigesima"-tax of 1,000 scudi annually was levied; in 1533 it was, however, reduced to 300 scudi. Of the income of 2,100 scudi which the Jews derived from their slaughter-house they were required to pay the sum of 700 scudi into the papal treasury.

Taxation.

With regard to the internal affairs of the community, the Roman Jews were divided into Italians and Ultramontanes; and of the sixty members of the "Congrega," or representative body of the community thirty-five were Italians and twenty-five Ultramontanes. The authority of these representatives within the community was most extensive, and their decisions, when approved by the cardinal-vicar, had the force of law. At their head stood the two camerlingi (גזברים), one an Italian and the other an Ultramontane, and under these were the two collectors of alms (פרנסים), one Italian and one Ultramontane. To see that decrees were properly obeyed, five "difensori dei capitoli" were appointed, three of whom were Italians and two Ultramontanes. The protocols of the proceedings were kept by the second rabbi and signed by the communal secretary (סופר מתא). The oldest extant records of this kind date from the year 1536. The number of synagogues at this period was eleven, of which only ten are known by name: (1) Keneset Yir'at Adonai; (2) Keneset ha-Hekal; (3) Keneset Arba'ah Rashim; (4) Keneset ha-Sha'ar; (5) Keneset Katalani; (6) Keneset Kastiliani; (7) Keneset Aragonim; (8) Keneset Ẓiziliani; (9) Keneset Zarfatiyim; (10) Keneset Ashkenazim. Divine services in Rome were held according to four different rituals—Spanish, Italian, French, and German. The sermons were preached from the tribune (בימה) in Italian, which language was used also for the prayers. Of tombstones dating from this period, only one (of 1543) has been preserved. Jewish religious ceremonies were not strictly observed, and the moral standard was low. Thus, during Alexander's reign fifty Jewesses were burned at the stake for leading immoral lives.

With the walling-in of the ghetto under Paul IV., in the sixteenth century, the status of the Jewish community underwent a sad change. The original name of the ghetto was Serraglio delli Hebrei; this in 1562 was changed to Ghectus. At first it had five gates, to which three more were added later. The number of houses in the ghetto in the seventeenth century was 130, divided between two large and six small streets. Opposite the main gate was erected a tall cross bearing in Hebrew characters the inscription: "I have spread out my hands all the day unto a rebellious people" (Isa. lxv. 2). As the ghetto covered a space of only one square kilometer and was inhabited by at least 10,000 people, its atmosphere was always unwholesome. The community looked after the cleaning of the streets and often levied high taxes for that purpose, but frequent overflowings of the Tiber would deposit the river's filth in the streets and prevent their being kept clean. Of the original eleven synagogues only five remained. In addition to the old cemetery in the Trastevere the community had two others on the northern slope of Mons Aventinus. On account of frequent violations of the tombstones, it became customary to keep them in the dwellings.



Interior of the New Synagogue at Rome.
(From a photograph.)

Inner Life in the Sixteenth and Seventeenth Centuries.

During this period but little attention was paid to educational matters. When five years of age the child was sent to the elementary school, and thereafter it frequented the Talmud Torah, where extracts from Maimonides' "Mishneh Torah" constituted the best educational material. As regards social matters, strict rules were laid down as to the gifts that might be exchanged at festivals, and as to those that might be presented to a bride by the bridegroom, by friends, and by relatives. At a festival the music had to be provided by Jews, and only biscuits, bread, and wine might be served as refreshments. No one might give his daughter in marriage to a stranger without the express permission of the rabbi and the congregation. The custom of taking a second wife in addition to the first when the latter was childless was permitted up to the eighteenth century. In spite of the prohibitions of the congregation the luxury displayed in dress was very great; the women even wore rings on all their fingers. Coffee, tea, and tobacco were soon introduced into the ghetto, and it was even found necessary to discuss whether grace should be said over any of these articles (N. Segre, in "Paḥad Yiẓḥaḳ," p. 62a). There were also strict rules with reference to funeral ceremonies, and the coffin of a prominent man was decorated differently from that of an ordinary person. Religious superstition increased, and so did the literature of the ritual; "ma'amadot" and "ashmorot ha-boḳer" were composed and were recited daily before sunrise in the synagogues, where they were listened to with great devoutness. A sermon was preached either every Sabbath or every second Sabbath. Each sermon consisted of a Biblical text and its exposition; otherwise it was generally shallow and related chiefly to morals. The Sabbath was celebrated in a strict and austere manner.

The administration of the affairs of the community was in the hands of the "fattori del ghetto"; their office was a very ungrateful one, as its holders were liable to be called to account and punished severely for acts which they had no authority to prevent. Seventy-five of these officials who held office between 1551 and 1605 are enumerated by Vogelstein and Rieger ("Gesch. der Juden in Rom," ii. 312–313). In addition to other duties the fattori were required to revise and print the "Capitoli-Ordini" every five years. All elections for offices of honor within the community were held on the 17th of Tammuz, and persons who were elected were installed in office on the Sabbath following the Ninth of Ab.

The more the community suffered under papal oppression the more its tendency to charity increased, and in the sixteenth and seventeenth centuries there were in Rome forty-four charitable societies (see Vogelstein and Rieger, *ib.* ii. 315–318, where they are enumerated). Jewish converts were made, as a rule, not among the members of the congregations, but rather among the rabble which at all times infests the capital of the world. The conversionist sermons, which were held first in the Church of S. Trinita degli Pelligrini, and later in that of S. Sabina, on the whole produced no results.

The main Jewish industries at this period were tailoring, retail trading, the goldsmith industry, saddlery, carpentering, and fishing. The trade in second-hand clothing was particularly active, while the money-lending business died out completely, and the community became greatly impoverished. The study of medicine also decreased, although the names of sixteen Jewish physicians and surgeons of this period are known (Vogelstein and Rieger, *ib.* ii. 326). The Jews were under the jurisdiction of the cardinal-vicar: in civil cases, under the court of the vicarate; in criminal cases, under the Sacra Consulta; and in commercial cases, under the mercantile court. Unjust taxation contributed more than anything else to the stagnation and impoverishment of the community; new taxes were added almost daily, and they grew to such an extent that in 1682 the total debt of the community amounted to 261,036.72 scudi.

Following are lists of the known rabbis, scholars, and poets of Rome:

Rabbis: Moses Nasi, Abraham ben Shabbethai, Shabbethai ben Moses (11th cent.).

Solomon ben Abraham, Ezra ben Mattithiah, Menahem ben Judah (12th cent.).

Leonte (Judah) ben Moses, Abraham ben Jehiel Anaw, Shabbethai ben Solomon, Meïr ben Moses, Judah ben Benjamin יעלה, Benjamin ben Abraham Anaw, Zedekiah ben Abraham Anaw (13th cent.).

Azriel ben Ḥayyim Trabotta, Pethahiah Jare ben Baruch, Joseph ha-Levi, Solomon de Treves Ẓarfati (15th cent.).

Israel ben Jehiel Ashkenazi, Shabbethai ben Mordecai, Maẓliaḥ ben Joseph, Michael ben Shabbethai, Abraham ben Aaron de Scazzoccho, Solomon ben David Corcos, Isaac ben Immanuel de Lattes, Solomon ben Shemaiah, David Falkon, Shabbethai ben Joseph Calabrese, Isaac ben Solomon, Shabbethai ben Joseph, Michael ben Isaac, Joseph ben Obadiah, Elijah ben Joseph di Nola, Baruch ben Joab di Fes Fiori, Isaac ha-Kohen ben Abraham, Eliezer Maẓliaḥ ha-Kohen, Isaac ben Judah, Moses ben Immanuel Lattes, Isaac ha-Kohen ben Abraham Ashkenazi, Ḥamul Eliezer Maẓliaḥ ben Abraham (16th cent.).

Samuel ben Moses de Castel Nuovo, Hananeel Sforno, Abraham de Cammeo, Raphael Hezekiah Manoah Corcos, Shabbethai b. Mordecai Panzieri, Judah ben Isaac Menaghen, Vito (Ḥayyim) Menaghen, Raphael de Lattes (17th cent.)

Jacob Jeshurun Lopez, Shabbethai ben David de Segni, Abraham ben Jacob Anaw, Maẓliaḥ di Castro, Mahallaiel Modigliano (18th cent.).

Judah Leon di Leone, Jacob Fasani, Israel Moses ben Eliezer Hazan, Samuel Toscano (M.D.), Laudadio Coën, Abramo Toscano (M.D.), Sabatino Scazzochio (19th cent.).

Vittore Castiglione (20th cent.).

Scholars: Cæcilius of Calacte (1st cent. B.C.).

Flavius Josephus (1st cent. C.E.).

Theudas, Pelation, Matthias ben Heresh (2d cent.).

Ḥiyya bar Abba (3d cent.).

Abba bar Zemena (4th cent.).

Yiram of Magdiel (9th cent.).

Jehiel ben Abraham, Joab Anaw (11th cent.).

Nathan ben Jehiel, Moses ben Menahem, Benjamin ben Joab (12th cent.).

Solomon ben Shabbethai, Benjamin ben Moses, Mordecai ben Benjamin, Daniel (father of Jehiel Sofer), Joab (grandfather of Paola), Isaac of Camerino, Nathan ben Menahem, Mattathiah ben Shabbethai, Benjamin ben Solomon, Jehiel ben Benjamin Anaw, Zedekiah ben Benjamin Anaw, Lewi, Simḥah, David, Moses ben David, Moses ben Abraham, Benjamin ben Judah, Benjamin ben Joab Naḳdan, Joab ben Solomon, Jekuthiel ben Jehiel Rofe, Moses ben Ḥayyim, Moses Rofe ben Benjamin, Benjamin ben Judah, Judah Leone Romano, Nathan ben Eliezer (1279-83), Zerahiah ben Isaac Gracian, Solomon ben Moses de Rossi (13th cent.).

Moses ben Judah de Fanciulle, Moses ben Shabbethai, Moses ben Jekuthiel (14th cent.).

Moses ben Isaac de Rieti, Flavius (Raimundus) Mithridates (15th cent.).

Obadiah ben Jacob Sforni, Mordecai ben Moses Galante, Elijah ben Asher ha-Levi, Isaac ha-Kohen ben Ḥayyim, Jacob Mantino of Tortosa, Amatus Lusitanus, David de Pomis, Jehiel ha-Kohen ben Moses (16th cent.).

Tranquillo Vita Corcos, Shabbethai Ambron (17th cent.).

Poets: Rome was for a time a "nest of singing birds"; among the best known were: Solomon ben Judah (9th cent.).

Shabbethai ben Moses, Moses ben Shabbethai, Kalonymus ben Shabbethai (11th cent.).

Daniel ben Jehiel, Abraham ben Jehiel, Judah ben Menahem, Leonte ben Abraham, Benjamin ben Abraham, Nathan ben Zedekiah (12th cent.).

Moses ha-Sofer ben Benjamin, Moses ben Abraham Anaw, Jehiel ben Jekuthiel, Moses ben Joseph, Solomon ben Moses Jedidiah, Solomon ben Moses ben Joseph, Abraham ben Joab, Solomon ben Moses (13th cent.).

Immanuel ben Solomon, Judah Siciliano, Solomon (14th cent.).

Joab ben Nathan, Daniel ben Judah (15th cent.).

Deborah Ascarelli (16th cent.).

Recent Condition.

A new era dawned for the Jews of Rome when Victor Immanuel ascended the throne of Italy, and the secular power of the papacy came to an end. At the close of the seventies the ghetto began to fall, but the poorer among its inhabitants left it reluctantly, because the rents were too high in other parts of the city. To ameliorate this poverty the Società di Fratellana per il Progresso degli Israeliti Poveri was formed; its first president was M. Rava (1876–79), who was succeeded by M. Alatri. The latter held the office until 1883, when he was succeeded by Tranquillo Ascarelli. In 1881 the community was reorganized, although it took two years before the statutes were enacted and duly sanctioned by the king. Two years later the ghetto was altogether in ruins. The Talmud Torah also was reorganized, Dr. Ehrenreich being appointed its principal. After his death (1890) Angelo Fornari became his successor. Vittore Castiglione, formerly of Triest, has been chief rabbi since 1904. Castiglione is a prolific writer both in Italian and in Hebrew; he has recently begun to publish an Italian translation of the Mishnah.

The five old synagogues, which are united under one roof, and in which both the Italian and the Spanish rituals were followed, are practically disused now and partly demolished as places of worship. A "New Temple" was erected in 1901. Rome has (1905) a total population of 463,000, of whom more than 7,000 are Jews.

BIBLIOGRAPHY: Grätz, *Gesch.* passim; Mommsen, *Römische Geschichte*, vol. i., passim; Schürer, *Gesch.* vol. ii.; Victor Schulze, *Untergang des Griechisch-Römischen Heidenthums*, Jena, 1887; Winter, *Stellung der Sclaven bei den Juden*, Halle, 1886; Mansi, *Concilia*, viii., ix., x.; Güdemann, *Gesch.* vol. ii.; Gregorius, *Gesch. der Stadt Rom im Mittelalter*; Stern, *Urkündliche Beiträge zur Stellung der Päpste zu den Juden*; Berliner, *Gesch. der Juden in Rom*, Berlin, 1893; Vogelstein and Rieger, *Gesch. der Juden in Rom*; Berliner, *Aus den Letzten Tagen des Römischen Ghetto*, Berlin, 1888; *Statuti dell' Università Israelitica di Roma*, 1885; Hudson, *A History of the Jews in Rome*, London, 1884; *Il Vessillo Israelitico*, xlvi. 50–51; *Jewish Comment*, Oct., 1901; Schechter, *Studies in Judaism*, 1895.

J. S. O.

——**Typography**: A number of INCUNABULA, Nos. 12–22 and 24, not dated, but probably printed before 1480, have never had their locality determined; but, considering that Rome was the first place in Italy where any printing was done, it has been conjectured that these works were all published at Rome and that possibly they may be earlier than the Rashi, the first dated Hebrew print. One of the printers' names was Benjamin of Rome, which seems to confirm this suggestion. Among the books thus printed was the 'Aruk, the greatest Hebrew work produced at Rome.

The earliest prints with the locality Rome actually determined are of 1518, when Elijah Levita's "Sefer ha-Baḥur" and "Sefer ha-Harkabah" were published by Faccioti de Montetchio, the Hebrew printing being done by three brothers, Isaac, Yom-Ṭob, and Jacob ben Abigdor. Six years later a Hebrew book was printed by one Antonio Bladao, who later, in the forties of the same century, printed three rabbinical works. In 1578 Francesco Zanetti, of the Venetian family of that name, printed various parts of the Bible at Rome. Lastly, the Congregation de Propaganda Fide published at Rome in 1683 the "Derek Emunah" of Julio Morossini, a conversionist work.

BIBLIOGRAPHY: Steinschneider, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 43–63; idem, *Cat. Bodl.* col. 3102.

J.

ROMI, DANIEL B. JEHIEL: Scholar and poet of the tenth and eleventh centuries; probably a brother of R. Nathan, author of the "'Aruk." He wrote a commentary on the treatise Zera'im and a "yoẓer" in twenty-two verses for the Sabbath Ḥanukkah, in which he recounts the Antiochus story (MS. De Rossi No. 959). The forms he uses are those of the old payyeṭanim. See ḤANUKKAH.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 163, 649; Rapoport, *Toledot de-R. Natan*, beginning and note 2; Landshuth, *'Ammude ha-'Abodah*, p. 61, Berlin, 1857; Fuenn, *Keneset Yisrael*, pp. 264–265.

S. S. O.

ROMI, JOSEPH: Name by which Joseph b. Judah Ḥamiẓ, a pupil of Leon of Modena, is erroneously known. He was the author of "Belil Ḥamiẓ" (see Isa. xxx. 24), for which Modena claims he wrote an introduction; the work is not otherwise known. Perhaps he was the author also of "Yode'e Binah," a work which Azulai mentions having seen in a partly burned and illegible condition. Romi wrote a commentary to Zohar Genesis, which was continued by Moses Zacuto. In 1663 he edited at Venice the Zohar Ḥadash.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 1451–52; Reggio, *Beḥinat ha-Ḳabbalah*, p. xii., Göritz, 1852; Vogelstein-Rieger, *Gesch. der Juden in Rom*, ii. 266.

D. I. E.

ROMM: Family of printers and publishers of Hebrew books in Wilna. The family formerly lived in Grodno, where the book-dealer **Baruch b. Joseph Romm** established a printing-office in 1789. The Romm Hebrew printing-office was the first in Lithuania, and its authorization by King Stanislaus August was considered an important event. In 1799 Baruch removed to Wilna, where he died April 29, 1803. The business was inherited by his son **Menahem Man Romm**, who in 1835 began, in partnership with Simḥah Zimel of Grodno, the crowning effort of a Jewish printer's career—the publication of a new edition of the Talmud. The first volumes of that edition bear the imprint "Wilna and Grodno"; the later volumes have that of Wilna only; but the work was really done in Ozar, near Grodno.

Menahem Romm died Oct. 13, 1841, and was succeeded by his only son, **Joseph Reuben Romm**, under whom the printing-house was formally established in Wilna in 1847, although the report of a conflagration ("Allg. Zeit. des Jud." 1840, No. 20) proves that it had even previously been of considerable size and importance. He died Feb. 28, 1858, and left three sons, **David**, **Ḥayyim Jacob** (d. Aug. 30, 1869), and **Menahem Gabriel**. David, who was the head of the firm, died suddenly March 9, 1860, while on his way from St. Petersburg, where he had obtained a practical monopoly of the Hebrew printing and publishing business in Russia. After his death the monopoly was broken, and numerous printing establishments sprang up in various parts of the empire. In 1863 the present firm name, "Witwe und Brüder Romm," was adopted; and the house has maintained its position as the foremost Jewish publishing concern in Russia, if not in the world. **Deborah Romm**, David's widow, took an active interest in the firm's affairs until her death on Dec. 3, 1903. Three of her sons reside in New York.

The Russian Hebraist Mordecai (Marcus) Plungian was corrector in Romm's printing-office from 1869 to 1873.

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* ii. 58; iii. 22; iv. 50, 125, 153 (Benjacob's list); *Aḥarit Dabar*, note at the end of the treatise *Niddah* of the latest edition of the Babylonian *Talmud*, Wilna, 1897.

J. P. WI.

RÓNA, JOSEPH: Hungarian sculptor; born at Lovas Berény Feb. 1, 1861. He was destined by his parents for a mercantile career, and studied at Kecskemét and Budapest; but he soon became a pupil in the studio of a sculptor, where he was obliged to do the most menial work, although he was able to spend his nights copying sculptures. Receiving a state scholarship, Róna went to Vienna, where he studied for three years with Prof. Helmer; and in 1882 he entered the school of Zumbusch as royal stipendiary. In 1885 he gained the Roman prize at Berlin with his "St. Sebastian" and "Olympic Victory." After working for a time in Rome he went to Paris, and in 1886 he settled in Budapest.

Róna's most noteworthy works are: the statue commemorative of the War of Independence, at Ofen; the busts on the Lustspieltheater, Budapest; the mausoleum of Gen. Klapka; the equestrian statue of Prince Eugene of Savoy, in front of the castle of Ofen; and the statues of Louis Kossuth at Miskolcz, and Nikolaus Zrinyi at Budapest.

Bibliography: *Pallas Lex.*

S. L. V.

RÓNA, SAMUEL: Hungarian dermatologist; born at Halas April 1, 1857; educated at Budapest. He was appointed assistant to Prof. Kaposi at Vienna in 1881, and was assistant at the Rukós Hospital, Budapest, from 1882 to 1885. In the following year he with several associates founded a public dispensary for the sick, reserving for himself the section for syphilitic diseases. He then traveled through Europe, studying at the principal clinics, and in 1889 was appointed lecturer and in 1893 departmental physician at the city hospital of Budapest, being made professor six years later.

Róna's principal works are: "Adat a Korpázó Hörglob Tanához" (1883), on pityriasis rubra; "Dermatitis Exfoliativa" (1886); "Lichen Planus" (1888); "Lichen Scrophulosorum Infantum" (1888); "A Prurigo Lényege és Gyógyitása" (1892), on the nature and cure of prurigo.

Bibliography: *Pallas Lex.*

S. L. V.

RONSBURG, BEZALEL B. JOEL: Bohemian Talmudist and rabbi; born 1760; died Sept. 25, 1820, in Prague, where he was dayyan and head of the yeshibah. Zacharias Frankel was one of his pupils.

Ronsburg was the author of "Horah Gaber" (Prague, 1802), commentary on the treatise Horayot, and "Ma'aseh Rab" (*ib.* 1823), marginal notes on the Talmud, reprinted in the Prague (1830–32) edition of the Talmud and in several later ones. Under the title "Sedeh Ẓofim," in the Prague (1839–46) edition of the Talmud, are printed Ronsburg's notes to the "Halakot" of Asher b. Jehiel; and the same are reprinted in Romm's Wilna edition. The following works by Ronsburg remain in manuscript: "Pitḥe Niddah," novellæ, and "Siḥat Ḥullin."

At the official naming of the Jews, Ronsburg (the name is derived from Ronsperg, a city in Bohemia, and is pronounced "Ronshborg") took the name **Daniel Bezaleel Rosenbaum,** the initials ר"ב standing for both surnames; he continued to be known, however, as Ronsburg.

Bibliography: Kisch, in *Monatsschrift*, xlv. 220; Zedner, *Cat. Hebr. Books Brit. Mus.* under the erroneous spelling *Rendsburg*; Fürst, *Bibl. Jud.* iii. 129, s.v. *Ranschburg*.

E. C. L. G.

ROOT: The fundamental or elementary part of a word. So far as is known no Hebrew equivalent of the term "root" was used with a philological application by the teachers of the Talmud. It is true that they disputed about the radical meaning of "shaḥaṭ," dividing it into the elements "shaḥ" and "ḥaṭ," and that they even played upon the word "'iḳḳer" (Gen. xlix. 6; see Ḥul. 27a; and comp. A. Berliner, "Beiträge zur Hebräischen Grammatik in Talmud," etc., 1879, p. 31, and especially Ẓemaḥ Rabbiner, "Beiträge zur Hebräischen Synonymik in Talmud," 1899, pp. ix. *et seq.*); but a clear conception of "'iḳḳar," the Aramaic synonym of "shoresh" (root), as denoting the fundamental element of other linguistic forms, was by no means shown. Menahem ben Saruḳ, however, spoke of "letters which belong to the fundamental form ["yesod"]," and Ḥayyuj had a conception of root-letters when he argued against Menahem's opinion that the "aṣl" of the form "wa-tofehu" (I Sam. xxviii. 24) is the letter פ (see M. Jastrow, Jr.'s, ed. of Ḥayyuj's Arabic treatise "The Weak and Germinative Verbs in Hebrew . . . by Hayyug," p. 2, Leyden, 1897).

More important is the question in what the oldest scholars considered the Hebrew roots to consist. Menahem found them in those letters of a verb which are preserved in all its modifications; but Ḥayyuj opposed to this the important theory that no Hebrew verb consists of less than three letters (B. Drachman, "Die Stellung und Bedeutung des Jehuda Chajjug in der Geschichte der Hebräischen Grammatik," p. 44, Breslau, 1885), and this triliteral form was called "root" until modern times.

Biliteral Roots.

Investigation did not end here, however. For various reasons it began to be recognized that triliteralism did not represent the original state of the Hebrew language. For example, forms were found like "galgal" (to roll, revolve; Jer. li. 25; comp. Ed. König, "Comparativ-Historisches Lehrgebäude der Hebräischen Sprache," i. 350, 372, 378), showing that the biliteral גל was an adequate substitute in the language for the triliteral גלל. The same is the case with טלטל (= "hurl"; Isa. xxii. 17), which is related to טול (see König, *l.c.* i. 500). Furthermore the relationship in meaning among many triliteral verbs could not long remain unnoticed. Traces of the consciousness of this relationship possibly occur even in the Old Testament itself, as is shown by the fact that the name "Noah," which comes from the root נוח, is explained by "yenaḥamenu," a form of the root נחם (Gen. v. 29). This is so remarkable that it was commented upon even in Bereshit Rabbah, *ad loc.* (A. Berliner, *l.c.* p. 32). The same consciousness lay behind the connection of words related in meaning, like "yadush," "adosh," etc. (Isa. xxviii. 28; comp. Jer. viii. 13, xlviii. 9a; Zeph. i. 2), or "te'or" and "'eryah" (Hab. iii. 9). That such relationship exists in the case of many triliteral verbs can be plainly seen in a comparison of the following groups of examples; חמם and יחם (Gen. xxx. 39, 41; xxxi. 10; Ps. li. 7), both denoting originally "to be warm"; עזז and ועז (comp. נועז, Isa. xxxiii. 19), "to be strong"; אשש (Isa. xlvi. 8), אשי (Jer. l. 15), and ישי, or originally ושי, "support," as is shown by the words "yesh" and "tushiyyah"; נשא and the Ethiopic "wasé'a," "to lift up"; יסד (originally וסד) and

סוד, whose fundamental meaning is "to sit" (comp. ירש and רוש); נהם, "to groan," and המה, "to roar"; רוף (from which is derived "terufah," denoting "healing") and רפא. The natural conclusion from a comparison of such groups of roots is that their logical relationship rests upon the two consonants which are common to all.

But verbs in which no weak letter occurs also show that two of their consonants are fundamental ones; and a proof of this is the variable position of the third consonant, as is seen from a comparison of גזר (Arabic, "jazar") and גרז (Arabic, "jaraz"), whose radical meaning is "to cut." The Arabic "ḳaṭṭ" = "cut" and the Assyrian "ḳiṭṭi" find their common elements in קט (Ezek. xvi. 47) = "section, small quantity," in the accusative, "for a small thing." קט is found also in קטב = "cut down, root out," in קטף = "pluck off," in קטל = "cut down, kill," and in קטן, in which last the meaning "cut off, shortened" has been developed into the conception "small." These proofs have been developed by Hebrew grammarians with varying degrees of distinctness, Gesenius having expressed them with exceptional clearness in his "Lehrgebäude," 1817, pp. 183–185.

The linguistic forms, then, which, as the first expressions of conceptions, contain the rudiments of the more developed forms, are called "roots"; and it is not too great an assumption to say that such roots form the basis of all real words in the Hebrew language. One can neither speak with Friedrich Delitzsch of triliteral roots in the Semitic languages, nor doubt with Kautzsch ("Grammatik," 27th ed., 1902, § 30g) that all Hebrew verbs can be traced back to the biliteral form, *i.e.*, roots.

Triliteral Roots.

That biliteral verbs, however, were ever really in use is not probable, assuredly not certain. The above-mentioned fact that גל, for example, was reduplicated to form גלגל does not prove that the biliteral גל was ever actually in use, as Philippi believed ("Morgenländische Forschungen," etc., p. 96). The two consonants ג and ל were, it is true, sufficient to express the idea of "to roll" when they formed part of a certain combination; but it does not follow that they expressed such an idea when they stood alone. Moreover, it is found that all the verbal and nominal forms of the Hebrew language are built up on a triliteral foundation. This triliteral basis is shown, for example, even in such forms as סבו (= "they surrounded"); for if the ב of this form were not doubled in pronunciation the preceding "a" would have been lengthened. Furthermore, nouns like אב ("father") show in their inflection, as in the status constructus אבי, that they correspond to a triliteral verb. That the expression of verbal concepts by three consonants was a very old characteristic of Semitic languages has been recently affirmed by the Egyptologist Erman in the following words: "Triliteralism was already well developed when the Egyptian separated from the Semitic languages" ("Sitzungsberichte der Berliner Academie," 1900, pp. 323, 350).

The triliteral embodiment of a verbal concept is called "stem" or, more exactly, "basal stem," to distinguish it from other verb-stems (as "niph'al," etc.) which are built upon it. Moreover, David Ḳimḥi at the beginning of his "Miklol" designated the three consonants of the verbal stem "ḳal" as "the fundamental letters."

The third consonant, which lengthens the biliteral form into the basal stem, may best be called "root-determinative," in imitation of a term used in Indo-Germanic grammar. It may be either a repetition of the second consonant (*e.g.*, in סבב), or one of the sounds articulated in an adjoining part of the vocal cavity (*e.g.*, in "naḥan" and "laḳaḥ"), or a sound which is half vowel and half consonant (*e.g.*, in ושב = ישב; קום; גלו = גלי), or an unstable spiritus lenis (*e.g.*, in מצא); or, finally, a sound which is weak only in comparison with the other two consonants, as is seen in the above-mentioned verbs קטב, קטף, etc. As to the position of the root-determinative, it may stand in the first, second, or third place, as the examples already given show. Nevertheless its position is not wholly independent of certain laws. The first or second consonant of the stem may not be a repetition of one of the two root sounds. Exceptions, as in ששאתי (Ezek. xxxix. 2), etc., are secondary formations; the form cited, for example, has come from שאשא (all the examples may be found in König, *l.c.* ii. 463). Identity of the first and third consonants of the stem, however, has not been so carefully avoided (comp. נגן, שלש; König, *l.c.*), because this indirect recurrence of the same sound was less difficult for the articulatory organs. Moreover, the three stem consonants show an interesting mutual relation in respect to quality. When, for example, קטט, כתת, and נדד are considered it is seen that the three sounds in each stem agree in degree of strength: all three are either emphatic, surd, or sonant. All sounds which can stand together in the root-stem of a Semitic verb are called compatible.

Quadriliteral Roots.

Quadriliteral stems originate in the following ways: (*a*) The ordinary doubling of the middle consonant to express a greater degree of intensity in the action in question (comp. "ḳiṭṭel," etc.) is often replaced by the insertion of a vowel (comp. סובב) or of a liquid consonant (יכרסם, Ps. lxxx. 14; מכרבל, I Chron. xv. 27; etc.). (*b*) For a similar purpose the following consonants of the stem may be repeated: the third (comp. קומם, רענן), the first and third (גלגל, קוקו, etc), the second and third (צאצאים = "descendants," derived from יצא; etc.), or the first after the second (זרזיף, etc.; see the list of rarer intensive stems in König, *l.c.* i. 683; ii. 379, 399 *et seq.*). (*c*) Other quadriliteral stems, to express the cause of an action, were formed by prefixing one of the following four related sounds: ת (תרגלתי, Hos. xi. 3); ס (סלעם, Lev. xi. 22); the spiritus asper (הקטיל, etc.); or the spiritus lenis (אשכים, Jer. xxv. 3; comp. König, *l.c.* ii. 380, 401 *et seq.*). (*d*) Quadriliteral stems formed by prefixing a נ or ת (comp. נקטל and התקטל) have a reflexive meaning, the נ probably being connected with the "n" of "anokî," etc., thus expressing the reflex effect of the action on the subject. The same object was gained in other forms by prefixing ת, which recalls the ת of אתה,

etc. (König, *l.c.* ii. 383). It is, moreover, an interesting fact that the Semitic languages vary in regard to the number of their pluriliterals and that the formation of such stems has increased in the younger branches of the family. The old Hebrew shows comparatively few pluriliterals, while the post-Biblical Hebrew presents a large number of newly created examples (Hillel, "Die Nominalbildung in der Mischna-Sprache," 1891, p. 36). Old Syriac has a considerable number; but modern Syriac far surpasses it in this regard (Nöldeke, "Grammatik der Neusyrischen Sprache," pp. 100 *et seq.*, 256 *et seq.*).

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T. E. K.

ROQUEMARTINE, DAVID: French scholar; a native of Roquemartine; flourished in the fourteenth century. He was the author of "Zekut Adam," giving an allegorical interpretation of the Biblical narrative of the sin of Adam, which, according to the author, is not to be understood literally. A part of this work, which is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2232, 2c, Günzburg collection), was published in "Yen Lebanon" (Paris, 1866) by Jehiel Brill, with notes by Senior Sachs, who shows that the "Zekut Adam" was used by Isaac Abravanel in his commentary. Roquemartine was the author of two other works which also are extant in manuscript: (1) a commentary on Isa. liii., and (2) a commentary on Hag. ii. (Neubauer, *l.c.* No. 2232, 2a, b).

Bibliography: Carmoly, in *Ha-Lebanon*, i., No. 9; Gross, *Gallia Judaica*, p. 638; Fuenn, *Keneset Yisrael*, p. 257.

E. C. I. Br.

ROSALES, JACOB HEBRÆUS (IMMANUEL BOCARRO FRANCES Y ROSALES): Physician, mathematician, astrologer, and poet; born in 1588 or, according to some, in 1593, at Lisbon; died either at Florence or at Leghorn in 1662 or 1668; son of the Marano physician Fernando Bocarro. On completing his medical and mathematical studies at the University of Montpellier, he returned to his native country, where he soon acquired a reputation as a physician, among his patients being the Duke of Bragança and the Archbishop of Braga. In 1625 he went to Rome, where he devoted himself to mathematics and astrology, and entered into friendly relations with Galileo Galilei, who encouraged the "learned astrologer," as he styled Rosales, to undertake a work on astrology. Rosales then lived for some time at Amsterdam, where he openly avowed Judaism, taking the name of Jacob. Some time before 1632 he went to Hamburg. In July, 1647, he was appointed "Comes Palatinus" by Emperor Ferdinand III. He then returned to Amsterdam, and subsequently went to Italy, where he died.

Rosales published the following works: "Tratado das Cometas Que Aparecerão em Novembro pas. de 1618" (Lisbon, 1619); "Status Astrologicus sive Anacephalæosis da Monarchia Lusitana," a Portuguese poem in 131 (133) octaves, dedicated to King Philip III. of Spain and other princes (*ib.* 1624; 2d ed., with Latin translation, Hamburg, 1644); "Luz Pequena Lunar: Explicação de Primeiro Anacephalæosis, Impr. em Lisboa 1624" (Rome, 1626); "Poculum Poeticum," in praise of his friend Zacuto, printed in the latter's "De Medicorum Principum Historia" (Amsterdam, 1629 *et seq.*); "Brindis Nupcial é Egloga Panegyrica Representada dos Senhores Isach e Sara Abas" (Hamburg, 1632); "Regnum Astrorum Reformatum" (*ib.* 1644), on astronomy; "Foetus Astrologici Libri Tres" (*ib.* 1644), Latin poem in 170 hexameters, appended to the "Status Astrologicus"; "Armatura Medica, sive Modus Addiscendi Medicinam," in vol. ii. of Zacuto's collected works (Lyons, 1644). Rosales wrote also "Επος Νοητικον sive Carmen Intellectuale," in Latin in nine sections, and "Panegyricus in Laudem Eximii . . . Viri Menasseh ben Israel" (Amsterdam, 1639), in honor of Manasseh b. Israel's "De Termino Vitæ"; and an ode and epigram (Hamburg, 1633) in Portuguese in praise of Moses Abudiente's grammar. A work by Rosales entitled "Verdadera Composicion del Mundo Mathematico e Philosophico" is said to be extant in manuscript.

Bibliography: Wolf, *Bibl. Hebr.* iii. 528, 878; iv. 872, 947; Barbosa Machado, *Bibliotheca Lusitana*, i. 691, iii. 196; Felgenhauer, *Bonun Nuncium*, p. 91; Manasseh b. Israel, ed. Wolf, p. lxxx.; De Rossi-Hamberger, *Hist. Wörterb.* pp. 279 *et seq.*; Carmoly, *Les Médecins Juifs*, p. 177; R. Landau, *Gesch. der Jüdischen Aertzte*, p. 113, Berlin, 1895; Kayserling, *Sephardim*, pp. 209 *et seq.* (where Rosales is in some references confounded with Immanuel Frances, as also in Fürst, *Bibl. Jud.* iii. 166); idem, *Gesch. der Juden in Portugal*, pp. 299 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* pp. 95 *et seq.*; R. Finkenstein, *Dichter und Aerzte*, p. 88, Berlin, 1864.

J. M. K.

ROSANES: Family, originally from Rosas, a Spanish seaport. Members of it emigrated to Portugal at the end of the fifteenth century, and others settled later in Turkey, Austria, and Russia. It may be that "Rosales," the name of a family of which Immanuel Frances y Rosales (see Rosales, Jacob) was a member, is merely a corruption of "Rosanes." The family has produced prominent rabbis; and the best-known members are the following:

Abraham Rosanes I. (called also **Abraham the Elder**)**:** Turkish Talmudist; lived at Constantinople in the seventeenth century. He had a literary controversy with Moses b. Nissim Benveniste; and some of his responsa are to be found in Samuel Primo's "Kehunnat 'Olam." Acording to Azulai, he wrote strictures on Abraham Picco's "Giddule Terumah."

Abraham Rosanes II.: Chief rabbi of Constantinople about the middle of the eighteenth century; died at Jerusalem at an advanced age. A responsum of his is to be found in Isaac Rapoport's "Batte Kehunnah" (i.), and he wrote also prefaces to several rabbinical works.

Abraham Abele ben Ẓebi Hirsch Rosanes: Preacher of Minsk, Russia; died there Dec. 23, 1827. He was a preacher of great oratorical talent, and was the author of "Zikron Abraham," a commentary on the Pesaḥ Haggadah (published with the text, Wilna, 1859), and of "Maḥazeh Abraham" (*ib.* 1862), a work on ethics. According to the preface to the former work, Abraham Abele left five other works. None of these has been published.

Abraham ben Israel Rosanes: Bulgarian scholar; born at Rustchuk 1838; died there 1879. In 1867 he made a voyage to Palestine; and his account of that country, written in Judæo-Spanish, was translated into Hebrew by Menahem Farḥi and published in "Ha-Maggid" (xi., No. 38–xii., No. 34) under the title "Mas'ot ha-Abbir." Rosanes was the founder of a Jewish school in his native place, which he endowed with a valuable library.

Judah Rosanes: Rabbi of Constantinople; died there at an advanced age April 13, 1727; son-in-law of Abraham Rosanes I. His teachers in Talmud and rabbinics were Samuel ha-Levi and Joseph di Trani. On account of his knowledge of Arabic and Turkish he was appointed by the government, chief rabbi ("ḥakam bashi") of the Ottoman empire.

Judah took a very active part in condemning and denouncing the Shabbethaians; and he was one of the signers of an appeal to the German communities to oppose the movement (comp. Jacob Emden, "Torat ha-Ḳena'ot," Lemberg, 1870). He wrote: (1) "Parashat Derakim" (Constantinople, 1727), a work containing twenty-six homiletic treatises on various subjects. It is followed by a pamphlet entitled (2) "Derek Miẓwoteka," a treatise on the 613 commandments, based on the treatises on the same subject by Maimonides and others. (3) "Mishneh la-Melek" (*ib.* 1731), glosses and comments on Maimonides' "Yad ha-Ḥazaḳah"; later it was printed together with the "Yad" (Jessnitz, 1739–40). Several works bear approbations ("haskamot") by Judah Rosanes, among others Joseph Almosnino's "'Edut bi-Yehosef."

Ẓebi Hirsch Rosanes ben Issachar Berush: Galician rabbi; born in 1733; died at Lemberg Nov. 9, 1804; grandson of Jacob Joshua, author of "Pene Yehoshua'." Ẓebi Hirsch was first rabbi at Bolchow, a small town near Lemberg; and in 1787 he was appointed chief rabbi of the latter place, where his wife, Judith, managed a printing establishment. He wrote "Tesha' Shiṭṭot" (Lemberg, 1800), novellæ and dissertations on nine Talmudic subjects, together with some novellæ by his father. Some of his own novellæ are to be found also in the marginal notes to the Talmud entitled "Pilpula Ḥarifta." He gave approbations for a great number of rabbinical works.

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S. M. SEL.

ROSANES, JACOB: German mathematician; born Aug. 16, 1842, at Brody, Galicia. He received a common-school education in his native town and became a clerk in a mercantile house in Breslau, whither he had removed in 1858. Preparing himself for the university, he commenced the study of chemistry in 1860, and mathematics and physics in 1862. After receiving his Ph.D. degree from Breslau University in 1865, he continued his studies in Berlin, and returned to Breslau, where he became privat-docent in mathematics in 1870, assistant professor in 1873, and professor in 1876. In 1897 he received the title "Geheime Regierungsrat," and in 1903 was elected "rector magnificus" of his alma mater.

Among Rosanes' many essays may be mentioned: "Das einem Kegelschnitt Umschriebene und einem Andern Eingeschriebene Polygon," in Crelle's "Journal für die Reine und Angewandte Mathematik" (Berlin), lxiv.; "Dreiecke in Perspectiver Lage," in "Mathematische Annalen," ii.; "System von Kegelschnitten," *ib.* vi.; "Ein Princip der Zuordnung Algebräischer Formen," in Crelle's "Journal," lxxvi.; "Linearabhängige Punktsysteme," *ib.* lxxxviii.; "Abhängige Punktsysteme und Reciproke Verwandtschaften Zweier Ebenen," *ib.* xcv. He is, besides, the author of "Die Neuesten Untersuchungen in Betreff Unserer Anschauungen vom Raume," Breslau, 1871.

BIBLIOGRAPHY: Poggendorff, *Biographisch-Literarisches Handwörterbuch*, iii. 2, Leipsic, 1898.

S. F. T. H.

ROSE: This flower is not mentioned in the Bible, and the earliest reference to it occurs in Ecclus. (Sirach) xxiv. 14. It is mentioned in the Mishnah and the later Apocrypha, while in the Targum and with many subsequent exegetes it takes the place of the LILY in Canticles. The rose is apparently mentioned also in Ecclus. (Sirach) xxxix. 13 and l. 8, although the presumptive Hebrew read probably שושן (lily) in both passages. In Wisdom ii. 8, on the other hand, there is an unmistakable allusion to roses; and in III Macc. vii. 17 the Egyptian city of Ptolemais is described as "rose-bearing," while the phrase "red as the rose" occurs in Enoch, lxxxii. 16; cvi. 2, 10; and the Christian passage II Esd. ii. 19 mentions the rose and the lily together.

The rose grows wild in Palestine and Syria, its principal varieties being *Rosa phœnicia*, Boiss.; *Rosa canina*, Linn. (throughout the mountains), and its variety *Rosa collina*, Boiss.; *Rosa glutinosa*, S. and Sm., *Rosa dumetorum*, Thuill., *Rosa Thureti*, Burnat and Gremli (these in Lebanon and the last-named also in Hermon); *Rosa lutea*, Mill. (Amanus); *Rosa dumetorum*, var. *Schergiana*, Boiss. (Antilebanon); and *Rosa arabica*, Crep. (Sinai); while the chief cultivated variety is *Rosa sulphurea*, Ait. (Post, "Flora of Syria, Palestine, and Sinai," p. 308; Bornmüller, "Zur Kenntnis der Flora von Syrien und Palästina," 1898, p. 46).

According to an old mishnaic tradition, there was at Jerusalem, where no other garden is said to have been allowed, a rose-bed dating from the time of the ancient prophets (Ma'as. ii. 5; Neg. vi. 625, 15; B. Ḳ. 82b), but it is significant that the rose is not mentioned among the perfumes which were imported from India at a very early time. The rose, like the myrtle, however, formed part of the bridegroom's garland (Yer. Soṭah xv. 322, 5). The Mishnah contains, furthermore, halakic regulations concerning the rose (Sheb. vii. 6; Yer. 37b) and the oil which was extracted from the preserved flower (Sheb. vii. 7). The oil was used by the upper classes instead of common oil (Shab. xiv. 4), and was no rarity at Sura (Shab. 111b). It is mentioned in a haggadah, which says that as asses' fat in oil of roses receives perfume but loses it again, so Hagar and Ishmael became renegades after they left the presence of Abraham ("Agadat Bereshit," ed. Buber, p. 74). The Talmudic "mishḥah kebishah" consisted, according to a geonic tradition, of roses and violets preserved in sesame-oil; and a number of other cosmetic and medicinal preparations and confections of roses are mentioned, including rose-water, the favorite perfume of the East, and comfits of roses and honey or sugar.

There was no special eulogy for the rose; and it became a moot question whether it should be considered a perfumed wood or a perfumed fruit. Hai Gaon, Maimonides, and others inclined to the former view, while many of the casuists held the latter.

In Rabbinical Literature.

In post-Biblical Hebrew poetry and in the Haggadah the rose is scarcely mentioned, although there is a haggadic reminiscence in the Syriac statement that roses had no thorns before the fall of man ("Book of the Bee," xviii. 8). Proverbs mentioning this flower also are comparatively rare; but it is said that "youth is a garland of roses, but age a crown of thorns" (Dukes, "Rabbinische Blumenlese," No. 323), while an erroneous variant of a well-known apothegm declares that "Poverty becomes Israel as a red rose does a white horse" (Ḥag. 9b). In a figurative sense "rose" is used in the Talmud of the membrane of the lungs or their medial lobes.

Medicinal powers were long ascribed to this flower. Maimonides frequently used rose-water and other rose preparations in his dietetics; and similar use of the rose was made by Meïr Aldabi and Menahem ibn Zeraḥ in the fourteenth century. Tobias Cohen includes in his pharmacopœia (148c, 153b) red, white, and yellow roses, and the dog-rose.

Symbolically the rose is associated with paradise; for the dawn is the reflection of the roses of heaven, as the sunset glow reflects the flames of hell (B. B. 84a). Eight hundred of these flowers adorn the tent of each pious man in heaven ("Gan 'Eden," p. 25, in "B. H." v. 42). A Persian satrap to whom Raba brought a gift sat up to his neck in roses (or, according to Rashi, in a bath of rose-water), attended by odalisks, and asked, "Have ye aught like this in paradise?" ('Ab. Zarah 65a). According to a medieval legend, finally, R. Löw, a famous cabalist of Prague and a favorite of the emperor Rudolph II., died of the perfume of a rose, which form Death had assumed, since he could not gain access to the sage in any other way.

The "rose of Jericho" is not a rose, but the crucifer *Anastatica Hierochuntina*, Linn., or the composite *Odontospermum pygmæum* (DC.), Benth. and Hook. (*Asteriscus pygmæus*, Coss. and Dur).

J. I. Lö.

ROSÉ, ARNOLD JOSEF: Rumanian violinist; born at Jassy Oct. 24, 1863. He began his musical studies at the age of seven, and at ten entered the first class in violin at the Vienna Conservatorium, receiving instruction from Karl Heissler. In 1881 he made his first appearance, at a concert of the Vienna Philharmonic Society, in Goldmark's violin concerto, and shortly thereafter received an engagement as solo violinist and leader of the orchestra at the Hoftheater. In the following year he founded the now famous Rosé Quartet, which has played in nearly every important city of Austria and Germany. In 1888 Rosé made successful tours through Rumania and Germany, and in the same year was appointed concert-master at the Bayreuth festivals.

Bibliography: Ehrlich, *Celebrated Violinists*, pp. 180, 181; Riemann, *Musik-Lexikon*.

S. J. So.

ROSEBERY, HANNAH, COUNTESS OF: English social leader and philanthropist; born in London July 27, 1851; died at Dalmeny Park, Scotland, Nov. 19, 1890; only daughter and heiress of Baron Meyer de Rothschild. Like her mother, Baroness Juliana de Rothschild, she was very active in philanthropic undertakings. In 1878 she married the Earl of Rosebery, but, notwithstanding this union, remained a Jewess, was a member of the Central Synagogue, London, and took a deep interest in the concerns of the community. She made Lansdowne House the focus of social Liberalism, and was an important element in the organization of the Liberal party.

Lady Rosebery was especially attached to the Institution for the Oral Instruction of the Deaf and Dumb, and also associated herself with the movement for promoting a better system of nursing. She was appointed by the queen president for Scotland of the Queen Victoria Jubilee Institute for Nurses, and was also resident of the Scottish Home Industries Association. She took much interest in the condition of working girls and founded the Club for Jewish Working Girls in Whitechapel. She left two sons and two daughters; she was buried in the Willesden Jewish Cemetery.

Bibliography: *Jew. Chron.* Nov. 21 and 28, 1890; London newspapers of Nov. 20, 1890.

J. G. L.

ROSELLO (RUSCELLI), MORDECAI RAPHAEL BEN JACOB: Scholar and liturgical poet of the first half of the sixteenth century; born in Barcelona, where his family occupied a prominent position. In the course of his travels he reached Naples, and when in 1541 the Jews were expelled from that city, he went to Avignon. He subsequently stayed for some years in Rome, where in 1549 he finished a work, still extant in manuscript, entitled "Sha'are Ḥayyim," treating of the Ten Sefirot. In 1550 he was at Ferrara. He wrote an elegy ("ḳinah") on the martyrdom of the priest Eleazar in the days of the Maccabees; the elegy has been included in the ritual of Carpentras.

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S. J. Z. L.

ROSEN, JOSEPH B. ISAAC: Ab bet din and, subsequently, rabbi in Russia; born in the first half of the nineteenth century at Horodok, near Pinsk; died Jan. 12, 1885 (Ṭebet 25). His father destined him for a commercial career, but the youth preferred to study, and, although obliged to pursue his researches by himself, he made such rapid progress that at an early age he was appointed ab bet din in his native city. This office he continued to fill down to 1864. He was acting rabbi at Telz from 1864 to 1873, when he was called to the rabbinate of Slonim, where he remained till his death. He published two large works, "'Edut bi-Yehosef," novellæ on the Shulḥan 'Aruk, Yoreh De'ah (Wilna), and "Porat Yosef," sermons for the Sabbath (*ib.*).

BIBLIOGRAPHY: *Ha-Asif*, 1885, ii. 761; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 58a.

E. C. S. O.

ROSEN, MATHIAS: Polish banker and member of the council of state; born at Warsaw 1804; died there 1865. In 1846 he succeeded to his father's banking business. On account of his eminent services to the community, he was elected in 1862 member of the council of state of Warsaw, and was entrusted in the following year by Grand Duke Constantine with a commission to study the moral, industrial, and agricultural conditions of the Alsatian Jews.

BIBLIOGRAPHY: Orgelbrand, *Encyklopedja Powszechna*, xiii. 29, Warsaw, 1902; *Arch. Isr.* 1863, p. 87; *The Israelite*, 1863, ix., No. 38.

H. R. A. S. W.

ROSENAU, MILTON JOSEPH: American physician; born at Philadelphia Jan. 1, 1869; educated at the University of Pennsylvania (M.D. 1889). For more than a year he acted as intern at Blockley Hospital, and then entered the Marine Hospital Service. In 1892 he attended courses at Berlin and Vienna, and in 1893 was made, on account of a cholera epidemic in Europe, sanitary attaché to the United States consulates at Hamburg and Antwerp. Returning to the United States, he served as quarantine officer at the port of San Francisco from 1895 to 1898, and in 1899 established upon original lines quarantine regulations for the island of Cuba. In 1900 he was appointed director of the hygienic laboratory of the Marine Hospital Service at Washington, D. C., in which capacity he is still (1905) serving. In 1900 he was a delegate to the Thirteenth International Congress of Medicine and Surgery at Paris, and in the same year he attended courses in that city and in Vienna. In 1901 he was appointed sanitary expert to the Second Pan-American Congress, held in the City of Mexico; and in the same year he became professor of bacteriology at the Washington Postgraduate Medical School.

Rosenau has written, among other works, the following: "Formalin Disinfection of Baggage Without Apparatus," Washington, D. C., 1900; "Vitability of the Bacillus Pestis," *ib.* 1901; "Course in Pathology and Bacteriology," *ib.* 1902; "Disinfections and Disinfectants," Philadelphia, 1903; (with E. Francis) "Experimental Studies in Yellow Fever and Malaria," Washington, 1904.

A. F. T. H.

ROSENAU, WILLIAM: American rabbi; born at Wollstein, Germany, May 30, 1865. He attended successively the gymnasium of Hirschberg (Silesia), the public schools of Philadelphia, the University of Cincinnati (B.A. 1888), Hebrew Union College (rabbinical diploma, 1889), and Johns Hopkins University (Ph.D. 1900). Rosenau was rabbi of Temple Israel, Omaha, Neb., from 1889 to 1892, when he became rabbi of Congregation Oheb Shalom, Baltimore, Md. In 1896 and 1897 he was second vice-president of the Central Conference of American Rabbis; and since 1903 he has been corresponding secretary of that body. Rosenau has been attached to the faculty of Johns Hopkins University as instructor in rabbinica (1898–1903), as fellow in the department of Semitics (1900–3), and (since 1903) as associate in rabbinica. From 1900 to 1903 he was a member of the Baltimore board of education.

Rosenau has contributed to the American Jewish press, and was for four years associate editor of "The Jewish Comment." He is the author of: "Semitic Studies in Colleges" (1896); "Hebraisms in the Authorized Version of the Bible" (1903); and "Jewish Ceremonial Institutions and Customs" (Baltimore, 1903).

BIBLIOGRAPHY: *American Jewish Year Book*, 1904.

A. I. G. D.

ROSENBACH, HYMAN POLLOCK: American journalist; born at Philadelphia Sept. 16, 1858; died there March 4, 1892. He was connected with the "Public Ledger" and other papers. In 1883 he published a work entitled "The Jews of Philadelphia Prior to 1800," one of the earliest contributions to American Jewish history (H. S. Morais, "The Jews of Philadelphia," pp. 342–343). A.

ROSENBACH, OTTOMAR ERNST FELIX: German physician; born Jan. 4, 1851, at Krappitz, Silesia, where his father, Samuel Rosenbach, practised medicine. He received his education at the universities of Berlin and Breslau (M.D. 1874). His studies were interrupted by the Franco-Prussian war, in which he took an active part as a volunteer. From 1874 to 1877 he was assistant at the medical hospital and dispensary of the University of Jena; in 1878 he was appointed assistant at the Allerheiligen-Hospital at Breslau, and became privat-docent at the university of that city; in 1887 he became chief of the medical department of the hospital, which position he resigned in 1893; and in 1888 he was appointed assistant professor. In 1896 he resigned his professorship and removed to Berlin, where he has since practised.

Rosenbach has written many essays for the medical journals, and is one of the collaborators on Eulenburg's "Realencyclopädie der Gesammten Heilkunde" (all three editions) and on Nothnagel's "Spezielle Pathologie und Therapie." Of his works may be mentioned: "Studien über den Nervus Vagus," Berlin, 1877; "Grundlagen, Aufgaben und Grenzen der Therapie," Vienna, 1891; "Die Entstehung und Hygienische Behandlung der Bleichsucht," Leipsic, 1893; "Die Grundlagen der Lehre vom Kreislauf," Vienna, 1894; "Die Seekrankheit als Typus der Kinetosen," *ib.* 1896; "Die Krankheiten des Herzens und Ihre Behandlung," Berlin and Leipsic, 1897; "Grundriss der Pathologie und Therapie der Herzkrankheiten," Berlin, 1899; and "Arzt Contra Bacteriologe," Vienna, 1902 (translated into English by Achille Rose, New York, 1904).

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

ROSENBACHER, ARNOLD: Austrian lawyer and communal worker; born in Prague April 4, 1840; educated at the gymnasium and the university of his native city (LL.D., July, 1863). While at the university he continued his study of the Bible and rabbinical literature. Since 1873 he has been active in the administration of the Jewish community of Prague, being made a trustee in that year, vice-president in 1885, and president in 1887. In 1897 he was made president of the Union of Bohemian Jewish Congregations, and in 1898 vice-president of the Union of Austrian Jews. In 1861 he began a contest for the degree of doctor of canon law, which then was denied to Jews in Austria. While not successful in his own case, his efforts led to the removal of the restrictions in 1870. In 1863 he entered the law department of the treasury as "Finanz-Procuratur," being the first Jew in Austria to hold a position in that department. He resigned in 1869 to devote himself to the practise of the law, in which he is still (1905) engaged. Rosenbacher is likewise a Hebrew scholar.

S. D.

ROSENBAUM, DANIEL BEZALEL. See Ronsburg, Bezalel b. Joel.

ROSENBERG, ABRAHAM HAYYIM: Russian-American writer; born at Pinsk, Russia, Oct. 17, 1838; a descendant of the Jaffe family. Educated at home and at the rabbinical seminary of Jitomir, Russia, he became in 1872 chief rabbi of the district of Pinsk, and was called in 1888 to fill a similar position in the district of Nikolaief. At the same time he taught Jewish history and religion to the Jewish pupils at the gymnasium of Nikolaief. In 1891 he emigrated to the United States and settled in the city of New York.

Rosenberg is the author of: "Ge Ḥizzayon," in "Ha-Meliẓ," 1867–68, and the translator of "Tridenski Evrei," a novel by O. Derry which appeared in the "Evreiskiya Zapiski," 1881; "Ḥatan Damim," in "Ha-'Ibri," New York, 1892, a novel of Russian Jewish life; and a cyclopedia of the Bible, of which two volumes have appeared under the title "Oẓar ha-Shemot."

Bibliography: *Ḥakme Yisrael be-Amerika*, 1903; *American Jewish Year Book*, 5665.

A. F. T. H.

ROSENBERG, ALBERT: German physician; born Sept. 17, 1856, at Schloppe, West Prussia; educated at the University of Berlin (M.D. 1880). Of his essays may be mentioned: "Die Behandlung der Kehlkopftuberkulose"; "Die Intubation des Kehlkopfes"; "Ueber Verengerungen des Kehlkopfes und der Luftröhre"; "Die Geschwülste des Zungengrundes"; "Ueber Mandelsteine"; "Der Wert der X Strahlen für die Laryngologie"; and "Ueber Nasenbluten." He has summed up most of the results of his practise in his manual "Die Krankheiten der Mundhöhle, des Rachens, und des Kehlkopfes," Berlin, 1893 (2d ed., 1899). S.

ROSENBERG, JULIUS: Hungarian deputy; born at Kis-Czell Sept. 12, 1856; educated at Steinamanger and Raab, later studying law at Budapest (LL.D. 1877), where he was admitted to the bar in 1880. Recognized, even before his graduation, as an authority on maritime law, he was elected a member of the board of directors of the Adria Steamship Company, contributing much in this position to the industrial development of the country. In 1892 he was returned by the district of Német-Ujvár to the Hungarian Parliament, where, both as a member and as secretary of the committee on political economy, he took an active part in framing the laws which were drafted by that committee, besides reporting on commercial treaties with foreign nations.

Rosenberg fought a duel with Count Stephan Batthyanyi in 1885 and killed his opponent. His wife is a daughter of Consul Don Teixeira de Mattos.

Bibliography: Sturm, *Országgyülési Almanach*, 1897.

S. L. V.

ROSENBERG, MORITZ. See Rott, Moritz.

ROSENBLATT, JOSEF MICHEL: Austrian barrister; born March 20, 1853, at Cracow, Galicia, in which city he received his education, graduating from the university in 1876. After having passed his state examination in 1880, he settled in his native city as a counselor at law. In 1877 he became lecturer in jurisprudence at the university; in 1884, assistant professor of that subject; and in 1893, professor. He is also a member of the board of examiners in jurisprudence.

Rosenblatt has taken an active part in Jewish affairs, having been president of the Cracow community and of the Austrian branch of the Alliance Israélite Universelle, and a member of the Baron Hirsch Fund for Galicia. He is also an alderman of the city of Cracow.

He is the author of: "O Udziale w Przestepstwie," Warsaw, 1874; "Ueber Strafenconcurrenz," Teschen, 1877; "Ueber Hexenprocesse in Polen," Warsaw, 1882; "Wyklad Procesu Karnego," Cracow, 1883, a handbook of procedure in criminal cases; and "Ueber die Revision im Strafprocesse," Cracow, 1903.

S. F. T. H.

ROSENBLATT, MORDECAI BEN MENAHEM (known also as **Der Butener Ẓaddiḳ**)**:** Russian rabbi; born at Autopoli, government of Grodno, on the 3d of Iyyar, 1837. After having studied under Isaac Hirsch, rabbi of Semyatich, he married, at the age of fourteen, a girl from his native town. In 1856 Rosenblatt went to Pinsk, where he studied rabbinics, and four years later he returned to his native town. There he was appointed assistant to Phinehas Michael, and both of them devoted themselves to the study of Cabala and to practical Hasidism. In 1870 Rosenblatt became rabbi of Buten, government of Grodno, where, by his ascetic life, he acquired renown as a ẓaddiḳ and miracle-worker. People flocked to him from near and from far—Jews and even Christian noblemen—to ask his advice and secure his blessing. In 1887 he was invited to the rabbinate of Korelitz, government of Minsk, and four years later to that of Oshmyani, government of Wilna. Since 1904 he has officiated as rabbi of Slonim. Rosenblatt is the author of "Hadrat Mordekai" (Wilna, 1899), a work containing responsa, pilpulim, and homilies. Some of his responsa are to be found in Joseph Rosen's "Porat Yosef," and many of his works are still unpublished.

S. B. Ei.

ROSENDALE, SIMON W.: American lawyer; born at Albany, N. Y., June 23, 1842; graduated from Barre Academy, Vermont. He was admitted to the bar in 1863, and shortly thereafter became assistant district attorney of Albany county. In 1868 he was elected recorder of Albany, which judicial position he held for four years. In 1881 he entered into partnership with Rufus W. Peckham (later associate justice of the United States Supreme Court), and when the latter was elected to the state bench, Rosendale continued his law practise with Albert Hessberg. For several terms Rosendale was corporation counsel of Albany; and in 1892 he was elected attorney-general of New York state. Theodore Roosevelt, when governor of that state, appointed him (1899) a state commissioner of charities, in which honorary position he has since served, devoting much time to its duties.

Rosendale has always manifested a keen interest in Jewish matters, not only in the community in which he has lived, but throughout the country. He was active for a long time in the affairs of the Order of B'nai B'rith, and for ten years was president of its court of appeals. He was for a number of years a member of the executive board of the Union of American Hebrew Congregations, and frequently attended its conventions as a delegate. He has likewise been a trustee of the Albany congregation. He acted as chairman of the convention called in Philadelphia in 1888, at which the Jewish Publication Society of America was organized, and has served as a vice-president of the latter and of the American Jewish Historical Society. He is, besides, president of the board of trustees of Union University, president of the Albany Medical College, a director of the National Commercial Bank of Albany, a trustee of the National Savings Bank (of which institution he has been president), and a director of the Commerce Fire Insurance Company. He has been governor of the Albany City Hospital, and is connected with many other charitable and business organizations.

Rosendale is the author of "The Involution of Wampum as Currency."

A. G. H. C.

ROSENFELD, JACOB: Russian journalist and publisher; born in Austria 1839; died in Minsk, Russia, 1885. His parents emigrated to Russia, where he received his education at the gymnasium, and he afterward attended the law department of the University of Kiev, from which he was graduated as attorney at law. He practised in St. Petersburg, and wrote articles for the "St. Petersburgskiya Vyedomosti" and for other Russian papers. The excesses against Jews in South Russia in 1881 made a strong impression upon Rosenfeld, as upon many other educated Russian Jews. From that time he was an ardent nationalist. In the same year he purchased the "Razsvyet," a Jewish periodical in the Russian language, of which he had been coeditor together with G. I. Bogrow. This paper then became the organ of nationalism and of the Palestinian movement; but it could not exist long, for in 1883 Rosenfeld was compelled by material difficulties to stop the publishing of his paper. He settled in Minsk, where he returned to the practise of law.

H. R. S. Hu.

ROSENFELD, LEOPOLD: Danish composer; born in Copenhagen July 21, 1849. He was originally destined for a mercantile career, and spent six years in a counting-house; but his love for music manifested itself so markedly that his father allowed him to follow his natural bent. He studied at the Copenhagen Conservatory of Music for three years (1872 to 1875), where he devoted himself especially to composition. In 1881 he obtained a scholarship which enabled him to travel abroad; and in 1889 he received the title of professor.

Rosenfeld has composed many pieces for the piano, and more than thirty booklets of songs with Danish and German texts. Of his compositions for orchestra "Henrik og Else" (Copenhagen, 1885) was received with great favor. He has written an aid to instruction in singing, entitled "Om Textsang" (*ib.* 1887), and has contributed a number of articles to Danish, German, and English musical journals.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon.*

S. F. C.

ROSENFELD, MORDECAI JONAH: Galician author of Hebrew books; born at Dynow, near Przemysl, Galicia, Oct. 21, 1797; died at Sosnica June 5, 1885. When but seven years old he went to Przemysl and thence to Brody, where he studied the Talmud and Hebrew and German. About the year 1830 he became shoḥeṭ at Sosnica, and remained there for the rest of his life. Rosenfeld was the author of: "'En Boḥen" (Przemysl, 1872), a commentary on "Beḥinat 'Olam"; "Or Ḳarob" (*ib.* 1873), a commentary on "Or ha-Ḥayyim" by J. Yabez, with an appendix on the origin of the Cabala; "Job," with commentary ("Kenaf Renanim") and philological notes ("Hokaḥ Millim"; Lemberg, 1875). In addition to these works he contributed articles to such periodicals as "Ha-Maggid" and "Ha-'Ibri." The most important of these was "Netinah la-Kohen," strictures on "Netinah la-Ger" by N. Adler.

BIBLIOGRAPHY: *Oẓar ha-Sifrut*, i. 121 *et seq.*; Zeitlin, *Bibl. Hebr.* p. 314; Lippe, *Asaf ha-Mazkir*, i. 400, Vienna, 1881.

H. R. A. S. W.

ROSENFELD, MORRIS: Yiddish poet; born at Boksha, government of Suwalki, Russian Poland, Dec. 28, 1862; educated at Boksha, Suwalki, and Warsaw. He worked as a tailor in New York and London and as a diamond-cutter in Amsterdam, and settled in New York in 1886, since which year he has been connected with the editorial staffs of several leading Jewish papers. At present (1905) he is editor of the "New Yorker Morgenblatt." In 1904 he published a weekly entitled "Der Ashmedai." He was also the publisher and editor of a quarterly journal of literature (printed in Yiddish) entitled "Jewish Annals." He was a delegate to the Fourth Zionist Congress at London in 1900, and gave readings at Harvard University in 1898, Chicago University in 1900, and Wellesley and Radcliffe colleges in 1902.

Rosenfeld is the author of "Die Glocke" (New York, 1888), poems of a revolutionary character; later the author bought and destroyed all obtainable copies of this book. He wrote also "Die Blumenkette" (*ib.* 1890) and "Das Lieder Buch" (*ib.* 1897;

English transl. by Leo Wiener, "Songs from the Ghetto," Boston, 1899; German transl. by Berthold Feivel, Berlin, and by E. A. Fishin, Milwaukee, Wis., 1899; Rumanian transl. by M. Rusu, Jassy, 1899; Polish transl. by J. Feldman, Vienna, 1903; Hungarian transl. by A. Kiss, Budapest; Bohemian transl. by J. Dchlicky, Prague). His poems were published, under the title "Gesammelte Lieder," in New York in 1904.

Bibliography: *American Jewish Year Book*, 1904–5.

A. F. T. H.

ROSENFELD, SAMSON WOLF: German rabbi; born at Markt Uhlfeld, Bavaria, Jan. 4, 1780; died at Bamberg May 12, 1862. At the age of thirteen he entered the yeshibah at Fürth, and for six years he studied rabbinics there. In 1808 he was elected rabbi of Uhlfeld. He accepted no salary or emoluments.

For many years Rosenfeld held also the post of president of the congregation. He introduced reforms in house and synagogue, and established a school in which he shared the labors of the teachers. In 1819 a beautiful synagogue was dedicated concerning which he published a pamphlet, "Die Israelitische Tempelhalle, oder die Neue Synagoge in Uhlfeld, Ihre Entstehung, Einrichtung und Einweihung, Nebst den Drei Dabei Gehaltenen Reden." He preached in German.

In consequence of the law of June 10, 1813, which made the "Schutzjuden" citizens of Bavaria, and which demanded that the rabbi should have a university training, Rosenfeld submitted to a new examination. In 1826 he was elected rabbi of Bamberg, which post he held until his death. He took an active part in the work for the emancipation of the Bavarian Jews, and wrote a number of pamphlets on this subject (see Jew. Encyc. ii. 604b).

Rosenfeld edited "Stunden der Andacht für Israeliten" (4 vols., Dinkelsbühl, 1834; 2d ed., 3 vols., *ib.* 1838). Selections therefrom in Hebrew by M. Bendelsohn of Grodno appeared at Wilna in 1854 under the title "Hegyon ha-'Ittim." In 1835 and 1836 Rosenfeld published the weekly "Das Füllhorn."

Bibliography: I. Klein, in *Monatsschrift*, 1863, pp. 201–214; S. Krämer, in *Achawa*, 1866, pp. 15–33; Fürst, *Bibl. Jud.* iii. 169.

S. S. Man.

ROSENFELD, SYDNEY: American dramatist; born in Richmond, Va., Oct. 26, 1855; educated in the public schools of Richmond and New York.

When the publication of "Puck" was decided on, Rosenfeld was appointed its editor, but he eventually turned his attention to dramatic work. Among the plays he has produced the following deserve mention: "A Possible Case"; "Imagination"; "The Club Friend"; "The Politician"; "A Man of Ideas"; "A House of Cards." Rosenfeld was joint author of "The Senator." He has also created several operettas and musical extravaganzas, of which the following are the most noteworthy: "The Lady or the Tiger"; "The Mocking-Bird"; "The Passing Show"; "The Giddy Throng"; "The King's Carnival"; and "The Hall of Fame."

As an adapter Rosenfeld has produced a number of plays, the chief among them being "The White Horse Tavern," "The Black Hussar," "The Two Escutcheons," "Prince Methusalem," and "Nanon."

As secretary of the National Art Theatre Society, Rosenfeld was one of the leaders in an effort to secure an American national theater. In this work he was ably assisted by his wife (née Genie Holtzmeyer Johnson), who organized and presided over the Woman's Auxiliary, which was one of the most important factors of the National Art Theatre Society. At present (1905) Rosenfeld is president and managing director of the Century Theatre Company.

A. F. H. V.

ROSENHAIN, GEORGE: German mathematician; born June 10, 1816, at Königsberg, Prussia; died there May 14, 1887. He was privat-docent at the University of Breslau from 1844 to 1848, and then at that of Vienna, where he began to lecture in 1851; and in 1857 he was appointed associate professor at Königsberg. He won fame for himself by his work "Sur les Fonctions de Deux Variables et à Quatre Periodes, Qui Sont les Inverses des Intégrales Ultraélliptiques de la Première Classe," which was awarded the chief prize for mathematics at the Paris Academy in 1846 ("Mémoires des Savants," etc., 1851, ix.). He proved the existence of the Abel functions defined by Jacobi (Göpel succeeding independently in the same operation). This step from the Jacobi functions of one variable to those of two variables was most important for the development of mathematics.

S. S. G.

ROSENHAIN, JAKOB (JACQUES): German pianist; born at Mannheim Dec. 27, 1813; died at Baden-Baden March 21, 1894. A one-act piece of his entitled "Der Besuch im Irrenhauses" was very successfully produced at Frankfort-on-the-Main, Dec. 29, 1834, and was frequently repeated, notably at Weimar under the leadership of Hummel. His second opera, "Liswenna," was less fortunate. In 1837 Rosenhain went to London. On his return he settled in Paris, where, in conjunction with J. B. Cramer, he established a school of pianoforte-playing. Upon the completion of his third opera, "Volage et Jaloux," which was produced at Baden, Aug. 3, 1863, Rosenhain permanently retired from the operatic stage in order to devote himself more exclusively to instrumental music.

Among his principal compositions in this field may be mentioned: symphony in G minor; symphony in F minor; symphony, "Im Frühling." His brother **Eduard** (German pianist and teacher; born at Mannheim Nov. 18, 1818; died at Frankfort-on-the-Main Sept. 6, 1861) published a serenade for cello and piano.

Bibliography: Grove, *Dict. of Music and Musicians*; Schilling, *Universal Lexikon der Tonkunst*; Mendel, *Musikalisches Conversations-Lexikon.*

S. J. So.

ROSENHAUPT, MORITZ: German cantor; born at Offenbach on the Glan, Rhenish Prussia, March 14, 1841, where his father was rabbi and teacher; died at Nuremberg Nov. 16, 1900. Rosenhaupt commenced his studies under Cantor Löwe at Strasburg, and continued them under Salomon Sulzer in Vienna. He then became cantor and teacher at Kochem on the Mosel, and in 1864 was called to a similar position at Speyer, where two well-known musicians became his teachers—Professor Wiss and the choir-leader Benz, who taught him theory and counterpoint. In 1881 he succeeded Josef Singer (who had been called to Vienna) as cantor at Nuremberg.

Rosenhaupt is the author of "Shire Ohel Ya'aḳob," synagogal songs (part i., Speyer; parts ii. and iii., Nuremberg). He set the Forty-second Psalm to music as a concerto, wrote a number of Hebrew songs, and composed various secular pieces, overtures, serenades for orchestra, etc.

S. J. F.

ROSENMÜLLER, ERNST FRIEDRICH KARL: Christian Orientalist and theologian; born Dec. 10, 1768, at Hesselberg; died at Leipsic Sept. 17, 1835. He studied at Erlangen, Giessen, and Leipsic under his father, and became assistant professor of Arabic at the university of the last-named city in 1796. He devoted a large part of his life to his "Scholia in Vetus Testamentum," in twenty-four parts (Leipsic, 1788–1835), which formed the basis of most of the exegetical work on the Old Testament in the nineteenth century. He published in five parts an abridgment of this colossal collection (*ib.* 1835). Besides this his "Bibliographisches Handbuch," in four parts (Göttingen, 1800), was one of the earliest introductions to the Old Testament; and his "Handbuch der Biblischen Alterthumskunde" (Leipsic, 1831) was a systematic summary of the material contained in his "Scholia." Further, he published editions of Bochart's "Hierozoicon" (1796), with notes by himself, and of Lowth's "Prælectiones" (Leipsic, 1815), and brought out a pocket edition of the Hebrew Bible (Halle, 1822), besides writing a preface to Hahn's edition of 1830.

Bibliography: *Biographie Universelle*; Herzog-Plitt, *Real-Encyc.*

T. J.

ROSENROTH, BARON VON (CHRISTIAN KNORR): Christian Hebraist; born at Alt-Randen, in Silesia, July 15, 1631. After having completed his studies in the universities of Wittenberg and Leipsic, he traveled through Holland, France, and England. On his return he settled at Sulzbach and devoted himself to the study of Oriental languages, especially Hebrew, the rudiments of which he had acquired while abroad. Later he became a diligent student of the Cabala, in which he believed to find proofs of the doctrines of Christianity. In his opinion the "Adam Ḳadmon" of the cabalists is Jesus, and the three highest sefirot represent the Trinity. Rosenroth intended to make a Latin translation of the Zohar and the "Tiḳḳunim," and he published as preliminary studies the first two volumes of his "Kabbala Denudata, sive Doctrina Hebræorum Transcendentalis et Metaphysica Atque Theologia" (Sulzbach, 1677–78). They contain a cabalistic nomenclature, the "Idra Rabbah" and "Idra Zuta" and the "Sifra di-Ẓeni'uta," cabalistic essays of Naphtali Herz and Jacob Elhanan, etc. Rosenroth published two other volumes under the title "Kabbala Denudata" (Frankfort-on-the-Main, 1684), containing the "Sha'ar ha-Shamayim" of Abraham Cohen de Herrera and several of the writings of Isaac Luria.

Bibliography: Wolf, *Bibl. Hebr.* iii. 979; Fürst, *Bibl. Jud.* ii. 170; Grätz, *Gesch.* x. 267.

D. I. Br.

ROSENSOHN, MOSES: Russian Hebraist; born in the first quarter of the nineteenth century at Wilna, where he lived all his life in affluent circumstances. He died there in 1896. Rosensohn wrote a number of works, of which the following may be mentioned: "'Eẓah we-Tushiyah," suggestions for reforms in Judaism (Wilna, 1870); "Shelom Aḥim," cosmopolitanism and universalism of the Mosaic religion (Wilna, 1870); "Dibre Shalom," a defense of the Cabala (in three volumes; Wilna, 1880, 1882, 1883). Rosensohn was suspected of strong leanings toward Christianity, and was therefore shunned by the Orthodox Russian Jews.

Bibliography: Lilienblum, in Zederbaum's *Kohelet*, St. Petersburg, 1888; Zeitlin, *Bibl. Hebr.*; Paperna, in *Ha-Meliẓ*, 1899, No. 39.

H. R. I. War.

ROSENSTEIN, SAMUEL SIEGMUND: German physician; born at Berlin Feb. 20, 1832; son of Rabbi Elhanan Rosenstein, and grandson of Rabbi Rosenstein of Bonn. He studied philosophy, and, later, medicine at the University of Berlin, graduating as M.D. in 1854. From 1856 to 1858 he was assistant at the general hospital at Danzig. He established himself as a physician in Berlin in 1858, and received from the university there the "venia legendi" in 1864. In 1866 he was elected professor of medicine at the University of Gröningen, and in 1873 at that of Leyden, which latter position he still (1905) holds. In 1898 he received the degree of LL.D. from the University of Edinburgh.

Rosenstein was the author of "Die Pathologie und Therapie der Nierenkrankheiten," Berlin, 1863 (4th ed. 1894), and contributed to Ziemssen's "Handbuch der Allgemeinen Therapie" the section on diseases of the heart. He died Feb. 2, 1906.

Bibliography: Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*

S. F. T. H.

ROSENTHAL: One of several families of that name flourishing in Russia. The ancestor of this particular family was Solomon of Wirballen (a town on the Prussian frontier), who came from Skud and was surnamed "Skudski." He was prominent as a financier, and he is recorded to have been one of the court Jews of Frederick the Great of Prussia. His son David of Yashinovka married a sister of Leiser (Eliezer) Rosenthal of Yashinovka, and, in accordance with the practise common at the time, assumed her family name. Their issue was: Moses, the father of Leon, Schemariah, Solomon, Wolf, and Yote; Loeb, the father of Solomon (d. Krementchug, 1885), Marcus (d. there 1896), Anna, wife of Herman Rosenthal, and Fanny, wife of L. Jacobovich; Abraham of Pinsk; and Gedaliah of Grodno (d. 1893). One of Schemariah Rosenthal's daughters married Albert Soloweitschik, formerly director of the Siberian Bank of St. Petersburg; the other daughter is married to Dr. S. Brainin of New York.

Leiser Rosenthal was the father of Simeon Rosenthal, who died in Berlin, and of Nissen Rosenthal, who was a prominent citizen of Wilna in the first half of the nineteenth century (see Lilienthal, "My Travels in Russia," in "The Israelite," vol. ii., No. 17, p. 138).

BIBLIOGRAPHY: Abelman, *Zikron Yehudah*, p. ix., Wilna, 1890.

H. R. P. Wi.

ROSENTHAL, DAVID: Polish physician; born 1808 at Tarnogrod, Lublin; died 1889. His father was district physician of Zamoisk and on the staff of the Polish army. David studied medicine at Vienna, and in 1831 was sent to Hungary and Transylvania, where the cholera was raging. In 1834 he received the degree of M.D., and in 1836 became physician in ordinary at the Jewish hospital, Warsaw, where he afterward held the post of chief physician (1844–79). Simultaneously (1849–62) he was the students' physician at the Institution of Agriculture and Forestry in Marymont, a suburb of Warsaw, and from 1859 professor of hygiene at the same institution.

Rosenthal published a description of the species of typhus which prevailed in 1847 and which was later known as "recurrent fever"; he wrote also "O Nosaciznie u Ludzi" (on glanders), Warsaw, 1849.

BIBLIOGRAPHY: S. Orgelbrand, *Encyklopedja Powszechna*, xiii. 30–31.

H. R. M. R.

ROSENTHAL, DAVID AUGUSTUS: German physician and author; born at Neisse, in Silesia, in the year 1812; died at Breslau March 29, 1875. He was educated at the University of Breslau, whence he was graduated M.D. In 1851 he embraced Roman Catholicism, and set about to improve the tone of the Catholic press and the condition of the Catholics of Silesia. Rosenthal distinguished himself also as an author. He began his literary career in 1862 by editing the poetical works of the Catholic mystic "Angelus Silesius," better known as Johann Scheffler. Between the years 1869 and 1872 he published his "Convertitenbilder aus dem Neunzehnten Jahrhundert" (4 vols., Schaffhausen), or biographical sketches of Jews and Protestants who had embraced the Roman Catholic faith during the nineteenth century. This work was arranged according to countries. A supplement of the entire work is found in the last volume. The "Convertitenbilder," which went through several editions, is a very important contribution to the history of the Church in the nineteenth century, and supplements De le Roi's work, "Geschichte der Evangelischen Juden-Mission," which treats only of the Jews who joined the Protestant Church.

BIBLIOGRAPHY: *Literarischer Handweiser für das Katholische Deutschland*, Münster, 1878, p. 120; Pick, in McClintock and Strong, *Cyc.* s.v.

S. B. P.

ROSENTHAL, EDUARD: German jurist; born Sept. 6, 1853, at Würzburg. He studied at Würzburg, Heidelberg, and Berlin (LL.D., Würzburg, 1878). In 1880 he established himself as privat-docent at the University of Jena, where he was appointed assistant professor in 1883, and full professor of public law and the history of German law in 1896. His works include: "Die Rechtsfolgen des Ehebruchs nach Canonischem und Deutschem Recht," 1880; "Beiträge zur Deutschen Stadtrechtsgeschichte," 1883, Nos. i., ii.; "Die Behördenorganisation Kaiser Ferdinands I." 1887; "Geschichte des Gerichtswesens und der Verwaltungsorganisation Baierns," 1889, vol. i.; "Internationales Eisenbahnfrachtrecht," 1894. He has also contributed various articles to Conrad's "Handwörterbuch der Staatswissenschaften." S.

ROSENTHAL, ELIEZER (LAZAR): German bibliographer and owner of a famous collection of books at Hanover; born April 13, 1794, at Nasielsk, in the government of Plock, Russia; died Aug. 7, 1868, at Hanover. His library became known in Germany as early as the first half of the nineteenth century, and was considered to be the largest Hebrew library in that country. He composed a bibliographical work, entitled "Yodea' Sefer," which comprises 2,530 numbers, and deals with works which appeared not later than 1857. M. Roest, who took the library to Amsterdam, was commissioned by Rosenthal's son to catalogue the Hebrew part. This catalogue appeared in two volumes (Amsterdam, 1875); in the second volume Rosenthal's work mentioned above is printed complete as an appendix. The library now forms a part of the Amsterdam University Library.

BIBLIOGRAPHY: M. Roest, in the preface to *Cat. Rosenthal. Bibl.*; Zunz, *Z. G.* p. 244.

S. S. O.

ROSENTHAL, FERDINAND: German rabbi; born at Kenese, Hungary, Nov. 10, 1839; educated at several Talmud Torahs, the gymnasium at Vienna, and the universities of Leipsic and Berlin (Ph.D. and Rabbi 1866). In 1867 he became rabbi at Beuthen, Upper Silesia, whence he was called to Breslau in 1887, where he is still (1905) officiating.

Rosenthal, besides contributing to the periodical press, is the author of: "Das Erste Makkabäerbuch," Leipsic, 1867; "Die Erlässe Cæsars und die Senatusconsulte in Josephus," etc., Breslau, 1879; "Vier Apokryphische Bücher aus der Zeit und Schule R. Akiba's," Leipsic, 1885.

S. F. T. H.

ROSENTHAL, HARRY LOUIS: English exegete; born about 1860 at Vladislavov (Neustadt-Schirwindt), Poland. In 1869 he accompanied his mother and sisters to Manchester, England, where he was educated. Returning to Vladislavov in 1878, he studied Hebrew, and then entered upon a business career. He is the author of "Sod Kedoshim," commentary on the prophecies of Daniel (Manchester, 1895). J.

ROSENTHAL, HERMAN: American author, editor, and librarian; born at Friedrichstadt, province of Courland, Russia, Oct. 6, 1843; educated at Bauske and Jacobstadt, graduating in 1859. In this year he translated into German several of Nekrassov's poems. In 1869 he engaged in the printing trade at Krementchug, and in 1870 he published a collection of poems, "Gedichte." In the Russo-Turkish war he served in the Russian Red Cross Society and received the society's medal for distinguished service (1877–78). Returning to his craft as master-printer, he pursued it in Smyela,

SCHOOL OF

government of Kiev, and in the city of Kiev until 1881. He produced a humorous story, "Die Wunderliche Kur," in 1872, and later assisted in the founding of "Zarya" (Dawn), a daily paper, the first number of which appeared at Kiev in 1878. At this time Rosenthal was elected corresponding member of the St. Petersburg Society for the Promotion of Culture Among the Russian Jews.

Interested in the condition of his oppressed coreligionists, Rosenthal sailed for the United States in 1881 for the purpose of founding there agricultural colonies to be settled by Russian Jewish immigrants. During 1881–82 he succeeded in establishing colonies in Louisiana and South Dakota. He also took a prominent part in the administration of the Woodbine (N. J.) colony in 1891. During 1887 and 1888 Rosenthal engaged in the book-trade, but gave up this occupation on being appointed chief statistician of the Edison General Electric Company, a post that he held for three years. In 1892 he went to the Far East, whither he was sent by the Great Northern Railroad Company to investigate the economic conditions and trade of China, Korea, and Japan, on which he published a report (St. Paul, 1893). On his return he was elected secretary of the German-American Reform Union, New York city, and a member of the press bureau of the Committee of Seventy. In 1894 he was appointed chief of the discharging department of the Immigration Bureau, Ellis Island, New York, an office he occupied two years; and in 1898 he accepted the post of chief of the Slavonic department, New York Public Library (Astor branch), a position he still (1905) retains. He joined the editorial board of THE JEWISH ENCYCLOPEDIA as chief of the Russian department in Dec., 1900.

Rosenthal has been prominently connected with Hebrew literature and with the development of the Haskalah movement in Russia. He contributed (1859–67) to "Ha-Meliẓ" and other Hebrew periodicals, and corresponded with Reifmann, Leon Gordon, Zweifel, Zederbaum, Fuenn, and other Hebrew scholars. In the United States he edited and published, together with A. Rosenberg, the Hebrew monthly "Ha-Modia' le-Ḥodashim" (1901). In 1894 Rosenthal founded the society "Ohole Shem," of which he is still president.

Rosenthal translated into German verse "Ecclesiastes" ("Worte des Sammlers"), New York, 1885, 2d ed. 1893, and the "Song of Songs" ("Lied der Lieder"), 1893, and, into English, a work by Hugo Ganz, "The Land of Riddles," New York, 1905.

His eldest son, **Max Rosenthal,** born at Krementchug, government of Poltava, Russia, June 6, 1865, was educated for the medical profession at the universities of Bern, Berlin, and Leipsic (M.D. 1887). In 1888 he became house surgeon at St. Mark's Hospital, New York city, and for two years he was senior resident physician at the Montefiore Home. At present (1905) he is gynecologist at the German Dispensary and attending gynecologist at the Sydenham Hospital. His other son, **George D. Rosenthal,** born 1869, is manager of the Edison General Electric Company, at St. Louis.

A. F. H. V.

ROSENTHAL, ISIDOR: German physiologist; born at Labischin, near Bromberg, Posen, July 16, 1836; died in 1904. Graduating as M.D. from the University of Berlin in 1859, he became assistant in the physiological institute and received the "venia legendi" in 1862. In 1867 he was appointed assistant professor, and in 1872 was elected professor, of physiology in the University of Erlangen.

Rosenthal wrote many essays, and was the author of: "Die Athembewegungen und Ihre Beziehungen zum Nervus Vagus," Berlin, 1862; "Elektricitätslehre für Mediciner," *ib.* 1862 (3d ed., with Bernhardt, 1882); "Zur Kenntniss der Wärmeregulirung bei den Warmblütigen Thieren," Erlangen, 1872; "Allgemeine Physiologie der Muskeln und Nerven," Leipsic, 1878 (2d ed. 1898); "Bier und Branntwein in Ihren Beziehungen zur Volksgesundheitspflege," Berlin, 1881 (2d ed. 1893); and "Vorlesungen über Oeffentliche und Private Gesundheitspflege," Erlangen, 1887 (2d ed. 1890). He was a collaborator on Hermann's "Lehrbuch der Physiologie," for the subjects treating of innervation and motion, of respiration, and of animal heat, and was editor of the "Biologisches Centralblatt."

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; Pagel, *Biog. Lex.*

S. F. T. H.

ROSENTHAL, JACOB: Polish physician; born at Warsaw; son of David Rosenthal; studied medicine at Berlin and Warsaw. In 1870 he became physician in ordinary to the Jewish Hospital, Warsaw, devoting himself to gynecology. Owing to his efforts a section for the diseases of women was established in 1894; and this department has been directed by him up to the present time (1905). In "Historyi Szpitali w Krel Polskiem," a history of the hospitals in the kingdom of Poland, edited by Girsztow in 1870, Rosenthal published a description of the Warsaw Jewish hospital. Further, he translated Bock's "Buch vom Gesunden und Kranken Menschen" (1872), and published a medical handbook for women, entitled "Paradnik Lekarski dla Kobiet" (1874). Since 1895 he has published in the periodicals several reviews of Polish medical literature.

BIBLIOGRAPHY: S. Orgelbrand, *Encyklopedja Powszechna*, xiii. 31.

H. R. M. R.

ROSENTHAL, JOSEPH: Russo-Jewish scholar; born at Suwalki, in the government of the same name in Russian Poland, Feb. 14, 1844. He began the study of the Talmud and commentaries at an early age without the aid of a teacher, and at the same time devoted himself to the study of different languages and sciences. In the nineties he settled at Warsaw, where he is now practising law.

Rosenthal began his literary career in 1866 by contributing philological articles to "Ha-Maggid." Since then he has written for such Hebrew periodicals as "Ha-Lebanon," "Ha-Karmel," "Ha-Meliẓ," and others, writing on topics of the day as well as on Jewish science. The most important of his contributions are an article on the religious system of the "Sefer Yeẓirah," in "Keneset Yisrael" (1887), and some articles in "Ha-Eshkol," a Hebrew encyclopedia (1887–88). He wrote also some responsa, one of which was published in "Dibre Mosheh" by R. Moses of Namoset; and "Derek Emunah," four essays on religious philosophy (Warsaw, 1894). Rosenthal is noted as a chess-player, and won the first prize at the Druzgenik tournament in 1885.

Bibliography: *Sefer Zikkaron*, p. 106, Warsaw, 1889; Zeitlin, *Bibl. Hebr.* p. 317, Leipsic, 1891–95.

H. R. A. S. W.

ROSENTHAL, JULIUS: American lawyer; born in Liedolsheim, grand duchy of Baden, Germany, Sept. 17, 1828. He was educated at the lyceum at Rastadt and the universities of Heidelberg and Freiburg. In 1854 he emigrated to the United States and settled in Chicago. There he found employment in the bank of R. K. Swift until 1858; but, having studied law, he was admitted to the bar in 1860, and gave special attention to probate and real-estate practise.

Rosenthal served as public administrator of Cook county, 1859–84; was director of the first Public Library Board, 1872–75; librarian of the Chicago Law Institute twenty-five years, and president of the same, 1878–80; secretary of the first State Board of Law-Examiners, 1897–99; member of the Chicago, State, and American Bar associations; and secretary of the first Fremont Club, 1856.

Rosenthal has been a director of the Chicago Relief and Aid Society, German Relief Society, United Hebrew Relief Association, Jewish Training School, and German Altenheim, and was one of the founders of Sinai congregation. He has also been a generous contributor to the Hebrew Union College library.

Married in 1856 to Jette Wolf, he has as issue two sons, **James** and **Lessing,** both of whom are lawyers in Chicago. He died May 14, 1905.

Bibliography: Pritchard's *Illinois of To-Day*, p. 73.

A. J. Sto.

ROSENTHAL, LEON (JUDAH LÖB B. MOSES HA-LEVI): Russian financier, philanthropist, and communal worker; born in Wilna Nov. 16, 1817; died in Locarno, Switzerland, June 19, 1887. His father was a progressive, scholarly merchant whose house was one of the rallying-points of the Haskalah movement early in the nineteenth century. Young Rosenthal received a liberal education; married very early, according to the custom of those times in Lithuania; and lived several years with his father-in-law, Samuel Joel Neumark, in Brest-Litovsk. He then entered the service of the Günzburg family, and, after becoming their business associate, settled in St. Petersburg about 1850. He later engaged in extensive enterprises on his own account and became one of the leading bankers and financiers in the Russian capital.

Rosenthal remained throughout his busy life an ardent admirer of Hebrew literature and an active worker for the spread of secular knowledge among the Jews of Russia. He corresponded with many of the best-known Maskilim and assisted a large number of authors and students. The extent of his benefactions, both public and private, was very great; but the crowning glory of his work in behalf of the Jews was the foundation, in 1863, of the Ḥebrat Marbe Haskalah, a society for the promotion of knowledge among the Jews in Russia, of which he was the treasurer and the ruling spirit from the time of its establishment until his death. His "Toledot Ḥebrat Marbe Haskalah be-Yisrael be-Ereẓ Russia" (vol. i., St. Petersburg, 1885; vol. ii., *ib.* 1890) contains the records and correspondence of the society. At the beginning of the second volume, which was printed posthumously, is an excellent biographical sketch of the author written by J. L. Kantor.

Bibliography: Günzig, *Toledot Fabius Mieses*, pp. 26–28, Cracow, 1890 (reprint from *Oẓar ha-Sifrut*, iii.); *Keneset Yisrael* (year-book), iii. 151–153, Warsaw, 1887; *Ha-Meliẓ*, viii., No. 21; *Ha-Shaḥar*, v. 14–15.

H. R. P. Wi.

ROSENTHAL, MARKUS. See Rózsavölgyi (Rosenthal), Markus.

ROSENTHAL, MAX: American painter and engraver; born at Turek, near Kalisz, Russian Poland, Nov. 23, 1833. He studied at Berlin under Karl Harnisch, and at Paris under Martin Thurwanger, whom he accompanied to the United States in 1849. Settling in Philadelphia, he studied at the Pennsylvania Academy of Fine Arts and introduced the use of chromolithography. When the Civil war broke out he followed the Army of the Potomac as official illustrator for the United States Military Commission. In 1872 he invented the sand-blast process of engraving patterns on glass. Rosenthal has received many prizes and diplomas. He has etched more than five hundred portraits, a collection of which is preserved in the Smithsonian Institution at Washington. He illustrated Longfellow's "Building of the Ship," "Legend of Rabbi ben Levi," etc. His latest painting is "Jesus at Prayer." His son **Albert Rosenthal,** also an artist, born in Philadelphia Jan. 30, 1863, was educated at Philadelphia and Paris, and settled in the former city.

Bibliography: *American Jewish Year Book*, 5665 (1904–5).

A. F. T. H.

ROSENTHAL, MORITZ: Austrian physician; born at Grosswardein, Hungary, 1833; died in Vienna Dec. 30, 1889. Educated at the University of Vienna (M.D. 1858), he became in 1863 privat-docent and in 1875 assistant professor of neurology.

Besides about seventy essays, he wrote several works, of which may be mentioned: "Ueber Stottern," 1861; "Ueber Hirntumoren," 1863 (2d ed. 1870); "Ueber Scheintodt," 1872; "Handbuch der Elektrotherapie," 1873; "Klinik der Nervenkrankheiten," 1875 (translated into French, English, Italian, and Russian); "Cervicale Paraplegie," 1876; "Rindencentren des Menschenhirns," 1878; "Myelitis und Tabes nach Lues," 1881; "Diagnose und Therapie der Magenkrankheiten," 1882.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

ROSENTHAL, MORITZ: Austrian pianist; born at Lemberg 1862; studied successively under Galath, Mikuli, and Raphael Joseffy. In 1875 the family removed to Vienna, where at the age of fourteen Rosenthal gave his first public concert, the program embracing selections from Beethoven, Chopin (concerto in F minor), Mendelssohn, and Liszt ("Au Bord d'une Source" and "Campanella").

This concert was so successful that Rosenthal decided to undertake a series of concert tours, the first of which led him to Bucharest, where he was appointed Rumanian court pianist.

From 1876 to 1878 Rosenthal studied under Liszt, and during the following six years devoted himself to scientific studies as well as music, attending the University of Vienna. In 1882 he reappeared in public. In 1887 and in 1896 he visited America.

In collaboration with L. Schytte, Rosenthal has published a work entitled "Technical Studies for the Highest Degree of Development."

Bibliography: *Musikalisches Wochenblatt*, xxii. 517, 518, 531, 532; Baker, *Biog. Dict. of Music and Musicians.*

s. J. So.

ROSENTHAL, SAMUEL: Chess-master; born 1838 in Suwalki, Russian Poland; died in Paris Sept. 25, 1902. After the last Polish revolution he fled to Paris (1864), where he devoted himself to a study of the game, and became so rapidly proficient in it that after the lapse of a year he won the first prize in a tournament held at the Café de la Régence, Paris. In the Tournier du Prix de l'Empéreur, held in the same city in 1867, he won 18 games and lost 6, and at the International Masters' Tournament at Baden in 1870 he won 13 and lost 7. In 1873 he won fourth prize in the Vienna International Tournament. In a memorable match with Zuckertort at the St. George's Chess Club, London, in 1880, he lost 7, won 1, and drew 11 games. At the London Tournament of 1883 he was awarded the brilliancy prize for a game with Steinitz.

In Paris Rosenthal founded the Cercle des Echecs, at which he gave exhibitions of blindfold play. He contributed chess articles to "La Revue des Jeux et des Arts" and "La Stratégie," and edited a volume on the Paris Tournament of 1900.

Bibliography: *Meyers Konversations-Lexikon*, s.v.; *The New York Times*, Sept. 30, 1902.

H. R. A. P.

ROSENTHAL, SOLOMON: Hungarian scholar; born in Moór, Hungary, June 13, 1764; died at Pesth April 8, 1845. His father, Naphtali Rosenthal, was a personal friend of Moses Mendelssohn in his youth. Rosenthal's teachers were Mordecai Benet, later chief rabbi of Moravia, and Meïr Barby, head of the Presburg yeshibah. For a time Rosenthal engaged in commerce in his native place, devoting himself in his leisure to Jewish literature. He contributed to "Ha-Meassef," "Orient," and "Zion," besides maintaining a literary correspondence with Hartwig Wessely and Isaac Euchel. In 1819 he removed to Pesth.

Rosenthal was the author of "Bet Awen" (Ofen, 1839), in which he attacked Creizenach, Luzzatto, and Reggio; and he published the "Ari Nohem" of Leo da Modena, for which he wrote a preface and notes. He left in manuscript a fragmentary Hebrew translation of Mendelssohn's "Phädon."

Bibliography: Ignatz Reich, *Beth El*, ii. 354; Alexander Büchler, *Das Centenarium S. J. L. Rapoport's*, in Bloch's *Oesterreichische Wochenschrift*, 1890; idem, *History of the Jews in Budapest* (in Hungarian).

s. A. Bü.

ROSENTHAL, TOBY EDWARD: American artist; born at New Haven, Conn., March 15, 1848. He received a public-school education at San Francisco, whither his family had removed in 1855, and studied art under Fortunato Arviola in the same city in 1864. In 1865 he went to Munich, where he studied under Piloty at the Royal Academy until 1876, when he returned to San Francisco.

Rosenthal has received medals from the expositions at Munich (1870 and 1883) and Philadelphia (1876). Of his pictures the following, most of which have been exhibited in Europe, deserve mention: "Love's Last Offering"; "Spring, Joy, and Sorrow," 1868; "Morning Prayers in Bach's Family," 1870 (now in the museum at Leipsic); "Out of the Frying-Pan into the Fire"; "The Dancing Lesson," 1871; "Elaine," 1874; "Young Monk in Refectory," 1875; "Forbidden Longings"; "Who Laughs Last Laughs Best"; "Girls' Boarding-School Alarmed," 1877; "A Mother's Prayer," 1881; "Empty Place," 1882; "Trial of Constance de Beverley," 1883; "Departure from the Family," 1885.

A. F. T. H.

ROSENTHAL-BONIN, HUGO: German author; born at Berlin Oct. 14, 1840; died at Stuttgart April 7, 1897. After having studied natural science at the universities of Berlin and Paris, he traveled through the south of Europe, the United States of America, and Japan. He went to Switzerland in 1871, but removed in the following year to Stuttgart and collaborated on "Ueber Land und Meer." In 1889 he was appointed editor of "Vom Fels zum Meer," and retired in 1894.

Rosenthal-Bonin was a prolific writer. Of his works may be mentioned: "Der Heiratsdamm und Anderes," Stuttgart, 1876; and "Unterirdisch Feuer," Leipsic, 1879 (both of these collections of short stories have been translated into many European languages); "Der Bernsteinsucher," Leipsic, 1880; "Der Diamant-Schleifer," Stuttgart, 1881; "Das Gold des Orion," *ib.* 1882; "Die Tierbändigerin," *ib.* 1884; "Das Haus mit den Zwei Eingängen," *ib.* 1886; "Die Tochter des Kapitäns," *ib.* 1888; "Der Student von Salamanca," *ib.* 1891; "Erzählungen des Schiffsarztes," *ib.* 1892.

s. F. T. H.

ROSENZWEIG, ADOLF: German rabbi; born Oct. 20, 1850, at Turdossin, Hungary. He studied at the gymnasium at Budapest and at the rabbinical seminary of Presburg. After graduation he went to Berlin, where he studied philosophy and Oriental languages and literatures at the university, and theology at the Hochschule für die Wissenschaft des Judentums. On Oct. 20, 1874, he entered upon the rabbinate of Pasewalk, whence he was called to Birnbaum, Posen. In 1879 he went to Teplitz, Bohemia, and in 1887 he accepted a rabbinate at Berlin.

Rosenzweig has published the following works: "Zur Einleitung in die Bücher Esra und Nehemia" (Berlin, 1875); "Zum Hundertsten Geburtstage des Nathan der Weise" (Posen, 1878); "Das Jahrhundert nach dem Babylonischen Exile mit Besonderer Rücksicht auf die Religiöse Entwicklung des Judentums" (Berlin, 1885); "Künstler und Jugendbilder" (Neuhaus, 1886); "Der Politische und Religiöse Character des Josephus Flavius" (Berlin, 1889); "Jerusalem und Cæsarea" (*ib.* 1890); "Das Auge in

Bibel und Talmud" (*ib.* 1892); "Geselligkeit und Geselligkeitsfreuden in Bibel-und Talmud" (*ib.* 1895); "Kleidung und Schmuck im Biblischen und Talmudischen Schrifttum" (*ib.* 1905).
S.

ROSENZWEIG, GERSON: Russian-American editor, author, and poet; born at Byelostok, Russia, April, 1861. He received his education in the Jewish schools of Berlin, Cracow, and in Byelostok and other cities of Russia, and conducted a Hebrew school in Suwalki, Russia. In 1888 he emigrated to the United States, and, settling in New York city, became joint editor of the "Jewish Daily News," "Jewish Gazette," and "Jewish World," which position he held until 1905. He has contributed to the leading Hebrew papers of the world, his writings being mainly in classical Hebrew. He edited and published "Ha-'Ibri" (The Hebrew), a weekly, from 1891 to 1898, and "Ḳadimah" (Forward), a monthly, from 1898 to 1902, both in New York city.

Rosenzweig is the author of "Masseket Amerika" (1891), a satire which became and is still very popular, portions thereof having been translated and printed in the "Sun" and other leading New York papers. It is written in the style of the Talmud, and is considered a masterpiece of satire and humor. He has published also "Shirim u-Meshalim" (New York, 1893), a volume of poetry; "Ḥamishshah we-Alef" (*ib.* 1903; now being reprinted in Russia); 1,005 original epigrams and poems in Hebrew; and "Mi-Zimrat ha-Areẓ," American national songs translated into Hebrew and set to the original music.
A. F. T. H.

ROSEWALD, JULIE EICHBERG: American prima donna; fourth daughter of Moritz Eichberg, cantor in Stuttgart; born in that city March 7, 1847. After finishing the course of instruction at the Stuttgart Conservatorium, Julie joined her sister, Mrs. Weiller, in Baltimore, in 1864, and two years later she was married to Jacob Rosewald, violinist and conductor. She returned to Europe in 1870, and continued her vocal studies under Marongelli, Mara, and Viardot-Garcia. Her career as prima donna began, in 1875, with the Kellogg Opera Company. Going to Europe a second time, in 1877, she filled engagements at Nuremberg, Mayence, Stuttgart, Cologne, Amsterdam, Berlin, and Dresden. In 1880 the Abbott Company engaged Mrs. Rosewald as prima donna, and her husband as conductor. This engagement lasted until 1884, when she took up her residence permanently in San Francisco, and became a popular teacher of singing, her success in preparing pupils for church choirs, the concert hall, and the operatic stage being largely due to her thorough knowledge of the anatomy and physiology of the throat; she has often been called the Marchesi of the West. For ten years, while living in San Francisco, she was a member of the choir of Temple Emanu-El, singing and reciting, in place of a cantor, the parts of the service usually sung and recited by that functionary—the only instance known in which a woman has led the services in a synagogue. From 1894 to 1902 she was professor of singing at Mills College Conservatory of Music. Her memory for music is almost prodigious. She is known to have memorized a leading rôle in one night, and her repertoire includes one hundred and twenty-five operas, in thirty of which she appeared, on one occasion, during seven consecutive weeks. Mrs. Rosewald has won fame for pure and brilliant vocalization, versatility, cultivated method, and no less for piquant and artistic acting. Impaired health compelled her, in 1902, to retire from professional life.

BIBLIOGRAPHY: M. Kayserling, *Die Jüdischen Frauen in der Geschichte, Literatur, und Kunst*, 1879, p. 327; Nahida Remy, *Das Jüdische Weib*, n.d., pp. 259-260.
A. H. S.

ROSEWATER, ANDREW: American engineer; born in Bohemia Oct. 31, 1848. When very young he removed with his family to the United States, settling in Cleveland, where he was educated at the public schools. In 1864 he joined the engineer corps of the Union Pacific Railway; in 1868 he settled in Omaha, where he was for the following two years assistant city engineer, being appointed city engineer in 1870. In 1876 he became manager and editor of "The Omaha Bee," and from 1878 to 1880 he was engineer in charge of the construction of the Omaha and Northwestern Railway. In 1880 and 1881 he was engineer of the Omaha Water-Works Company, and then became for the second time city engineer of Omaha, holding this position until 1887. In 1891 he was appointed president of the electrical subway commission of Washington, serving as such until 1892. Since 1897 he has held (for the third time) the position of city engineer of Omaha; he has also been president of the board of public works in the same city, and has held positions as consulting and designing engineer for sewerage for twenty-five cities.

BIBLIOGRAPHY: *American Jewish Year Book*, 1905, *s.v.*
A. F. T. H.

ROSEWATER, EDWARD: American editor and newspaper proprietor; born at Bukovan, in Bohemia, in 1841. He was educated at the high school of Prague, where he remained until he attained his thirteenth year, when he emigrated to the United States and there studied telegraphy. In 1858 he obtained his first position as a telegraph operator and held this position until the outbreak of the Civil war, when he enlisted, and joined the United States Military Telegraph Corps, being in active service during 1862–63. In the latter year he resigned and went to Omaha as manager of the Pacific Telegraph Company. During his sojourn in that city he took part in politics and was elected member of the legislature of Nebraska in 1871. In the same year he founded "The Omaha Bee," a newspaper which he has edited from its first appearance. In 1892 Rosewater was chosen to represent his state as member of the Republican National Committee, and in 1896 became member of the advisory board of the National Committee, being reelected to that office in 1900 and 1904. Rosewater was appointed a member of the United States Mint Commission in 1896 and representative of the United States at the Universal Postal Congress held at Washington in 1897. In the latter year he was elected vice-president of that congress. Awake to the interests of his adopted city, Rosewater was the projector of the Trans-Mississippi Exposition held at Omaha in 1898, and was elected member of the executive committee in charge of publicity and promotion. In 1901 he was a candidate for the United States senate. He died Aug 31, 1906.

A. F. H. V.

ROSEWATER, VICTOR: American editor and economist; born in Omaha, Neb., 1871; son of Edward Rosewater; educated in Columbia University, New York (A.M. 1892; Ph.D. 1893). Rosewater was fellow in political science at Columbia University during the year 1892–93. He entered journalism by joining the staff of "The Omaha Bee" in 1893, becoming managing editor of that paper two years later. In 1896 he was appointed regent of the Nebraska State University. In 1893 he produced "Special Assessments: A Study in Municipal Finance," and subsequently contributed to "Palgrave's Dictionary of Political Economy," to "Historic Towns of the Western States," and to the "New Encyclopædia Britannica" (1903). Rosewater is a member of several national associations and societies, and of the Republican state and executive committees of Nebraska.

A. F. H. V.

ROSH. See Asher ben Jehiel.

ROSH HA-SHANAH. See New-Year.

ROSH HA-SHANAH: Eighth treatise of the order Mo'ed; it contains (1) the most important rules concerning the calendar year together with a description of the inauguration of the months by the nasi and ab bet din; (2) laws on the form and use of the shofar and on the service during the Rosh ha-Shanah feast.

Contents.

The old numerical Mishnah commences with an account of the four beginnings of the religious and the civil year (i. 1); it speaks of the four judgment-days of the pilgrim festivals and Rosh ha-Shanah (i. 2); of the six months in which the messengers of the Sanhedrin announce the month (i. 3); of the two months the beginnings of which witnesses announce to the Sanhedrin even on the Sabbath (i. 4), and even if the moon is visible to every one (i. 5); Gamaliel even sent on the Sabbath for forty pairs of witnesses from a distance (i. 6): when father and son (who as relatives may otherwise not witness together) behold the new moon they must set out for the bet din (i. 7), since they do not absolutely belong to those that are legally unfit for this purpose (i. 8). The weak and sick are borne on litters, and are protected against the attacks of the Sadducees; they must be provided with food, for witnesses are bound to journey even on the Sabbath (i. 9). Others went along to identify the unknown (ii. 1). In olden times bonfire-signals on the mountains announced to all as far as Babylon that the month had been sanctified. The custom of having witnesses and messengers was introduced after the Sadducees had attempted to practise deception (ii. 2, 3, 4).

The large court called "Bet Ya'azeḳ" was the assembly-place for the witnesses (ii. 5); bountiful repasts awaited them, and dispensations from the Law were granted to them (ii. 6); the first pair of witnesses was questioned separately concerning the appearance of the moon, and other witnesses cursorily (ii. 7). Then the ab bet din called out to a large assembly, "Sanctified!" all the people crying out aloud after him (ii. 8). Gamaliel II. had representations of the moon which he showed to the witnesses. Once there arose a dispute between him and Joshua regarding the Tishri moon; the latter, in obedience to the nasi, came on foot to Jamnia on the day which he had calculated to be the Day of Atonement, and the two scholars made peace (iii.). There were various obstacles to the sanctification of the months, as when time was lacking for the ceremony, or when there were no witnesses present before the bet din. In the first case the following day became the new moon; in the second case the bet din alone performed the sanctification.

The Shofar.

The Mishnah treats also of the shofar (iii. 2); the horn of the cow may not be used (iii. 3); the form of the trumpet for Rosh ha-Shanah, the fast-day, and Yobel is determined (iii. 5); injuries to the shofar and the remedies are indicated (iii. 6); in times of danger the people that pray assemble in pits and caves (iii. 7); they pass the house of worship only on the outside while the trumpets sound (iii. 8); they are exhorted to be firm by being reminded of Moses' uplifted hands in the war with the Amalekites. In such times the deaf-mutes, insane, and children are legally unfit for blowing the trumpets.

Even if the festival fell on the Sabbath, Johanan ben Zakkai had the trumpets blown at Jamnia, while at one time this was done only in the Temple and the surrounding places (iv. 1); he also fixed the lulab outside of the Temple for seven days, and forbade the eating of new grain on the second day of Passover (iv. 2); he extended the time for examining witnesses until the evening, and had them come to Jamnia even in the absence of the ab bet din (iv. 3). The Mishnah then treats of the order of the prayers (iv. 4), of the succession of the Malkuyot, Zikronot, and Shoferot, of the Bible sentences concerning the kingdom of God, Providence, and the trumpet-call of the future (iv. 5), and of the leader in prayer and his relation to the teki'ah (iv. 6); descriptions of the festival are given in reference to the shofar (iv. 7); then follows the order of the traditional trumpet-sounds (iv. 8); and remarks on the duties of the leader in prayer and of the congregation close the treatise (iv. 9).

The Tosefta.

Curious as is the order of subjects followed in this treatise, in which several mishnaic sources have been combined, the Tosefta follows it, adding comments that form the basis of the Gemara in both Talmuds. The contents of the Mishnah with the corresponding sections of the Tosefta are as follows: General calendar for the year, i. 1–4 = Tosef. i. 1–13. Regulations concerning the months' witnesses, i. 5–ii. 1 (connecting with i. 4) = Tosef. i. 15–ii. 1 (abbreviated). Historical matter regarding fire-signals and messengers and their reception on the Sabbath, ii. 2–6 = Tosef. ii. 2 (abbreviated). The continuation of the laws of ii. 1 concerning witnesses (ii. 7, 8), and the questioning of witnesses, and the sanctification of the months are entirely lacking in the Tosefta. Historical data concerning Gamaliel and the dispute with Joshua, ii. 8–9 = Tosef. ii. 3 (a mere final sentence). Continuation of the laws of ii. 7 concerning witnesses, iii. 1 = Tosef. iii. 1, 2. Regulations regarding the shofar and its use, iii. 2–5 = Tosef. iii. 3–6a. Haggadic sentence on devotion = Tosef. iii. 6b. Final remarks on the shofar and on its obligations, iii. 6-end = Tosef. iv. 1. Ordinances of Johanan ben Zakkai concerning Rosh ha-Shanah and the Sabbath, and other matters = Tosef. iv. 2. Order of worship, iv. 5-end = Tosef. iv. 4-end. Mishnah ii. 7 seems to have been transposed according to Tosef. iv. 3, but it belongs there according to its contents.

In quoting many of Gamaliel's ordinances the Mishnah emphasizes the authority of the patriarchal house by recounting the dispute between the patriarch and his deputy Joshua and showing how the latter was forced to yield. The Tosefta omits the ordinances of Gamaliel and of Johanan ben Zakkai, and the dispute of the two leaders of the schoolhouse, nor does it mention anything of the power of any tannaitic dignitary; the Tosefta is here a product of the time of the Amoraim. The dignity of the nasi is not emphasized, because acumen and scholarship prevailed in the schoolhouse, and there was no desire to let old precedences (see 'Eduyot) come to the fore again. Even the Mishnah contains some additions from the time of the Amoraim (see, for example, iv. 2, where a gap must be filled from the Tosefta).

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W. B. L. A. R.

ROSH YESHIBAH. See Yeshibah.

ROSIN, DAVID: German theologian; born at Rosenberg, Silesia, May 27, 1823; died at Breslau Dec. 31, 1894. Having received his early instruction from his father, who was a teacher in his native town, he attended the yeshibah of Kempen, of Myslowitz (under David Deutsch), and of Prague (under Rapoport); but, wishing to receive a regular school education, he went to Breslau, where he entered the gymnasium, and graduated in 1846. He continued his studies at the universities of Berlin and Halle (Ph.D. 1851) and passed his examination as teacher for the gymnasium. Returning to Berlin, he taught in various private schools, until Michael Sachs, with whom he was always on terms of intimate friendship, appointed him principal of the religious school which had been opened in that city in 1854. At the same time Rosin gave religious instruction to the students of the Jewish normal school. In 1866 he was appointed M. Joël's successor as professor of homiletics, exegetical literature, and Midrash at the rabbinical seminary in Breslau, which position he held till his death.

Rosin was the author of: "Abschiedswort: Berichte über die Jüdische Religionsschule," Berlin, 1866; "Ein Compendium der Jüdischen Gesetzeskunde aus dem 14. Jahrhundert," Breslau, 1871 (on the "Sefer ha-Ḥinnuk"); "Ethik des Maimonides," *ib.* 1876; "Samuel ben Meïr als Schrifterklärer," *ib.* 1880; "Reime und Gedichte des Abraham ibn Esra," in 5 parts, *ib.* 1885–94 (Ibn Ezra's poems with vocalized text and German transl. in rime). He edited Michael Sachs' sermons (2 vols., Berlin, 1867), and Samuel ben Meïr's commentary on the Pentateuch, with a Hebrew introduction, Breslau, 1881. An essay of Rosin's on the philosophy of Abraham ibn Ezra was edited after his death by his devoted pupil David Kaufmann and published in the "Monatsschrift" (vols. xlii.–xliii.), to which magazine Rosin occasionally contributed.

While not a voluminous writer and original thinker, Rosin did his literary work with an exemplary accuracy of detail and in perfect sympathy with his subject. To his numerous disciples he was a kind friend and adviser. In his religious attitude he was strictly conservative, a true disciple of Michael Sachs (whose admirer he was); and he was at the same time broad-minded and tolerant of the opinions of others. His only son, Heinrich Rosin, is professor of medicine at the University of Berlin. Another Heinrich Rosin, professor in the law department of the University of Freiburg-im-Breisgau, is his nephew.

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s. D.

ROSIN, HEINRICH: German jurist; born at Breslau Sept. 14, 1855. In 1880 he established himself as privat-docent in the law department of the Breslau University, but, receiving a call from the University of Freiburg as assistant professor three years later, he accepted it, and subsequently was promoted to a full professorship in the same institution.

Among the works of Rosin are the following: "Der Begriff der Schwertmagen in den Rechtsbüchern des Mittelalters" (Breslau, 1877); "Die Formvorschriften für die Veräusserungsgeschäfte der Frauen nach Langobardischem Recht" (1880); "Das Polizeiverordnungsrecht in Preussen" (1882); "Das Recht der Oeffentlichen Genossenschaft" (Freiburg, 1886); "Das Recht der Arbeitsversicherung" (Berlin, 1892–93); "Minoritätenvertretung und Proportionalwahlen" (1892); "Grundzüge einer Allgemeinen Staatslehre nach den Politischen Reden and Schriftstücken des Fürsten Bismarck" (Munich, 1898).

Bibliography: *Meyers Konversations-Lexikon* (new edition).

s. J. Go.

ROSIN, HEINRICH: German physician; born at Berlin Aug. 28, 1863; son of David Rosin. He studied at Breslau and Freiburg (M.D. 1887), and in 1888 became assistant to Rosenbach at the Allerheiligen Hospital. In 1892 he went to Berlin as assistant to Senator at the general dispensary, and in 1896 was admitted to the medical faculty of the Berlin University as privat-docent. He received the title of professor in 1902; and in the same year he opened a private dispensary.

Rosin is a prolific writer. He has contributed about 100 essays, especially on clinical medicine, chemical medicine, and microscopy, to the professional journals. He is a collaborator on Eulenburg's "Realencyclopädie der Gesammten

Heilkunde," "Encyclopädische Jahrbücher der Gesammten Heilkunde," Drasche's "Bibliothek Medicinischer Wissenschaften," Liebreich's "Encyclopädie der Therapie," etc. He has published, with Ehrlich, Weigert, Krause, and Mosse, the "Encyclopädie der Mikroscopischen Technik."

Rosin is a member of the Verein für Jüdische Geschichte und Literatur, and has evinced an active interest in the Jewish affairs of the German capital.

S. F. T. H.

ROSNOSKY, ISAAC: American merchant and communal worker; born at Wollstein, Prussia, Nov. 6, 1846; son of Henry and Zelda Rosnosky. He went to Boston, Mass., as a boy and engaged in business. He was elected to the Boston common council as a Democrat in 1878, and as an Independent in 1879. He served in the Massachusetts House of Representatives in 1880 and from 1891 to 1894, being the first Jew to be elected to either branch of the legislature. Twice he was a delegate to national Democratic conventions; and he served as a commissioner to the World's Fair. It was largely through his efforts that the Carney (Catholic) Hospital fund of $10,000 was raised.

Rosnosky has been for the last twenty-three years (since 1882) president of Temple Ohabei Shalom, the oldest Hebrew congregation in Boston. He is a member of the Association of Past Presidents of the I. O. B. B.

BIBLIOGRAPHY: Solomon Schindler, *Israelites in Boston*, iii.

A. J. Leb.

ROSSI, AZARIAH BEN MOSES DEI: Italian physician and scholar; born at Mantua in 1513 or 1514; died in 1578. He was descended from an old Jewish family which, according to a tradition, was brought by Titus from Jerusalem. Combining an insatiable desire for learning with remarkable mental power, Dei Rossi early in life became exceptionally proficient in Hebrew, Latin, and Italian literature. He studied simultaneously medicine, archeology, history, Greek and Roman antiquities, and Christian ecclesiastical history. When about the age of thirty he married and settled for a time at Ferrara. Later he is found at Ancona, Bologna, Sabbionetta, and again at Ferrara. In 1571 a terrible earthquake visited the last-named city and caused the death of about 200 persons. The house in which Dei Rossi lived was partly destroyed; but it happened that at the moment he and his wife were in their daughter's room, which remained uninjured. During the disturbances consequent upon the earthquake Dei Rossi lived in an outlying village, where he was thrown into association with a Christian scholar, who asked him if there existed a Hebrew translation of the "Letter of Aristeas." Dei Rossi answered in the negative, but in twenty days he prepared the desired translation, which he entitled "Hadrat Zeḳenim." His account of the earthquake, written shortly after, is entitled "Ḳol Elohim"; he regarded the earthquake as a visitation of God, and not merely as a natural phenomenon.

Earthquake at Ferrara, 1571.

His "Me'or 'Enayim."

Dei Rossi's great work, "Me'or 'Enayim" (Mantua, 1573-75; Berlin, 1794; Vienna, 1829; Wilna, 1863-66), includes the two works already mentioned and a third entitled "Imre Binah." The latter is divided into four parts; the first part contains a survey of the Jewish race at the time of the Second Temple, narrates the origin of the Septuagint, points out the contradictions between some of the beliefs of the Talmudists and the proved results of scientific research, records the origin of the Jewish colonies in Alexandria and Cyrene, chronicles the wars of Bar Kokba against the Romans, etc. Dei Rossi quotes from the writings of Philo, whose orthodoxy he questions. He criticizes him for having allegorized Biblical narratives of facts, and points out that the Alexandrian philosopher never gives the traditional interpretation of the Biblical text.

In the second part Dei Rossi criticizes a number of the assertions of the Talmudists (many of his criticisms being repeated by later commentators), and gives explanations of various haggadic passages which can not be taken literally (as, for instance, the haggadah which attributes the death of Titus to a gnat which entered his brain while he was returning to Rome). The third part is devoted to a study of Jewish chronology and translations from the writings of Philo, Josephus, and others, with commentaries. The fourth part deals with Jewish archeology, describing the shapes of the priestly garments and the glory of the Second Temple, and giving the history of Queen Helen and her two sons.

Attitude of His Contemporaries.

It is greatly to Dei Rossi's credit that he followed scientific methods of inquiry in his work and did not rely upon tradition. But this way of dealing with subjects which the multitude reverenced as sacred called forth many criticisms on the part of his contemporaries. Prominent among his critics were Moses Provençal of Mantua (to whom Dei Rossi had submitted his work in manuscript), Isaac Finzi of Pesaro, and David Provençal, who endeavored to defend Philo. Dei Rossi appended to some copies of the "Me'or 'Enayim" an answer to the criticisms of Moses Provençal, and a dissertation entitled "Ẓedeḳ 'Olamim," in which latter he refuted the arguments of Isaac Finzi. Later he wrote a special work entitled "Maẓref ha-Kesef" (published by Filipowski at Edinburgh, 1854, and included by Zunz in the Wilna edition of the "Me'or"), in which he defended his "Yeme 'Olam" against its critics. Dei Rossi, however, had to contend not only with impartial critics, but with the attacks of fanatics who considered his "Me'or 'Enayim" as a heretical work. Joseph Caro commissioned Elisha Gallico to draw up a decree to be distributed among all Jews, ordering that the "Me'or 'Enayim" be burned. But, Joseph Caro dying before it was ready for him to sign, the decree was not promulgated, and the rabbis of Mantua contented themselves with forbidding the reading of the work by Jews under twenty-five years of age.

The "Me'or 'Enayim" attracted the attention of many Christian Hebraists, who translated parts of it into Latin: Bartolocci translated ch. ix. and xxii., in his "Bibliotheca Magna Rabbinica"; Bochart, ch. xvi. and xxi., in his "Hierozoicon" (Leyden, 1712); Buxtorf, ch. ix., xlii., and lix., in his "Tractatus de Antiquitate Punctorum" (Basel, 1648); *idem*, ch. l. and lx., in his translation of the "Cuzari" (*ib.* 1660); *idem*, ch. lvi. and lviii., in his "Dissertatio de Letteris Hebraicis" (*ib.* 1662); Hottinger, ch. lvi., in his "Cippi Hebræi" (Heidelberg, 1662); Meyer, ch. viii., xiv., and xix., in his version of the "Seder 'Olam" (Amsterdam, 1699); Morin, ch. iii., v., vii., viii., ix., xix., xx., and xlviii., in his "Exercitationes Biblica" (Paris, 1638); Van Dale, ch. ix., in his "Dissertatio Super Aristeam" (Amsterdam, 1708); Voisin, ch. ii., viii., xv., xvi., xxii., xlv., li., lvi., lvii., and lix., in his edition of Raymund Martin's "Pugio Fidei" (Paris, 1651); Voorst, ch. xxiii., xxv., xxxiii., and xxxv., in his translation of the "Ẓemaḥ Dawid" (Leyden, 1644). Ch. xvi. has been translated into English by Raphall ("Hebrew Review and Magazine," ii. 170), and ch. lx. by Bishop Lowth, in the introduction to his translation of Isaiah (London, 1835).

Dei Rossi was the author of a collection of poems (Venice, n.d.), among which are several of a liturgical character.

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J. I. Br.

ROSSI, GIOVANNI BERNARDO DE: Italian Christian Hebraist; born Oct. 25, 1742, in Castelnuovo; died in Parma March, 1831. He studied in Ivrea and Turin. In Oct., 1769, he was appointed professor of Oriental languages at the University of Parma, where he spent the rest of his life. His inaugural lecture on the causes of the neglect of Hebrew study was published in 1769 at Turin. De Rossi devoted himself to three chief lines of investigation—typographical, bibliographical, and text-critical. Influenced by the example of Kennicott, he determined on the collection of the variant readings of the Old Testament, and for that purpose collected a large number of manuscripts and old prints. In order to determine their bibliographical position he undertook a critical study of the annals of Hebrew typography, beginning with a special preliminary disquisition in 1776, and dealing with the presses of Ferrara (Parma, 1780), Sabbionetta (Erlangen, 1783), and, later, Cremona (Parma, 1808), as preparatory to his two great works, "Annales Hebræo-Typographici" (Parma, 1795, sec. xv.) and "Annales Hebræo-Typographici ab 1501 ad 1540" (Parma, 1799). This formed the foundation of his serious study of the early history of Hebrew printing (see Incunabula). In connection with this work he drew up a "Dizionario Storico degli Autori Ebrei e delle Loro Opere" (Parma, 1802; German translation by Hamberger, Leipsic, 1839), in which he summed up in alphabetical order the bibliographical notices contained in Wolf, and, among other things, fixed the year of Rashi's birth; and he also published a catalogue of his own manuscripts (1803) and books (1812). All these studies were in a measure preparatory and subsidiary to his "Variæ Lectiones Veteris Testamenti" (Parma, 1784-88), still the most complete collection of variants of the Hebrew text of the Old Testament. In order to compile it he visited all the chief libraries of Italy, and through its compilation he obtained the knighthood of St. George at the court of Parma and seductive offers from Pavia, Madrid, and Rome. As examples of the use of his work he issued a specimen of the Targum on Esther (Rome, 1782; 2d ed., revised, Tübingen, 1783). He was also interested in the polemics of Judaism and Christianity, and wrote on this subject his "Della Vana Aspettazione degli Ebrei del Loro Re Messia" (Parma, 1773), which he defended in a pamphlet two years later; and he further published a list of antichristian writers, "Bibliotheca Judaica Antichristiana" (Parma, 1800). A select Hebrew lexicon, in which he utilized Parḥon's work (Parma, 1805), and an introduction to Hebrew (*ib.* 1815) conclude the list of those of his works which are of special Jewish interest.

Bibliography: *Nuova Enciclopedia Italiana*; Steinschneider, *Cat. Bodl.* s.v.

T. J.

ROSSI, MOSES BEN JEKUTHIEL DE: Roman rabbi of the fourteenth century. Between 1373 and 1390 he wrote a compendium of Jewish rites, entitled "Sefer ha-Tadir," which he intended to serve as a manual both for daily use and for the synagogue. This work lacks depth of thought and originality, and has therefore had little influence on or consideration from the Posḳim. It is full of the prejudices and superstitions of the age, treating of astrology, prophecies, the interpretation of dreams, and similar subjects. Its chief importance lies in the fact that the author does not confine himself to the mere ritual laws, but introduces also maxims of morality, homilies, philosophical questions, and hygienic precepts. The second portion is a collection of treatises and responsa of the author and of other scholars. In addition to the "Sefer ha-Tadir," Moses ben Jekuthiel is the author of a hymn for the use of synagogues, commencing "Meshok na El Ḥasdeka."

Bibliography: Dukes, in *Orient*, 1849, x. 488; Güdemann, *Gesch.* ii. 195; Steinschneider, *Hebr. Bibl.* 1863, p. 93, note 2; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 451; Zunz, *S. P.* p. 510.

S. U. C.

ROSSI, SOLOMON: Rabbi and composer; lived in Mantua during the latter part of the sixteenth and the beginning of the seventeenth century. He came from an old Mantua family in which the traditional belief had been preserved that its ancestors had been taken as prisoners to Rome under Titus and Vespasian. In 1587 Rossi was engaged as musician and singer at the ducal court of Vincenze I. of Mantua, where his sister Europa was employed as a singer. That Rossi stood in high favor at this court is evidenced by the fact that he was allowed to appear in public without the yellow badge which other Mantua Jews were at that time obliged to wear.

Rossi was a skilled contrapuntist, and he worked assiduously to compose synagogal music with which the old sacred melodies of Zion might be harmoniously combined. His "Ha-Shirim Asher li-Shelomoh" (Venice, 1622) gives evidence of the success he attained; and it has been said that Leon of Mo-

DENA and other Italian rabbis were influenced by Rossi when they issued their letter (1605) authorizing the introduction into the synagogue of mensurate and polyphonic music.

Rossi's other compositions comprised chiefly religious poems, hymns, and madrigals; he wrote also a musical drama entitled "Maddalena." Several of his poems were dedicated to persons of princely rank. It is likely that Rossi in 1612 was the leader of a Jewish band of singers, and likewise of a theatrical company.

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D. F. C.

ROSSIENA (ROSSIENY): District city in the government of Kovno, Russia. It had a prosperous Jewish community in the first half of the nineteenth century, and was a center of HASKALAH, or progressive ideas, when Abraham MAPU lived there (1837–44). He lovingly recalls the time when he met kindred spirits like Senior Sachs, Shapiro, Emanuel Soloweitschik, and Marcus Wolpert in the house of Abraham Wolfsohn (letter appended to vol. ii. of "'Ayiṭ Ẓabua'," partly translated by Rebecca Altman in "The First Hebrew Novel," in "The New Era Illustrated Magazine," Dec., 1904). But most of the men who were animated by progressive ideas left Rossiena for more promising fields of activity in larger cities, and a fire which almost totally destroyed the city in 1865 and the hard times which followed the brief period of revival in the first part of the reign of Alexander II. contributed to the city's decline. In 1866 Rossiena possessed 10,579 inhabitants, of whom 8,290 were Jews. A visitor to the city in 1875 ("Ha-Shaḥar," vi. 79) found there but little of its former prosperity and culture. By 1897 the entire population had dwindled to 7,455, "mostly Jews." The chief articles of commerce are wood and grain for export; but the grain-export business of Russia has been almost totally ruined by the latest commercial treaties between Russia and Germany, and the condition of the Jewish grain-dealers is now worse than ever.

The following have held the rabbinate of Rossiena: Nathan Nate Rabinowitz (*c.* 1775); Nathan's son Dob Bär Rabinowitz; Moses Zeitlin (*c.* 1845); Abraham Abele Jaffe ("of Rossiena and district"; 1872); Alexander Moses Lapidoth (b. Feb. 27, 1819; a pupil of Israel Lipkin [Salanter] and formerly rabbi of Yanova; has held office since about 1880). The best known of the modern Hebrew scholars who were brought up in Rossiena is probably Aryeh Löb Gordon (born in Kelmy 1844; now a resident of Wilna), author of "Mishpeṭe ha-Lashon 'Ibrit" (Wilna, 1874), on Hebrew grammar, and several minor works.

The district of Rossiena, exclusive of the city, had in 1897 a total population of 221,731, of whom 17,000 were Jews.

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H. R. P. Wi.

ROSTOCK. See MECKLENBURG.

ROSTOF: Russian fortified commercial and manufacturing town on the Don; formerly in the government of Yekaterinoslaf; since 1888 included in the district of the Don Cossacks. Jews settled there about 1827, and their number grew with the city's increasing importance as a commercial center. A large synagogue and a bet ha-midrash were erected in 1842; the foundations of a new bet ha-midrash were laid in 1863; and the synagogue Po'ale Ẓedeḳ was founded in 1886. In the days of the liberal ALEXANDER II. the Jews had several of their own representatives in the city council, and eleven Jews were included in the commission which Mayor Baikov appointed in 1863 to investigate the needs of the city and propose the necessary improvements. In 1866 the Jews numbered 2,342 in a total population of about 39,000. In the following twenty years the city's population increased to more than 100,000, and the Jews, who helped to develop its enormous export trade in grain, increased to nearly 14,000. These prosperous conditions, however, did not continue through the reign of ALEXANDER III. An anti-Jewish riot broke out there May 10 (22), 1883, in which three Jews were injured and property valued at 70,000 rubles was destroyed. Nearly two years passed before twenty-seven of the rioters were brought to trial, and then all were acquitted (see "Ha-Meliẓ," 1885, No. 84).

When the towns of Rostof and Taganrog (the latter had about 200 Jewish families) were to be ceded to the district of the Don Cossacks, to which even Jews who were privileged to reside in all other parts of the Russian empire were not admitted, a commission which was appointed by the minister of war decided to expel the Jews from both towns. The Jewish inhabitants were panic-stricken, and it was rumored that a large number of them applied for baptism (see "Jüdisches Volksblatt," pp. 466, 483, St. Petersburg, 1886). But Jacob Poliakov of Taganrog, on the advice of the hetman Sviatopolk-Mirski of the Don Cossacks (uncle of a later minister of the interior), induced representative Christian residents to inform the government that the towns would suffer irreparable loss by the expulsion of the Jews. It was finally decided that those Jews who lived there might remain, but that no more might be permitted to settle in either town. The material condition of Rostof was not improved by the change, for, although the population continued to increase (it was 119,889 in 1897), its trade and the importance of its great annual fair diminished. A large part of the population of Rostof consists of Armenians, who live on friendly terms with the Jews and frequently enter into business partnerships with them.

Shrage Feiwel Gniesin, a graduate of the rabbinical school of Wilna, became the government rabbi of Rostof in 1863 and remained such until 1889, when he was succeeded by Dr. Jampolsky, who later was succeeded by Lifshitz. R. Zlotkin was for a long time the Orthodox rabbi. Wolkenstein was president of the Jewish community for several decades, and held also the office of Danish consul. Jacob Ter, the Yiddish playwright, who finally removed to New York, was secretary of the community from 1880 to 1890. Ẓebi ha-Kohen Schereschewsky (b. Pinsk, 1840) lives in Rostof (1905) as a bookseller, and is the only well-known Maskil and Hebrew scholar of the town. A Rostover Handwerker Unterstützungsverein, composed of former residents of Rostof, exists in New York.

Bibliography: *Ha-Meliz*, ii. 223, 237; iii. 205, 426; *Encyc. Brit.*; Semenov, *Geograficheskо-Statisticheski Slovar.*

H. R. P. Wi.

ROTA. See Badge.

ROTH, MORITZ: Swiss physician; born at Basel Dec. 25, 1839; educated at the universities of Würzburg, Göttingen, Berlin, and Basel (M.D. 1864). In 1866 he became privat-docent at the University of Basel, and in 1868 at that of Greifswald. In 1872 he was appointed assistant professor at Basel, and in 1874 professor of pathology and pathological anatomy, which position he resigned in 1898.

Roth has contributed many essays to the medical journals of Switzerland and Germany, and is the author of "Andreas Vesalius Bruxellensis," Berlin, 1892.

Bibliography: Pagel, *Biog. Lex.*

s. F. T. H.

ROTH, PHILIPP: German violoncellist; born at Tarnowitz, Upper Silesia, Oct. 25, 1853; died at Berlin June 9, 1898. He studied under Wilhelm Müller, and from 1876 to 1878 under Robert Hausmann at the Königliche Hochschule für Musik, Berlin. He published a violoncello method and a work entitled "Führer Durch die Violoncell-Litteratur." In 1890 he established the Freie Musikalische Vereinigung in Berlin, and assumed the directorship of its publication, the "Berliner Signale."

Bibliography: Riemann, *Musik-Lexikon.*

s. J. So.

ROTH, WILHELM: Austrian rhinologist; born at Kluckno, Hungary, Oct. 10, 1848. He received his education at the gymnasium at Eperies, Hungary, and at the University of Vienna (M.D. 1873). Establishing himself in Vienna, he became in 1885 privat-docent at the university of that city.

Roth has invented a drop-syringe for the larynx and several instruments for the nose, *e.g.*, a mirror, an inhalation apparatus, and an electrical lamp, as well as a medicine-carrier. Besides many articles in the medical journals he is the author of: "Die Chronische Rachenentzündung," Vienna, 1883. He has also collaborated on the "Therapeutisches Lexicon" and the "Diagnostisches Lexicon."

s. F. T. H.

ROTHENBURG: Town of Middle Franconia, Bavaria, situated on the Tauber, 41 miles west of Nuremberg. Jews must have been settled there as early as the beginning of the twelfth century, since a Jew of Rothenburg is mentioned in a Würzburg document of 1119 (Aronius, "Regesten," p. 100). There are also isolated notices concerning Jews in Rothenburg and dating from the end of the twelfth and from the thirteenth century. Thus, in the year 1180 the Jew Samuel Biscoph of Rothenburg bought from Count Eckard a place adjoining the foundation of St. Killian, for which he was to pay to the church 8 pounds of wax annually on St. Killian's day (July 8; Aronius, *l.c.* pp. 133–135); and in 1251 King Conrad IV., for 3,000 marks in silver, mortgaged the town of Rothenburg, with the Jews in it ("Rothenburgum et Judæos"), to Gottfried of Hohenlohe, to cover the many expenses which the latter had incurred by being in the king's service (H. Bresslau, in "Hebr. Bibl." x. 129; Wiener, "Regesten," p. 8, No. 41).

Early Mention.

In the middle of the fourteenth century Rothenburg again became the possession of a stranger, when the emperor Charles IV. bestowed the whole town, together with the Jewish school, cemetery, and houses, on Bishop Albrecht of Hohenlohe, at Würzburg, and at the same time released the magistrates of the city from any oaths or obligations which bound them to protect the Jews. But the town, which at that time was in a condition of growing prosperity, due in part to the Jews, was not disposed to permit the latter to be systematically oppressed by the bishop and taken before the ecclesiastical courts. Consequently complaint was made to Charles IV., who invited the bishop, with both Christian and Jewish representatives of Rothenburg, to a council at Nuremberg. Before that took place, however, the city released itself from its connection with the bishop; on Sept. 30, 1353, the Jews came again under the jurisdiction of the town council, and from that time on were not claimed by the emperor. Nevertheless they were required to pay certain taxes directly to the king; and Opferpfennig receipts for the years 1393, 1394, and 1395 have been preserved, given to Rothenburg Jews in the time of the emperor Wenzel by the latter's favorite Borziwoy of Swynar. The Jews appear to have paid other taxes besides this, for two of the receipts designate the sums received as "Jew taxes." The opferpfennig from Rothenburg alone amounted to 75 gulden in 1409, under the emperor Rupert. It was still collected in Rothenburg under Sigismund, but when Emperor Maximilian I. also demanded it (Sept. 17, 1504) the Jews refused to pay it, in which refusal they were upheld by the city. After this the payment of the opferpfennig by the Jews of Rothenburg is no longer mentioned.

Under the Bishops.

At the time of the Black Death there originated in Rothenburg the so-called Shepherd Brotherhood's day, which was celebrated annually with great pomp on Aug. 27, in memory of the escape of the town from poisoning by the Jews. The story runs that an "otherwise simple" shepherd stated before the magistrates that he had seen the well Hertrech, at the upper Galgenthürlein, poisoned, and that he had overheard a conversation on the subject carried on by Jews in Hebrew, and wished to save the town. On the strength of this charge the burghers were warned not to draw water from the well in question, and the Jews of the town and vicinity who had not already fled were thrown into prison and tortured.

If a Jew desired to be admitted to the city, he had first to make out an application bearing his signature in Hebrew, and present it to the council, in return for which he received from the latter a permit with the municipal seal affixed. These permits were for permanent settlement as well as for temporary residence. In especially difficult cases the council gave aid to its Jewish burghers. Thus, in the dispute which Master Mendel of Pappenheim, for unknown reasons, had with the Nuremberg Jewish burghers Isaac and Feyfelin, Mendel having put the burghers under the ban (1383), it was decided that each of the parties concerned should advance 1,000 gulden, and that the victor in the dispute should take the whole sum.

According to Bensen ("Beschreibung und Gesch. der Stadt Rothenburg," p. 521) and Merz ("Rothenburg in Alter und Neuer Zeit," p. 93), the Jews were banished from Rothenburg in 1397 and were denied admission to the town until 1404. At the time of banishment the council sold the synagogue and Jewish dance-hall for 2,000 gulden to the burgher Peter Creglinger, who built on the site of the synagogue a chapel to the Virgin.

Exactions in 1414.

In 1414 the knight Erkinger of Sausheim was entrusted with the collection of certain money (comp. Keller, "Zur Gesch. der Besteuerung der Juden Durch Kaiser Sigismund und König Albrecht II." in Geiger's "Zeitschrift für Gesch. der Juden in Deutschland," iii. pp. 301–336). On his arrival the council arrested all Jews in the town, including among them strangers temporarily in Rothenburg on business. Archbishop John of Mayence interposed in vain on their behalf; they were all kept under arrest until they had paid the required sum of 2,000 gulden, for which Sigismund himself signed the receipt (Oct. 8, 1414). In order to raise the money they borrowed from the town council, binding themselves to pay it back in weekly instalments.

The Jews of Rothenburg were especially oppressed by the small princes. Thus on May 2, 1422, Bishop John of Würzburg issued an order to the pastor of Rothenburg which made the following demands upon the council: (1) the Jews were to be prohibited from practising usury; (2) they were to wear on the breast a cloth badge, of red or other color, one span long and one wide, so that they might be distinguished from Christians; (3) a Christian might neither rent nor sell a house to a Jew; (4) a Christian might not serve a Jew for hire; (5) debts due from Christians to Jews were to be paid to the bishop; (6) other moneys and treasures were to fall to the council. The council demanding an extension of the time allowed before the order should come into force, the bishop granted until July 7, 1422. In the meantime the king came to Nuremberg, and since at that time he was himself planning to tax the Jews the decree of the bishop was revoked. Nevertheless, the regulation in regard to wearing distinctive signs appears to have been enforced, for in 1511 the Jews asked the council how the new badges should be made.

Another extraordinary imperial tax was imposed in 1433, when the Rothenburg Jews had to pay Sigismund a coronation-tax of 200 gulden, in return for which, on April 14, 1434, they received an imperial privilege releasing them from all taxes for ten years.

Maximilian was the first emperor to interfere in Jewish affairs, the occasion being the general assembly summoned by the Frankfort Jews, on Nov. 6, 1509, in order to secure harmony in decisions. The assembly met with little success, principally through the ostentatious reserve of the Rothenburg delegates, who at the request of the Augsburg Jews were urged even by the emperor to act in concert with their fellows, but with no effect. About eight years later the Rothenburg Jews themselves had occasion to appeal to the emperor, when (1517) a demand was made upon the council of Rothenburg by the robber-knight Klaus Wolgemuth that the Jews should be compelled to pay him a certain sum of money.

Privilege of 1517.

Thereupon the Jews received a privilege from the emperor (July 7, 1517) permitting them to refuse to submit to such extortions. But in spite of privileges they could not prevent the council from voting, on Nov. 7, 1519, a decree of banishment. It is remarkable, however, that according to the records they were banished at their own request, repeated by the "Schulklopfer" Michel only a few days before the passing of the decree. When the emperor asked the reason for the request the council answered that the preachers, especially Dr. Teutschlin, had stirred up the people against the Jews, that the council could not protect them, and that when stones were thrown at the Jews the latter had asked to be formally banished.

Expulsion of 1520.

The truth of this, however, does not appear to be proved, for from another record it is learned that the Jews complained of Teutschlin's activity and petitioned the council not to listen to his invectives and not to banish them. When the decree of banishment was issued they received the right to collect any money due them, without interest. But the people, not satisfied with this, went to the jurist Dr. Steinmetz for advice, who, although very reserved, allowed interest already paid to the Jews to be deducted from the principal. Before the time set for their departure the synagogue was plundered of all its treasures. On Jan. 8, 1520, there were only six families left in the town; these left Feb. 2, following. Up to 1526 individual Jews endeavored to gain admittance to the town, but without success, and it was not until the nineteenth century that Jews were again found in Rothenburg. The synagogue, the school, and the cemetery were confiscated by the city. The synagogue was transformed into a chapel, but was destroyed in 1525 by the Reformers. The place where the cemetery was situated is still known as the Jewish burying-ground.

Loan-Making.

As elsewhere in Germany, the occupation of the Rothenburg Jews was usury. There was a "Willkürbuch" in Rothenburg dating back as early as the thirteenth century. The following paragraphs from it are especially noteworthy: "Loans may be made not only upon pledges but also upon given surety, if the burgher first pledges himself to pay." "The rate of interest is not expressly regulated." "If a Jew has not renewed his claim for a debt in the official register within two years, the debt shall be considered canceled under all circumstances." The activity of the money-lending business is indicated by the records of the end of the fifteenth century, when six Rothenburg Jews alone had 6,281 gulden and 70 pounds outstanding.

Among the names of persons of especial note in connection with the history of Rothenburg are those of the physician Joseph Oeringer, MEÏR OF ROTH-

ENBURG, the already-mentioned Master Mendel of Pappenheim, Master Israel of Nuremberg (settled in Rothenburg in 1406), and R. Jacob (who in 1457 was appointed rabbinical overseer in Würzburg at the command of Bishop Conrad).

BIBLIOGRAPHY: Aronius, *Regesten*; Kohut, *Geschichte der Deutschen Juden*, pp. 196, 444, 446 *et seq.*; Salfeld, *Martyrologium*; Bensen, *Beschreibung und Gesch. der Stadt Rothenburg*, p. 27, Rothenburg, 1826; Merz, *Rothenburg in Alter und Neuer Zeit*, 2d ed., Ansbach, 1881; H. Bresslau, in Geiger's *Zeitschrift für Gesch. der Juden in Deutschland*, iii. 301–336, iv. 1–7.

J. S. O.

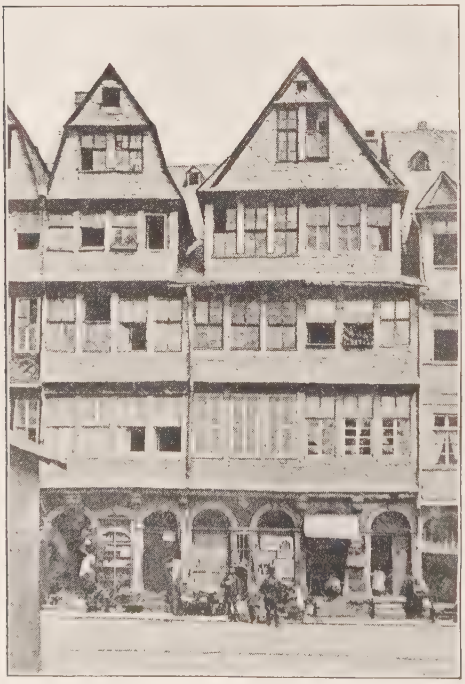
ROTHENBURG, ELIAKIM GOTTSCHALK. See ELIAKIM GOTTSCHALK OF ROTHENBURG.

ROTHENBURG, MOSES BEN MORDECAI SÜSSKIND: German rabbi; born about 1665; died at Altona Jan. 12, 1712. He was successively rabbi of Tykoczin, Brest-Litovsk, and Altona. In the last-mentioned town he at first shared the rabbinate with Ẓebi Hirsch Ashkenazi (Ḥakam Ẓebi); but from 1710, when the latter left Altona, Rothenburg was sole rabbi. Some of his novellæ were published by his widow in his father's responsa (Amsterdam, 1747).

BIBLIOGRAPHY: Dembitzer, *Kelilat Yofi*, i. 92b; Emden, *Megillat Sefer*, p. 22; Feinstein, *'Ir Tehillah*, p. 28; Hurwitz, *Rehobot 'Ir*, p. 24; Wittkower, *Aguddat Peraḥim*, p. 284.

E. C. B. FR.

ROTHSCHILD: Celebrated family of financiers, the Fuggers of the nineteenth century, deriving its name from the sign of a red shield borne by the house No. 148 in the Judengasse of Frankfort-on-the-Main. This house is mentioned in the "Judenstädtigkeit" of 1619, at which date its number was 69. Curiously enough, it at first bore the sign of a green shield ("Zum Grünen Schild"). It was restored in 1886, and, though not in its original location, it still remains in possession of the Rothschilds as a kind of family museum and memorial.



The Rothschild "Stammhaus," Frankfort-on-the-Main.
(From a photograph.)

The earliest notice of a member of the family, given in the burial records of Frankfort, is that of Moses Rothschild (b. *c.* 1550), whose daughter Esther died in 1608. Members of the same family are mentioned at Worms in the seventeenth century as rabbis (Lewysohn, "Sechzig Epitaphien zu Worms"). One of these, Mendel Rothschild, was for several years preacher in Prague, then rabbi of Bamberg, and finally rabbi of Worms for fourteen years.

The first Rothschild of any prominence was one **Amschel Moses Rothschild,** a small merchant and money-changer at Frankfort-on-the-Main; but the founder of the house was his son **Mayer Amschel Rothschild,** born in that city about 1743.

Mayer Amschel Rothschild.

When a boy Mayer used to be sent to exchange money for use in his father's banking business; and he thereby developed an interest in coins which was both practical and scientific. He was at one time destined for the rabbinate, and studied for that purpose in Fürth. He soon changed his career, however, and took a post in the Oppenheim banking-house in Hanover. About 1760 he started in business for himself in his native city, in the house of his father, who was then dead. He married, Aug. 29, 1770, Güttele Schnapper, who lived to see her sons at the head of European finance. Mayer was a general agent and banker, and traded also in works of art and curios. In the latter connection he became an agent of William IX., Landgrave of Hesse-Cassel, who on his father's death in 1785 had inherited the largest private fortune in Europe, derived mainly from the hire of troops to the British government for the putting down of the Revolution in the United States.

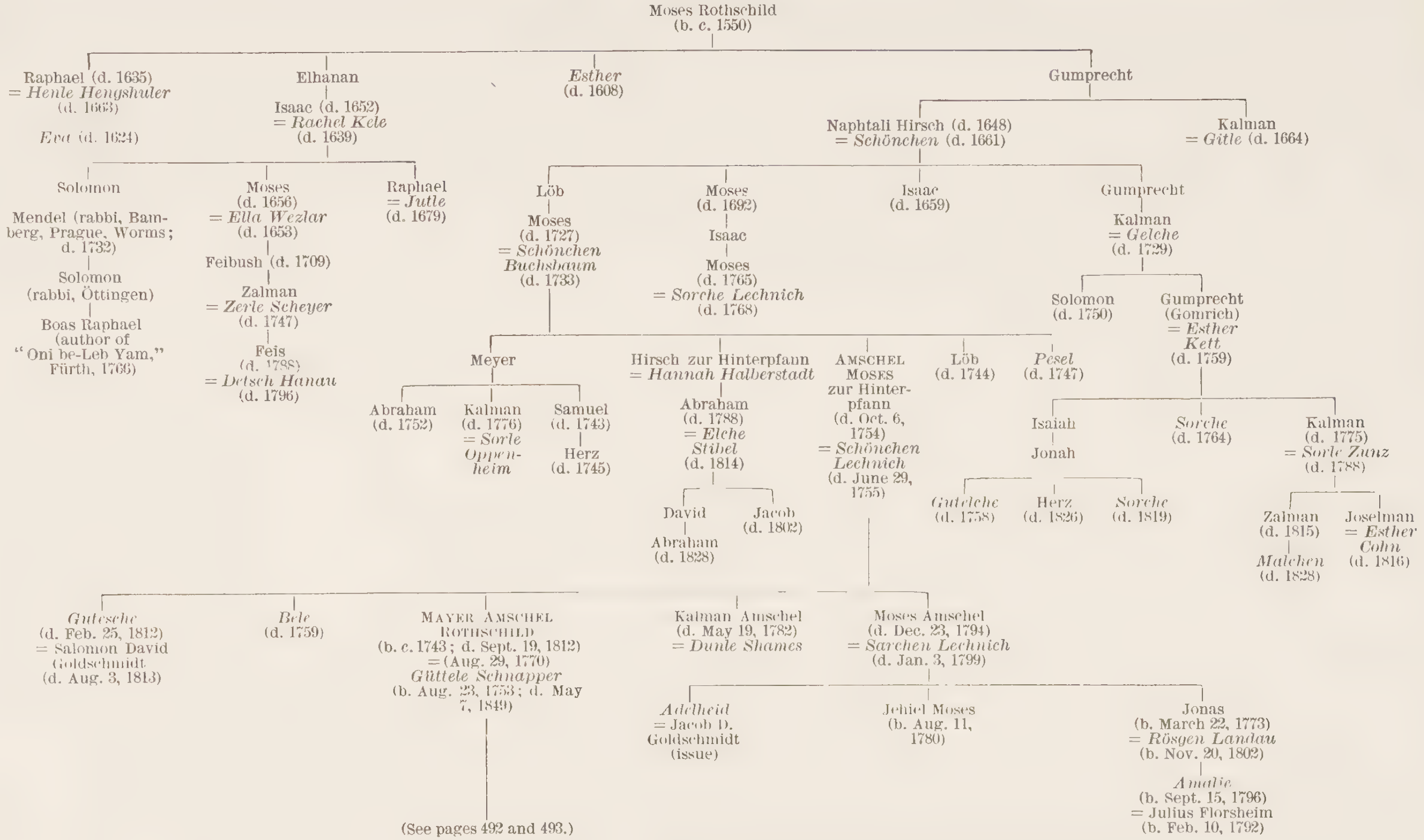
Mayer Amschel Rothschild.

Mayer Amschel Rothschild had become acquainted with the crown prince in 1775, but does not seem to have done much business with him till toward the end of the next decade. He changed some English gold for him in 1789, and in 1794 took as much as £150,000 worth, but not alone, having associated with him no less than six other bullion-brokers of Frankfort. It was only toward the end of 1798 that he had sufficient credit with the prince to undertake single-handed any large quantity of gold brokerage. From 1800 to 1806 the landgrave placed with Rothschild 1,750,000 thaler, mostly at 4 per cent, part of it to be invested in Frankfort town loans, part in Danish loans. In 1801 he became the landgrave's court agent.

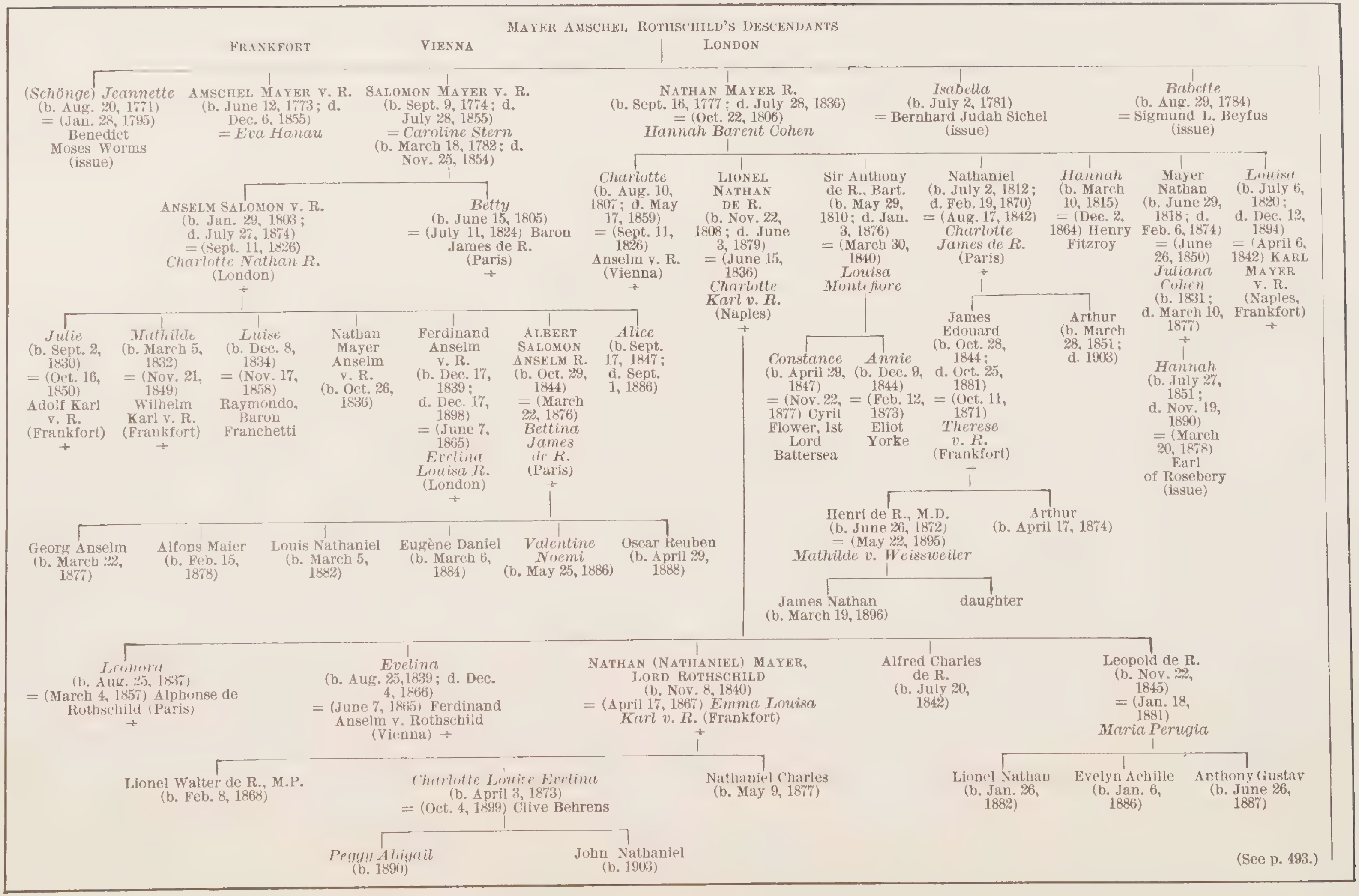
Meanwhile his third son, **Nathan Mayer Rothschild** (born at Frankfort Sept. 16, 1777), had settled

ROTHSCHILD PEDIGREE.

(In the following chart italics indicate female members of the family; small capital letters, heads of branches of the firm; +, marriages of cousins. The names [Frankfort, Vienna, etc.] above the horizontal lines are those of the cities in which the firm had branches.)


Moses Rothschild (b. c. 1550)
Raphael (d. 1635) = *Henle Hengshuler* (d. 1663)
Eva (d. 1624)
Elhanan
Isaac (d. 1652) = *Rachel Kele* (d. 1639)
Esther (d. 1608)
Gumprecht
Naphtali Hirsch (d. 1648) = *Schönchen* (d. 1661)
Kalman = *Gitle* (d. 1664)
Solomon
Mendel (rabbi, Bamberg, Prague, Worms; d. 1732)
Solomon (rabbi, Öttingen)
Boas Raphael (author of "Oni be-Leb Yam," Fürth, 1766)
Moses (d. 1656) = *Ella Wezlar* (d. 1653)
Feibush (d. 1709)
Zalman = *Zerle Scheyer* (d. 1747)
Feis (d. 1788) = *Detsch Hanau* (d. 1796)
Raphael = *Jutle* (d. 1679)
Löb
Moses (d. 1727) = *Schönchen Buchsbaum* (d. 1733)
Moses (d. 1692)
Isaac
Moses (d. 1765) = *Sorche Lechnich* (d. 1768)
Isaac (d. 1659)
Gumprecht
Kalman = *Gelche* (d. 1729)
Solomon (d. 1750)
Gumprecht (Gomrich) = *Esther Kett* (d. 1759)
Meyer
Abraham (d. 1752)
Kalman (d. 1776) = *Sorle Oppenheim*
Samuel (d. 1743)
Herz (d. 1745)
Hirsch zur Hinterpfann = *Hannah Halberstadt*
Abraham (d. 1788) = *Elche Stibel* (d. 1814)
David
Abraham (d. 1828)
Jacob (d. 1802)
AMSCHEL MOSES zur Hinterpfann (d. Oct. 6, 1754) = *Schönchen Lechnich* (d. June 29, 1755)
Löb (d. 1744)
Pesel (d. 1747)
Isaiah
Jonah
Gutelche (d. 1758)
Herz (d. 1826)
Sorche (d. 1819)
Sorche (d. 1764)
Kalman (d. 1775) = *Sorle Zunz* (d. 1788)
Zalman (d. 1815)
Malchen (d. 1828)
Joselman = *Esther Cohn* (d. 1816)
Gutesche (d. Feb. 25, 1812) = Salomon David Goldschmidt (d. Aug. 3, 1813)
Bele (d. 1759)
MAYER AMSCHEL ROTHSCHILD (b. c. 1743; d. Sept. 19, 1812) = (Aug. 29, 1770) *Güttele Schnapper* (b. Aug. 23, 1753; d. May 7, 1849)
(See pages 492 and 493.)
Kalman Amschel (d. May 19, 1782) = *Dunle Shames*
Moses Amschel (d. Dec. 23, 1794) = *Sarchen Lechnich* (d. Jan. 3, 1799)
Adelheid = Jacob D. Goldschmidt (issue)
Jehiel Moses (b. Aug. 11, 1780)
Jonas (b. March 22, 1773) = *Rösgen Landau* (b. Nov. 20, 1802)
Amalie (b. Sept. 15, 1796) = Julius Florsheim (b. Feb. 10, 1792)

ROTHSCHILD PEDIGREE.—*Continued.*



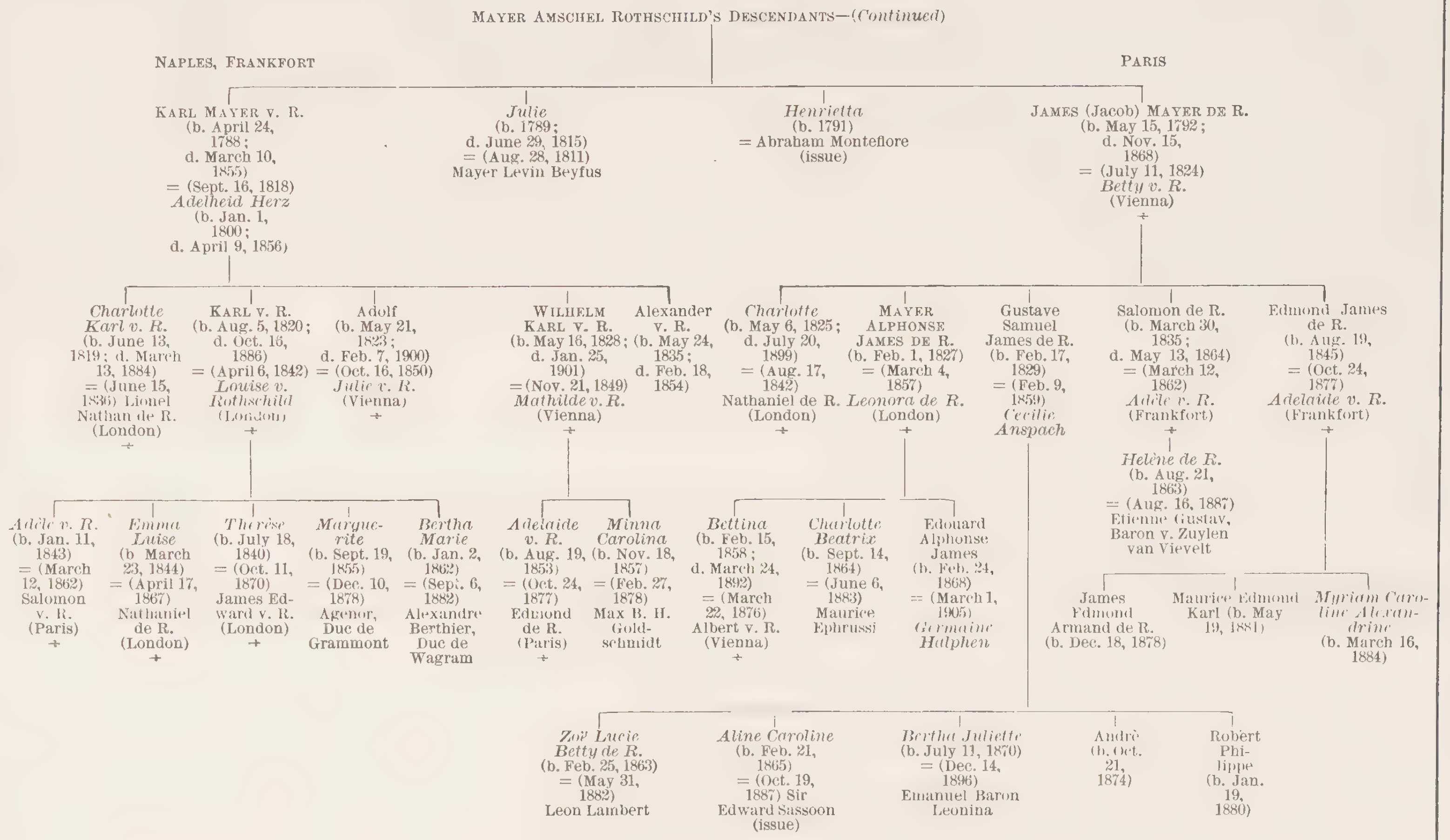
MAYER AMSCHEL ROTHSCHILD'S DESCENDANTS

FRANKFORT VIENNA LONDON

- (*Schönge*) *Jeannette* (b. Aug. 20, 1771) = (Jan. 28, 1795) Benedict Moses Worms (issue)
- AMSCHEL MAYER V. R. (b. June 12, 1773; d. Dec. 6, 1855) = *Eva Hanau*
- SALOMON MAYER V. R. (b. Sept. 9, 1774; d. July 28, 1855) = *Caroline Stern* (b. March 18, 1782; d. Nov. 25, 1854)
  - ANSELM SALOMON V. R. (b. Jan. 29, 1803; d. July 27, 1874) = (Sept. 11, 1826) *Charlotte Nathan R.* (London) +
    - *Julie* (b. Sept. 2, 1830) = (Oct. 16, 1850) Adolf Karl v. R. (Frankfort) +
    - *Mathilde* (b. March 5, 1832) = (Nov. 21, 1849) Wilhelm Karl v. R. (Frankfort) +
    - *Luise* (b. Dec. 8, 1834) = (Nov. 17, 1858) Raymondo, Baron Franchetti
    - Nathan Mayer Anselm v. R. (b. Oct. 26, 1836)
    - Ferdinand Anselm v. R. (b. Dec. 17, 1839; d. Dec. 17, 1898) = (June 7, 1865) *Evelina Louisa R.* (London) +
    - ALBERT SALOMON ANSELM R. (b. Oct. 29, 1844) = (March 22, 1876) *Bettina James de R.* (Paris) +
      - Georg Anselm (b. March 22, 1877)
      - Alfons Maier (b. Feb. 15, 1878)
      - Louis Nathaniel (b. March 5, 1882)
      - Eugène Daniel (b. March 6, 1884)
      - *Valentine Noemi* (b. May 25, 1886)
      - Oscar Reuben (b. April 29, 1888)
    - *Alice* (b. Sept. 17, 1847; d. Sept. 1, 1886)
  - *Betty* (b. June 15, 1805) = (July 11, 1824) Baron James de R. (Paris) +
- NATHAN MAYER R. (b. Sept. 16, 1777; d. July 28, 1836) = (Oct. 22, 1806) *Hannah Barent Cohen*
  - *Charlotte* (b. Aug. 10, 1807; d. May 17, 1859) = (Sept. 11, 1826) Anselm v. R. (Vienna) +
  - LIONEL NATHAN DE R. (b. Nov. 22, 1808; d. June 3, 1879) = (June 15, 1836) *Charlotte Karl v. R.* (Naples) +
    - *Leonora* (b. Aug. 25, 1837) = (March 4, 1857) Alphonse de Rothschild (Paris) +
    - *Evelina* (b. Aug. 25, 1839; d. Dec. 4, 1866) = (June 7, 1865) Ferdinand Anselm v. Rothschild (Vienna) +
    - NATHAN (NATHANIEL) MAYER, LORD ROTHSCHILD (b. Nov. 8, 1840) = (April 17, 1867) *Emma Louisa Karl v. R.* (Frankfort) +
      - Lionel Walter de R., M.P. (b. Feb. 8, 1868)
      - *Charlotte Louise Evelina* (b. April 3, 1873) = (Oct. 4, 1899) Clive Behrens
        - *Peggy Abigail* (b. 1890)
        - John Nathaniel (b. 1903)
      - Nathaniel Charles (b. May 9, 1877)
    - Alfred Charles de R. (b. July 20, 1842)
    - Leopold de R. (b. Nov. 22, 1845) = (Jan. 18, 1881) *Maria Perugia*
      - Lionel Nathan (b. Jan. 26, 1882)
      - Evelyn Achille (b. Jan. 6, 1886)
      - Anthony Gustav (b. June 26, 1887)
  - Sir Anthony de R., Bart. (b. May 29, 1810; d. Jan. 3, 1876) = (March 30, 1840) *Louisa Montefiore*
    - *Constance* (b. April 29, 1847) = (Nov. 22, 1877) Cyril Flower, 1st Lord Battersea
    - *Annie* (b. Dec. 9, 1844) = (Feb. 12, 1873) Eliot Yorke
  - Nathaniel (b. July 2, 1812; d. Feb. 19, 1870) = (Aug. 17, 1842) *Charlotte James de R.* (Paris) +
    - James Edouard (b. Oct. 28, 1844; d. Oct. 25, 1881) = (Oct. 11, 1871) *Therese v. R.* (Frankfort) +
      - Henri de R., M.D. (b. June 26, 1872) = (May 22, 1895) *Mathilde v. Weissweiler*
        - James Nathan (b. March 19, 1896)
        - daughter
      - Arthur (b. April 17, 1874)
    - Arthur (b. March 28, 1851; d. 1903)
  - *Hannah* (b. March 10, 1815) = (Dec. 2, 1864) Henry Fitzroy
  - Mayer Nathan (b. June 29, 1818; d. Feb. 6, 1874) = (June 26, 1850) *Juliana Cohen* (b. 1831; d. March 10, 1877) +
    - *Hannah* (b. July 27, 1851; d. Nov. 19, 1890) = (March 20, 1878) Earl of Rosebery (issue)
  - *Louisa* (b. July 6, 1820; d. Dec. 12, 1894) = (April 6, 1842) KARL MAYER v. R. (Naples, Frankfort) +
- *Isabella* (b. July 2, 1781) = Bernhard Judah Sichel (issue)
- *Babette* (b. Aug. 29, 1784) = Sigmund L. Beyfus (issue)

(See p. 493.)

ROTHSCHILD PEDIGREE.—*Continued.*


MAYER AMSCHEL ROTHSCHILD'S DESCENDANTS—(*Continued*)
NAPLES, FRANKFORT
PARIS
KARL MAYER v. R. (b. April 24, 1788; d. March 10, 1855) = (Sept. 16, 1818) *Adelheid Herz* (b. Jan. 1, 1800; d. April 9, 1856)
Julie (b. 1789; d. June 29, 1815) = (Aug. 28, 1811) Mayer Levin Beyfus
Henrietta (b. 1791) = Abraham Montefiore (issue)
JAMES (Jacob) MAYER DE R. (b. May 15, 1792; d. Nov. 15, 1868) = (July 11, 1824) *Betty v. R.* (Vienna) +
Charlotte Karl v. R. (b. June 13, 1819; d. March 13, 1884) = (June 15, 1836) Lionel Nathan de R. (London) +
KARL v. R. (b. Aug. 5, 1820; d. Oct. 16, 1886) = (April 6, 1842) *Louise v. Rothschild* (London) +
Adolf (b. May 21, 1823; d. Feb. 7, 1900) = (Oct. 16, 1850) *Julie v. R.* (Vienna) +
WILHELM KARL v. R. (b. May 16, 1828; d. Jan. 25, 1901) = (Nov. 21, 1849) *Mathilde v. R.* (Vienna) +
Alexander v. R. (b. May 24, 1835; d. Feb. 18, 1854)
Charlotte (b. May 6, 1825; d. July 20, 1899) = (Aug. 17, 1842) Nathaniel de R. (London) +
MAYER ALPHONSE JAMES DE R. (b. Feb. 1, 1827) = (March 4, 1857) *Leonora de R.* (London) +
Gustave Samuel James de R. (b. Feb. 17, 1829) = (Feb. 9, 1859) *Cecilie Anspach*
Salomon de R. (b. March 30, 1835; d. May 13, 1864) = (March 12, 1862) *Adèle v. R.* (Frankfort) +
Edmond James de R. (b. Aug. 19, 1845) = (Oct. 24, 1877) *Adelaide v. R.* (Frankfort) +
Helène de R. (b. Aug. 21, 1863) = (Aug. 16, 1887) Etienne Gustav, Baron v. Zuylen van Vievelt
Adèle v. R. (b. Jan. 11, 1843) = (March 12, 1862) Salomon v. R. (Paris) +
Emma Luise (b March 23, 1844) = (April 17, 1867) Nathaniel de R. (London) +
Thérèse (b. July 18, 1840) = (Oct. 11, 1870) James Edward v. R. (London) +
Marguerite (b. Sept. 19, 1855) = (Dec. 10, 1878) Agenor, Duc de Grammont
Bertha Marie (b. Jan. 2, 1862) = (Sept. 6, 1882) Alexandre Berthier, Duc de Wagram
Adelaide v. R. (b. Aug. 19, 1853) = (Oct. 24, 1877) Edmond de R. (Paris) +
Minna Carolina (b. Nov. 18, 1857) = (Feb. 27, 1878) Max B. H. Goldschmidt
Bettina (b. Feb. 15, 1858; d. March 24, 1892) = (March 22, 1876) Albert v. R. (Vienna) +
Charlotte Beatrix (b. Sept. 14, 1864) = (June 6, 1883) Maurice Ephrussi
Edouard Alphonse James (b. Feb. 24, 1868) = (March 1, 1905) *Germaine Halphen*
James Edmond Armand de R. (b. Dec. 18, 1878)
Maurice Edmond Karl (b. May 19, 1881)
Myriam Caroline Alexandrine (b. March 16, 1884)
Zoë Lucie Betty de R. (b. Feb. 25, 1863) = (May 31, 1882) Leon Lambert
Aline Caroline (b. Feb. 21, 1865) = (Oct. 19, 1887) Sir Edward Sassoon (issue)
Bertha Juliette (b. July 11, 1870) = (Dec. 14, 1896) Emanuel Baron Leonina
André (b. Oct. 21, 1874)
Robert Philippe (b. Jan. 19, 1880)

J.

in England under somewhat remarkable circumstances, as related by himself to Sir Thomas Buxton. The firm dealt in Manchester goods, and, having been treated somewhat cavalierly by a commercial traveler, Nathan at a moment's notice settled in Manchester (1798) with a credit of £20,000, upon which he earned no less than £40,000 during the following seven years by buying raw material and dyes, having the goods made up to his own order, and selling them abroad, thus making a triple profit. He became naturalized as a British subject June 12, 1804, and in 1805 went to London, establishing himself at first in St. Helen's place and afterward in New Court, St. Swithin's lane, still the office of the firm. He married shortly afterward a sister-in-law of Moses Montefiore, thus coming into association with the heads of the Sephardic community, then ruling the financial world of London through their connection with Amsterdam. Owing to Napoleon's seizure of Holland in 1803, the leaders of the anti-Napoleonic league chose Frankfort as a financial center wherefrom to obtain the sinews of war. After the battle of Jena in 1806 the Landgrave of Hesse-Cassel fled to Denmark, where he had already deposited much of his wealth through the agency of Mayer Amschel Rothschild, leaving in the hands of the latter specie and works of art of the value of £600,000. According to legend, these were hidden away in wine-casks, and, escaping the search of Napoleon's soldiers when they entered Frankfort, were restored intact in the same casks in 1814, when the elector returned to his electorate (see Marbot, "Memoirs," 1891, i. 310–311). **Nathan Mayer Rothschild.** The facts are somewhat less romantic, and more businesslike. Rothschild, so far from being in danger, was on such good terms with Napoleon's nominee, Prince Dalberg, that he had been made in 1810 a member of the Electoral College of Darmstadt. The elector's money had been sent to Nathan in London, who in 1808 utilized it to purchase £800,000 worth of gold from the East India Company, knowing that it would be needed for Wellington's Peninsular campaign. He made no less than four profits on this: (1) on the sale of Wellington's paper, (2) on the sale of the gold to Wellington, (3) on its repurchase, and (4) on forwarding it to Portugal. This was the beginning of the great fortunes of the house, and its early transactions may be divided into three stages, in each of which Nathan was the guiding spirit; namely, (1) from 1808 to 1815, mainly the transmission of bullion from England to the Continent for the use of the British armies and for subventions to the allies; (2) from 1816 to 1818, "bearing" operations on the stock exchange on the loans needed for the reconstruction of Europe after Napoleon's downfall; and (3) from 1818 to 1848, the undertaking of loans and of refunding operations, which were henceforth to be the chief enterprises of the house.

Nathan Mayer Rothschild.

(1) As regards the first stage, the deaths in 1810 of both Sir Francis Baring and Abraham Goldsmid left Nathan Mayer Rothschild without a formidable competitor in the London bullion market; and it has been calculated that England forwarded to the Continent through him in the three years 1813 to 1815 no less than £15,000,000 sterling, while in the latter year up to the battle of Waterloo he forwarded in a similar manner £1,000,000 per month. He had a pigeon-post between England and the Continent which brought him early information of all important events. While the battle of Waterloo was in progress his agent Rowerth awaited the result at Ostend, and was the first to bring the news to London. This was on the morning of June 20, two days after the battle, when Rothschild immediately transmitted the intelligence to the government; this shows that the tradition that he gained largely by keeping the news secret is entirely mythical. In many instances Rothschild found it unnecessary to transmit English money to the Continent, as the foreign governments frequently preferred to have their loans reinvested for them in English consols. It was mainly in connection with this movement in bullion that the remarkable plan was adopted of having one of the Rothschild brothers in each of the chief capitals; but it is a mistake to believe that this arrangement was due to the foresight of Mayer Amschel.

Dispersion of the Brothers. James, the youngest of the brothers, was not established in Paris till 1812, the year of Mayer Amschel's death, and then secretly for the purpose of collecting French coin to forward to Wellington for his advance through southern France; the firm of Rothschild Frères was not founded in Paris till 1817; Karl did not go to Naples till 1821; and Salomon went to Berlin in 1815 to arrange for payments through London to Berlin to the Englishman Herries. It was evidently Nathan who made these arrangements.

(2) The great sums needed by France and the allies after the Waterloo period were at first not supplied by the Rothschilds at all, though undoubtedly the large movements of bullion which were

required for these loans were negotiated through them, as it is reckoned that from 1814 to 1822 no less than £18,000,000 sterling was transferred by them to the Continent, and it was for this reason that the brothers were raised to the Austrian nobility (Sept. 29, 1822; Nathan never assumed the title, though he acted as Austrian consul-general). But the loans themselves were made by the banking-house of Baring, which was connected with the firm of Hope in Amsterdam and with that of Ouvrard in Paris, for a long time the chief rival in Paris of the Rothschilds. The profits on these issues were enormous. The French loan of 1816 of 350,000,000 francs yielded 10 per cent; and the Austrian loan of 50,000,000 gulden in 1815 yielded 9 per cent.

Foreign Loans.

(3) As early as Feb. 5, 1817, the Rothschilds had taken up a Prussian loan of 1,500,000 gulden at 5 per cent; and by the end of the following year the brothers in their collective capacity were reported to be the richest firm in Europe, though they had not conducted any of the great loans of the preceding three years. Ehrenberg, therefore, thinks that they must have gained their fortune by speculating in the loans issued under the auspices of the Barings, probably by "bearing" operations which were so successful that they forced the governments concerned to allow the Rothschilds to participate in any future loans.

Year.	Country.	Amount.
1817	Prussia	1,500,000 gulden.
1818	“	£5,000,000
1819	Great Britain	£12,000,000
1820	Austria (Lottery Loan)	48,000,000 gulden.
1820	“	20,800,000 “
1821	“	37,500,000 “
1821	Naples	16,000,000 ducats.
1821	Sicily	4,500,000 “
1822	Prussia	£3,500,000
1822	Russia	£3,500,000
1822	“	£6,500,000
1822	Naples	20,000,000 ducats.
1823	Austria	£2,500,000
1823		25,000,000 gulden.
1823	France	23,000,000 francs.
1824	Brazil	£3,200,000
1824	Naples	£2,500,000
1825	Grand Duchy of Hesse	6,500,000 gulden.
1825	Brazil	£2,000,000
1829	“	£800,000
1829	“	25,000,000 gulden.
1829	Hesse-Homburg	1,750,000 “
1829	Hohenzollern-Hechingen	260,000 “
1830	Prussia	£4,500,000
1831	Belgium	50,000,000 francs.
1831	Papal States	16,000,000 “
1832	Belgium	£2,000,000
1834	Austria	25,000,000 gulden.
1834	Greece	66,000,000 francs.
1834	Grand Duchy of Hesse	2,500,000 gulden.
1835	Great Britain	£15,000,000
1837	Duchy of Nassau	2,600,000 gulden.
1839	Austria	30,000,000 “
1840	Duchy of Lucca	1,050,000 “
1840	Baden	5,000,000 “
1842	Austria	40,000,000 “
1843	Duchy of Lucca	1,120,000 “
1845	Papal States	2,160,000 francs.
1845	Baden	14,000,000 gulden.
1847	Irish Famine Loan	£10,000,000
1847	France	250,000,000 francs.
1847	Hanover	3,600,000 thaler.
1848	Baden	2,500,000 gulden.
1848	Bavaria	22,000,000 “
1848–51	Hesse (four loans)	6,500,000 “

The above is a list of the loans issued by the Rothschilds during the years 1817 to 1848, as far as these can be definitely ascertained: they make a total of $654,847,200 (£130,969,440).

The profits on these loans were at first very great. Salomon Rothschild in 1820 declared that the brothers in that year made 6,000,000 gulden, probably on the two Austrian loans, *i.e.*, about 10 per cent. But others were by no means so remunerative. No less than £500,000 was lost in attempting to support Lord Bexley's refunding schemes; and the French refunding operation of 1823 from 5's to 3's, though originally suggested by Nathan, was equally unremunerative, causing a loss, it is said, of 3,000,000 francs. Nor were the Rothschilds always successful in obtaining the issue of loans. In 1834, despite their competition, a syndicate of the Foulds, Oppenheims, and others obtained the Sardinian loan; but the Rothschilds adopted their usual "bearing" policy, with the result that the next papal loan was financed by them. The Pereires were equally inimical to the Rothschilds, and successfully competed with them for Russian railway contracts.

Baron James.

While the early history of the firm was dominated by the influence of Nathan, after the year 1830 the youngest brother, James, came to the front, and the Paris house gained that predominance in French finance which it still retains, whereas throughout the nineteenth century there was concealed but very effective rivalry between the Barings and the Rothschilds in London. Baron James had befriended and assisted Louis Philippe before he came to the throne in 1830, and was the medium through which that astute monarch conducted his stock-exchange operations till his overthrow in 1848. In return Baron James obtained in 1846 the concession for the Great Northern Railway Company of France, having 300,000 shares, each of the value of 300 francs. His position in the social world of Paris is described by Balzac under the guise of "Baron Nucingen." In the year 1848 the Paris house was reckoned to be worth 600,000,000 francs as against 362,000,000 francs held by all the other Paris bankers. Meanwhile the Vienna branch obtained a similar concession for the Austrian Northern Railway (Nordbahn). Baron Salomon had also acquired from the Austrian government the Idra quicksilver-mine; and in 1832 the Almaden mines in Spain also came under the control of the Rothschilds, who thus obtained a monopoly of that metal. The Austrian firm later owned, in conjunction with the brothers Wilhelm and David von Gutmann, mines and iron-works at Witkowitz, Moravia. In the early stages of its existence the Austrian house did a large money-lending business with the mediatized and impoverished nobility of the Austrian empire, loans to the amount of no less than 24,521,000 gulden being on record.

There is little to be said about the Naples house, established in 1821 and discontinued in 1861 at the fall of the Bourbon dynasty.

Apart from railroads and mines the Rothschilds have rarely been interested in industrial developments, though the London house is still rated as "N. M. Rothschild and Sons, merchants." At one time they took up general insurance, and founded in 1824, with Sir Moses Montefiore, the Alliance Insurance Company as a sort of rival to Lloyd's. Only recently has the firm again turned its attention to mines, under the influence of Lord Rothschild, the interests of the London house in the Rio Tinto copper-mines and the De Beers diamond-mines being considerable. Similarly the firm has large interests in the oil-wells of Baku, Russia, thus becoming the chief competitor of the Standard Oil Company.

With the fall of Louis Philippe (1848) the hegemony of the various Rothschild firms again reverted to London. Baron Lionel, though his attention was diverted considerably from finance to politics by the struggle for the emancipation of the Jews, gained considerable prestige by his repeated election as representative of the city of London; and the London firm was instrumental during his leadership of it in financing no less than eighteen government loans, including the Irish Famine Loan, one of £15,000,000 to the English government in 1856, the £5,000,000 Turkish loan of 1858, several refunding operations for the United States, and national loans to the Russian government. He declined, however, to take up the Russian loan of 1861, owing to his disapproval of the action of the Russian government toward Poland.

A PILLAR of the EXCHANGE

Nathan Mayer Rothschild.

(From an old print.)

After Mayer Amschel's death the Frankfort firm, which for many years, especially between 1850 and 1870, was of great importance, was until about 1855 under the guidance of Baron Amschel Mayer von Rothschild, and upon his death came under the joint management of the brothers Baron Mayer Karl and Baron Wilhelm (universally known in Germany as "Baron Willy"). The former was a man of high culture and great ability, a lover of art and literature, but somewhat of a misanthrope, owing, it is said, partly to the fact that seven daughters were born to him but no son. Baron Mayer Karl became a member of the Prussian Herrenhaus (House of Peers) in 1870, and thereafter paid little attention to business affairs, leaving these to his brother Baron Wilhelm. The latter was a very religious man, of rather narrow views, under whom the importance of the Frankfort firm rapidly declined. It was liquidated after his death in 1901.

The Rothschilds were not, however, without competitors in the issue of public loans. Other Jewish families—the Lazards, Sterns, Speyers, and Seligmans—adopted the Rothschild plan of establishing local branches in European capitals, each headed by a brother, and after 1848 the governments of Europe adopted the plan of throwing loans open to the public instead of resorting to one or two banking firms like the Rothschilds. In this way the Sterns secured the chief Portuguese loans, while a number of smaller Jewish firms began to combine their resources and form limited liability companies like the Crédit Mobilier, the Dresdener Bank, and the Deutsche Reichsbank of Berlin.

The relative importance of the Rothschilds diminished considerably in the second half of the nineteenth century. Having been ill advised as to their American policy, they invested largely in Confederate bonds and lost heavily. This appears to have disgusted them with American finance, which they left severely alone for many years, thus losing the opportunities afforded by the great financial expansion of the United States in the last decades of the nineteenth century. With the Franco-Prussian war (1870–71) the Rothschilds again came into financial prominence. They arranged with Bleichröder for the payment to Germany of the indemnity of five milliard francs; in 1875 the London house advanced the British government £4,080,000 for Suez Canal shares, upon which the Rothschilds were reported to have made

£100,000; and in 1884 they loaned the Egyptian government £1,000,000.

The Union Générale.

Meanwhile the Nationalist and Reactionary parties in France desired to counterbalance the "Semitic" influence of the Rothschilds by establishing a banking concern which should be essentially Catholic. Accordingly in 1876 the Union Générale was founded with a capital of 4,000,000 francs, increased to 25,000,000 francs in 1878 under the direction of a certain Bontoux. After various vicissitudes, graphically described by Zola in his novel "L'Argent," the Union failed, and brought many of the Catholic nobility of France to ruin, leaving the Rothschilds still more absolutely the undisputed leaders of French finance, but leaving also a legacy of hatred which had much influence on the growth of the anti-Semitic movement in France. Something analogous occurred in England when the century-long competition of the Barings and the Rothschilds culminated in the failure of the former in 1893; but in this case the Rothschilds came to the rescue of their rivals and prevented a universal financial catastrophe. It is a somewhat curious sequel to the attempt to set up a Catholic competitor to the Rothschilds that at the present time the latter are the guardians of the papal treasure.

Of recent years the Rothschilds have consistently refused to have anything to do with loans to Russia, owing to the anti-Jewish legislation of that empire, though on one occasion the members of the Paris house joined in a loan to demonstrate their patriotism as Frenchmen.

As Philanthropists and Art Patrons.

The remarkable success of the Rothschilds, which has now lasted exactly a century, has been due in the first place to the financial genius of Nathan Mayer Rothschild, and secondly in large measure to the settlement of the five brothers in the European capitals, which enabled them to issue loans simultaneously. In the early and later stages the London house was the base of operations; but during the reign of Louis Philippe the Paris house appears to have directed undertakings. The business principles on which the Rothschilds acted were the unified policy of the five, later four, and finally three firms; their determination never to deal with unsuccessful persons; their use of the surest information and the most reliable instruments; and prompt action after obtaining such information. They did not aim at excessive profits, nor did they put "all their eggs in one basket"; they drew back in time if an enterprise was not promising, selling quickly, if necessary even at a loss, on the principle that the first loss is the best; and they were almost the first to make use of journalistic methods to arouse the interest of the public in their loans. They have, however, consistently kept the secret of their own operations. The original five brothers were shrewd business men, but all were equally uncultured (Karl Mayer writes of a "kondract" he had made). Their descendants, however, have been among the great patrons of art throughout western Europe, the collections of Barons Amschel, James, and Ferdinand being especially noteworthy. They have created quite a school of Jewish dealers in art, whose chief customers they have been (Duveen, C. Davis, Spitzer, and Wertheimer).

The services of the Rothschilds in the cause of philanthropy have been equally marked. Special hospitals have been founded by them for all creeds at Jerusalem, Vienna, Paris, and London; the Jews' Free School of the last-named city is supported almost entirely by Lord Rothschild at an estimated annual cost of £15,000. In London and Paris they have established workmen's dwellings on a large scale and on an economic and commercial basis; and their private charities are very large. The founder of the house, Mayer Amschel Rothschild, held the curious theory that if a beggar thanked him, the charitable transaction was concluded, whereas if he received no thanks, Heaven owed him some recompense for his charity. Consequently, it was his custom to thrust a coin into the hand of a beggar, and to hurry away before the latter could express his gratitude.

In addition, some of the members of the family have evinced an interest in Jewish literature. Baron James in Paris was the founder of the Société des Etudes Juives; Baron Wilhelm of Frankfort was a zealous collector of Hebrew incunabula, which are now in the Frankfort town library; and almost all great Jewish literary undertakings have been subventioned by one or other branch of the firm.

Hitherto the pedigree of the Rothschild family has been traced only as far as Amschel, the father of Mayer Amschel Rothschild; but, owing to the recent publication of the tombstone inscriptions of Frankfort-on-the-Main by Horovitz ("Inschriften von Frankfort"), it is now possible to trace it back with a high degree of probability four generations further, as far as Moses Rothschild, who was born about the middle of the sixteenth century. There is little doubt that all the Rothschilds form one family, as is shown by the similarity of first names; this would account for the somewhat unusual name of Kalman (brother of Mayer Amschel), and would give some hint as to the use of "Jacob" as the name of Mayer Amschel's youngest son, since the younger son of the uncle after whom he was named was also called Jacob. It is also seen that the rabbinic part of the family left Frankfort early in the seventeenth century, and is not related in a direct line with the more worldly portion.

The number of marriages between cousins in the later history of the family is remarkable, especially in the second and third generations after the five brothers had gone to five different capitals. Altogether of fifty-eight marriages contracted by the descendants of Mayer Amschel Rothschild to date (1905), no less than twenty-nine, or exactly one-half, have been between first cousins. It is noteworthy that these marriages as a rule have been fertile, which is what is anticipated by biological science; but several of the unions have resulted in daughters only, which is also anthropologically significant.

In the first names adopted there has been a restriction in choice in the early generations, causing a considerable amount of confusion between the many Charlottes, Louises, Karls, and Nathans. As a rule, the son has adopted the father's name as a second name, which has enabled a distinction to be made;

and the same plan has with less suitability been followed in the case of the daughters. The family tree is found on pages 491–493.

Bibliography: *Das Haus Rothschild, Seine Geschichte und Geschäfte*, Prague, 1857; Reeves, *The Rothschilds*, London, 1887; Scherb, *Gesch. das Hauses Rothschild*, Berlin, 1892; A. Ehrenberg, in *Deutsche Rundschau*, 1903–4; *Dict. National Biography*; Wurzbach, *Biographisches Lexikon*, s.v.; A. Kohut, *Jüdische Berühmtheiten*; Horovitz, *Inschriften von Frankfort*; Lewysohn, *Sechzig Epitaphien zu Worms*.

J.

The following notices of members of the family are arranged in alphabetical order:

Albert (Anselm) Salomon von Rothschild, Freiherr: Head of the Austrian branch of S. M. v. Rothschild und Söhne; born at Vienna Oct. 29, 1844; youngest son of Anselm von Rothschild. He was educated at the gymnasium of Vienna and the University of Bonn; entered the banking-house of Behrend at Hamburg; and then traveled extensively. He succeeded his father as head of the Vienna branch in 1874. In 1876 he married Karoline Bettina, daughter of Baron Alphonse Rothschild (b. at Paris Feb. 15, 1858; d. at Vienna March 24, 1892), in memory of whom he erected the Bettina Frauenspital. He takes especial interest in the orphan asylum and foundations for Jewish artists and musicians in Vienna.

s. F. T. H.

Alphonse, Baron de Rothschild: Second son of Baron James Mayer de Rothschild; born at Paris Feb. 1, 1827. The son of Austrian parents, he became naturalized in France in 1848. He received a careful education and was employed at an early age by his father in the management of the Chemin de Fer du Nord. In 1854 he became head of the French house, and in the same year was made one of the governors of the Bank of France. In 1869 he became president of the board of directors of the Chemin de Fer du Nord, also president of the Central Consistory of the Israelites of France, to which he had belonged as early as 1851 as delegate of the Jewish community of Bordeaux.

Baron Alphonse de Rothschild.

When the Franco-Prussian war ended disastrously for the French republic, Baron Alphonse became the head of the syndicate of French bankers which guaranteed the payment of the indemnity of five milliard francs by France to Germany. It was especially through his ability that France was enabled to pay the indemnity within a very short time.

He further directed the important work of establishing a fund, chiefly in German bonds, to avoid the expense of converting bills into German currency when remitting them to the German government, thus saving a great amount to the French government.

As to Baron Alphonse's connection with the Suez Canal transactions, opinions differ. He and Charles de Lesseps were commissioned to effect a harmonization of the French and the English interests. It is a fact that the management of the canal changed hands in 1883, and that England is now actually in possession.

At present the baron is especially interested in important electric and petroleum undertakings. He has presented over 600 pictures to the Museum of Paris; and in 1895 he succeeded Emile Perrin as honorary member of the Paris Academy of Fine Arts. The Château of Ferrières-en-Brie (department of Seine-et-Marne) is his property. The German staff was installed there at the commencement of the siege of Paris. There also Jules Favre, on behalf of the French government, conducted the unsuccessful peace negotiations with Prince Bismarck.

The charitable and benevolent institutions of all creeds have been enriched by gifts from the firm of Rothschild Brothers. Each year as winter approaches, Barons Alphonse, Gustave, and Edmond donate 100,000 francs for distribution among the poor of the twenty arrondissements of Paris. They are the founders of sixty annual stipends for the benefit of young persons wishing to enter the higher commercial schools. On June 27, 1904, the three Barons Rothschild notified Troullot, minister of commerce, of their intention to donate the sum of 10,000,000 francs, to be employed in the erection of inexpensive dwelling-houses, and for the general furtherance of plans for ameliorating the condition of the working classes.

In 1857 Alphonse married Leonora, daughter of Baron Lionel de Rothschild of London. His only son, **Edouard** (b. Feb. 24, 1868), fought a duel during the excitement caused by the revision of the Dreyfus case.

Bibliography: Curinier, *Dict. Nat.* ii. 356; *La Grande Encyclopédie*.

s. F. T. H.—J. Ka.

Amschel Mayer von Rothschild, Freiherr: Eldest son of Mayer Amschel Rothschild and, after the death of his father, senior member of the family and head of the Frankfort branch; born at Frankfort-on-the-Main June 12, 1773; died there Dec. 6, 1855. The Emperor of Austria knighted him in 1815 and made him a "Freiherr" in 1822. In 1820 he was appointed Bavarian consul in Frankfort with the title of court banker.

Amschel Mayer was very Orthodox and actively supported the Conservative party in Judaism. He took great interest in the history of his race, and when in 1840 many cloisters were sequestered in Spain, he directed his agent to secure all documents of interest to the Jews. He was besides a collector of paintings, coins, and metal-work.

Amschel Mayer left no children, but was succeeded in business by two sons of his brother **Karl**, the founder of the Naples branch.

Bibliography: (Anonymous) *Das Haus Rothschild*, i. 173–205, Prague and Leipsic, 1857.

Anselm von Rothschild, Freiherr: Austrian banker; born at Frankfort-on-the-Main Jan. 29, 1803; died at Ober-Döbling, near Vienna, July 27, 1874; only son of Salomon Mayer von Rothschild. While his father and uncles had received their education and training in the paternal home, he was sent, in 1820, to the University of Berlin. Two years later he entered the Paris house of the Rothschilds, spending some time there as well as at Berlin, Copenhagen, Brussels, and The Hague. From 1848 he assisted his uncle Amschel Mayer in Frankfort, and after the death of his father, removed to Vienna (1855), where he continued to conduct the Austrian house of the Rothschilds till his death.

In 1861 Anselm was appointed a life member of the Austrian House of Lords. In 1869 he founded a Jewish hospital in Vienna. He was an enthusiastic collector of paintings and other objects of art.

In 1826 Anselm married his niece Charlotte Nathan Rothschild, daughter of Nathan Mayer Rothschild of London. He left three sons, **Nathan,** FERDINAND, and ALBERT SALOMON. Nathan (b. Oct. 26, 1836) is a sportsman, traveling much, especially on the Mediterranean; he has not taken any active interest in the Rothschild business. He has published "Skizzen aus dem Süden." Anselm had also three daughters: **Julie,** married Adolf Karl von Rothschild; **Mathilde,** married Wilhelm Karl von Rothschild (both of the Naples branch); and **Luise,** who became the wife of Baron Franchetti.

BIBLIOGRAPHY: Von Scherb, *Gesch. des Hauses Rothschild,* Berlin, 1892.

S. F. T. H.

Anthony de Rothschild, Sir: Born at New Court, London, 1810; died at Woolston, near Southampton, Jan. 3, 1876; second son of Nathan Mayer Rothschild. Entering his father's banking business, he became a prominent member of the firm. He lived the life of a country gentleman, which did not, however, prevent him becoming the main representative of the family in the London Jewish community. As president of the Jews' Free School he was unwearied in his efforts to promote the good management of that institution. He assisted at the establishment of the United Synagogue, and became its president. For a short time he was president also of the Jews' Hospital. In 1846 he was created a baronet of the United Kingdom, with special remainder, failing his own male issue, to the sons of his elder brother, Baron Lionel de Rothschild. He was also a baron of the Austrian empire, and was made Austrian consul-general in London in 1858.

Sir Anthony was prominently connected with numerous mercantile bodies, notably the Alliance Life and Fire Assurance Company, of which he was a director. In 1840 Sir Anthony married Louisa, daughter of Abraham Montefiore; he had two daughters, who survived him.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World,* Jan. 7, 1876; *The Times* (London), Jan. 5, 10, and 11, 1876; Morais, *Eminent Israelites of the Nineteenth Century,* s.v., Philadelphia, 1880.

J. G. L.

Arthur de Rothschild, Baron: Born at Paris March 28, 1851; died at Monte Carlo 1903; son of Nathaniel Rothschild of London. He was the author of: "Notice sur l'Origine du Prix Uniforme de la Taxe de Lettres et sur la Création des Timbres de Poste en Angleterre," Paris, 1871; and "Histoire de la Poste aux Lettres," *ib.* 1873. Baron Arthur was interested in yachting, and for several years was vice-president of the Union des Yachts Français.

BIBLIOGRAPHY: *La Grande Encyclopédie.*

S. J. KA.

Charlotte de Rothschild, Baroness: Born at Naples 1819; died at Gunnesbury Park, Acton, near London, March 13, 1884; daughter of Baron Karl von Rothschild. In 1836 she married her cousin Baron Lionel de Rothschild. She took the deepest interest in politics and was of the greatest service to her husband in his parliamentary career.

In 1859 the baroness established an Invalids' Kitchen at Bishopsgate, London, and in Nov., 1859, founded the Home for Aged Incurables, both of which institutions as well as several other charities were entirely supported by her. In 1867 she became president of the Ladies' Benevolent Loan and Visiting Society. She founded also the Emigration Society. Her labors in connection with the Jews' Free School were far-reaching; she even composed as readings for the school "Addresses to Young Children." In memory of her daughter, she established "Evelina Prizes" at all the Jewish elementary schools and at Jews' College.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World,* March 14, 1884.

J. G. L.

Constance de Rothschild (Lady Battersea): Authoress and communal worker; eldest daughter of Sir Anthony de Rothschild; born in London 1847. In 1877 she married Cyril Flower, who was created first Baron Battersea in 1892. In conjunction with her sister **Annie** (the Honorable Mrs. Eliot Yorke) she published, in 1870, "The History and Literature of the Israelites According to the Old Testament and the Apocrypha," an adaptation, for the young, of the Biblical narrative. The work was republished in 1872, in an abridged form, for the use of schools. Lady Battersea has since contributed occasionally to magazines, dealing descriptively with the ceremonial and ritual she witnessed in her father's house. She has taken a great interest in the Jewish Association for the Protection of Girls and Women, of which she is vice-president and secretary; and she has been intimately associated with other departments of Jewish social work in London.

BIBLIOGRAPHY: *Jewish Year Book,* 5665 (1904-5).

J. J. DE H.

Edmond de Rothschild, Baron: Born at Paris Aug. 19, 1845. He is associated with his brothers Alphonse and Gustave in the French house of the Rothschilds. He is known in the Jewish world as the founder of the AGRICULTURAL COLONIES IN PALESTINE, at present under the administration of the Jewish Colonization Association. In 1877 he married Adelaide, daughter of Wilhelm Karl Rothschild of Frankfort-on-the-Main, by whom he has three children: **James Edmond Armand** (b. Dec. 18, 1878; M.A., Cambridge), **Maurice** (b. May 19, 1881), and **Myriam.**

Baron Edmond is a great lover of the arts and a collector of paintings. His wife is president of the patronage committee of the Comité de Bienfaisance, and foundress and vice-president of the Home

Israélite Français, which assists young Jewish girls to find situations in the trades, the industrial arts, as teachers, etc.

s. J. Ka.

Ferdinand de Rothschild, Baron: English politician and art connoisseur; born in Paris 1839; died at Wallesdon Manor, England, Dec. 17, 1898; second son of Freiherr Anselm von Rothschild. He was educated in Vienna, and settled in England in 1860. In 1865 he married his cousin Evelina de Rothschild, sister of Lord Rothschild. She died in the following year, and in her memory he built and largely supported the Evelina Hospital for Sick Children.

Baron Ferdinand was fond of country life and had the ordinary tastes of a country gentleman. He hunted, and bred fat stock; he made Wallesdon a model village; and he was fond of yachting. In 1883 he held the office of high sheriff of Buckinghamshire, and was also justice of the peace and deputy lieutenant for the county. In 1885, when Lord Rothschild was created a peer, Baron Ferdinand succeeded as a Liberal to his seat for Aylesbury; but in the following November the borough was disfranchised, and he was returned for the newly created division of Aylesbury, which constituency he continued to represent as a Liberal Unionist until his death. At Wallesdon the baron had the honor of entertaining the Queen of England on May 14, 1890; and the emperor Frederick of Germany and the Shah of Persia were likewise reckoned among his guests. The baron was a freemason, and in 1892 was one of the founders of the Ferdinand de Rothschild Lodge, of which he was installed master.

As a collector of works of art, Baron Ferdinand held one of the first places in his generation. The Manor itself was one of the most celebrated homes in England, its staircases, copied from those of the Château Chenonceaux, being specially noteworthy.

Baron Ferdinand rendered valuable services in various capacities to the Jewish community. From 1868 to 1875 he was treasurer of the Board of Guardians; in 1868 he laid the foundation-stone of the North London Synagogue; in 1870 he became warden of the Central Synagogue; and at the Stepney Jewish Schools he founded a "Baron Ferdinand de Rothschild Technical Scholarship." He was a man of wide culture and strong literary sympathies. The result of some of his studies he gave to the public in the form of lectures to working men, in articles in the "Nineteenth Century," and in a work (London, 1896) entitled "Personal Characters from French History." At his death he bequeathed to the British Museum some of the rare art treasures of Wallesdon Manor, a gift amounting in value to about £100,000.

Bibliography: *Jew. Chron.* and *Jew. World*, Dec. 23, 1898; *The Times* (London), Dec. 19, 1898.

J. G. L.

Gustave de Rothschild, Baron: Born Feb. 17, 1829; consul-general for Austria-Hungary, director of the Chemin de Fer du Nord and the Paris-Lyons and Mediterranean Railway; member of the board of directors of the Rothschild Hospital and Hospice; president of the Jewish Consistory of Paris (of which he has been a member since 1856), and also of the committee of consistorial schools; chevalier of the Legion of Honor.

In 1866 he founded a Hebrew primary school known as "The Gustave de Rothschild School." On the anniversary of the death of his daughter, Baroness Emanuel Leonina, in 1898, he established twenty annuities of 600 francs each, to be distributed among aged Jews of either sex.

In 1859 Baron Gustave married Cecilie Anspach. Issue, five children: **Robert** (b. Jan. 19, 1880), civil and mining engineer; **Lucie,** wife of Baron Lambert, president of the Central Hebrew Consistory of Belgium, and representative of the firm of Rothschild Brothers at Brussels; **Aline,** wife of Sir Edward Sassoon, M.P., of London; and **Juliette,** wife of Baron Emanuel Leonina, civil engineer.

The Baroness Gustave de Rothschild is president of the ladies' committee of inspection of the Hebrew schools of Paris. In 1877 she established a clothing club, for the distribution of garments, medicines, etc., among the Jewish children attending the consistorial and parochial schools.

Bibliography: Léon Kahn, *Histoire des Ecoles Communales et Consistoriales de Paris*, 1884.

s. J. Ka.

Hannah Rothschild. See Rosebery, Hannah, Countess of.

Henri de Rothschild, Baron: French physician; born at Paris July 26, 1872; son of James Edward Rothschild of London. After a careful education he traveled extensively and then, returning to Paris, studied medicine, graduating as M.D. in 1898. Establishing himself as a physician in his native city, he founded a dispensary for the treatment of diseases of children.

Rothschild is the author of several books on his travels ("Notes Scandinaves," "Notes Africaines," "Souvenirs d'Espagne," etc.), and of the following medical works: "Quelques Observations sur l'Alimentation du Nouveau-Né et de l'Emploi Raisonné du Lait Stérilisé," Paris, 1897; "Notes sur l'Hygiène et la Protection de l'Enfance dans les Principales Capitales de l'Europe," *ib.* 1897; "L'Allaitement Mixte et l'Allaitement Artificiel," *ib.* 1898. He has also collaborated on several professional journals, besides editing unpublished letters of Jean Jacques Rousseau, with a preface and notes: "Lettres Inédites de Jean-Jacques Rousseau."

Bibliography: Curinier, *Dict. Nat.* i. 178.

s. F. T. H.

James Edouard de Rothschild, Baron: Born at Paris Oct. 28, 1844; died there Oct. 25, 1881. He was one of the founders and the first president of the Société des Etudes Juives and the founder of the Société des Anciens Textes Français. He is the author of "Introduction au Mystère du Vieil Testament."

Baron James' widow is directress of the Hospital of Berck-sur-Mer; and his daughter **Jane,** wife of Baron Leonino, is the foundress of the Orphanage of Boulogne-sur-Seine.

Bibliography: Zadoc Kahn, *Souvenirs et Regrets*, 1898.

James Mayer de Rothschild, Baron: Born at Frankfort-on-the-Main May 15, 1792; died at Paris Nov. 15, 1868. He founded in 1812 the Paris banking-house known under the firm name of Rothschild Frères. In 1822 he was appointed consul-general to Austria-Hungary. He negotiated the French loans of 1830 and 1834, and in return for his services was created by Louis Philippe grand officer of the Legion of Honor, of which he had been a chevalier since 1823. He took a very important part in the building of the Saint-Germain Railroad, one of the most important roads in the north of France.

The baron was ever active in the interests of his coreligionists. By his fearless intervention he frequently averted cruel persecutions of the Jews, and caused the repeal of unjust and burdensome laws directed against them. On April 7, 1852, he made over to the Central Consistory of Paris a hospital in the Rue Picpus, Paris, built on a site having an area of about 16,000 square meters, on condition that the establishment should be reserved in perpetuity as a refuge for sick and aged Jews. He was besides a noted patron of Hebrew letters.

Baron James Mayer de Rothschild.

The baron's wife, **Betty** (d. in Paris Sept., 1886), was foundress of the Hospital for Incurables, which she endowed with an annual revenue of 800 francs for each of its seventy beds. The Salomon and Caroline de Rothschild Orphanage, in Paris (opened June 3, 1874), wholly devoted to the care of Jewish orphans of either sex, is another testimony to her charity. She, moreover, left 600,000 francs to the public charities, for the assistance of poor laborers in paying their rents.

Bibliography: Zadoc Kahn, *Sermons et Allocutions*, 3d series, 1894; idem, *Souvenirs et Regrets*, 1898.

S. J. Ka.

Karl Mayer von Rothschild, Freiherr: Born at Frankfort-on-the-Main April 24, 1788; died at Naples March 10, 1855; fourth son of Mayer Amschel Rothschild and head of the Italian branch. From 1821 he lived in Naples and Frankfort and became banker to the kingdoms of Sicily, Sardinia, and Naples, of the Papal States, and of the duchies of Parma and Tuscany. He was made a "Freiherr" by the crown of Austria in 1822 and consul-general of Sicily at Frankfort in 1829. His wife, **Adelheid Herz,** was a society leader and a well-known philanthropist.

Karl Mayer left four sons—Mayer Karl, **Adolf Karl,** Wilhelm Karl, and **Alexander**—and one daughter, all of whom married members of the Rothschild family. Adolf Karl (b. at Frankfort May 21, 1823) succeeded his father.

Bibliography: *Das Haus Rothschild*, ii. 19 *et seq.*, Prague and Leipsic, 1857; Reeves, *The Rothschilds*, pp. 252 *et seq.*, London, 1887.

S. F. T. H.

Leopold de Rothschild: Anglo-Jewish communal worker and sportsman; born Nov. 22, 1845; third son of Baron Lionel de Rothschild, and brother of Lord Rothschild. He was educated at Trinity College, Cambridge, England, and is a deputy lieutenant, a justice of the peace, and commander of the Royal Victorian Order (1905).

Rothschild is an active worker in the Anglo-Jewish community, being vice-president of the Anglo-Jewish Association, a member of the council of the United Synagogue and of the Jewish Board of Deputies, chairman of the Jewish Emigration Society, one of the treasurers of the London Jewish Board of Guardians, and a member of the board of management of the Central Synagogue, London.

Rothschild is a sportsman, and an intimate friend of the King of England. His horse St. Amant in 1904 won the English Derby.

Bibliography: *Jewish Year Book*, London, 1904; *Who's Who*, London, 1904.

J. I. L. B.

Lionel Nathan de Rothschild, Baron: Born at London Nov. 22, 1806; died there June 3, 1879; eldest son of Baron Nathan Mayer de Rothschild. After passing some time as a student at Göttingen he was initiated into the business transactions of the firm under his father's direction. In 1836 he succeeded the latter in the direction of the English house of Rothschild, the management of most of the operations and negotiations of the firm being entrusted to him. He had three brothers, but they deferred implicitly to him. His was the guiding mind; and while he lived the center of the finance of the world may be said to have been his office in New Court. In 1847 he negotiated the Irish Famine Loan; in 1854 he raised £16,000,000 for the English government to meet the expenses of the Crimean war; and for twenty years he acted as the agent of the Russian government. He had a large share in the successful funding of the United States national debt; provided the funds for the immediate purchase of the Suez Canal shares; and managed the business of the group of bankers who guaranteed to the German empire the permanence of the exchanges, thus facilitating the payment of the French indemnity at the close of the Franco-Prussian war. He was a director of the Alliance Insurance Company, and of the Lombardo Venetian Railway, in which he held a large interest; and the Chemin de Fer du Nord of France owed its construction chiefly to his foresight and activity. He actively cooperated with the Vienna branch of his firm in directing the finances of the Austrian empire; and the Egyptian loan of £8,500,000 was contracted by his house.

Financial Career.

Baron Lionel Nathan de Rothschild.

As a Communal Worker.

Baron Lionel was the leader of the Jewish community in England for upward of thirty years. He was a member of the Board of Deputies, of which he had been elected president in April, 1855, but declined to serve; he was for a long period president of the Great Synagogue; he laid the foundation-stone of the Central Synagogue (1869), and was for some time on the council of the United Synagogue. In 1843 he cooperated with Sir Moses Montefiore in the latter's efforts to ameliorate the condition of the Russian and Polish Jews; and an appeal from him on behalf of the Rumanian Jews was read at the Berlin Congress of 1878.

Baron Lionel's political career was chiefly memorable for the conspicuous part he took in the struggle for Jewish emancipation. At the general election in July, 1847, he was elected member of Parliament in the Liberal interest for the city of London, with Lord John Russell and two other members. Parliament that year met early, and Lord John Russell, then prime minister, brought in a bill, which was passed by a large majority in the House of Commons, affirming the eligibility of Jews to all functions and offices to which Roman Catholics were admitted by law. The bill was repeatedly rejected in the House of Lords. Gladstone and Disraeli were among those who voted with the Whigs, the latter appealing to the House to discard the superstitions of the Dark Ages, and to perform a great act of national justice.

Becomes First Jewish Member of Parliament.

In the meantime Baron Lionel was elected to Parliament again and again. In 1849 he had been a member for two sessions without having taken the oath, when he accepted the Chiltern Hundreds and a new writ was issued for the city of London. He was again returned, and continued to be a member without taking the oath "on the true faith of a Christian"; but being again returned in succeeding parliaments, he accepted the Chiltern Hundreds a second time, in 1857. On July 23 a writ was again issued for the city of London, and he was returned for the fifth time. At length, in 1858, the Jews' Disabilities Bill passed, and its principle was extended by a further act, passed two years later. Baron Lionel was the first Jew who took the amended form of oath (July 26, 1858). In commemoration of the event several scholarships were founded at schools and colleges by subscription and otherwise. Baron Lionel continued to sit for the city of London, with the exception of a short interval, till 1874, when he shared in the general Liberal defeat.

Baron Lionel was the friend and counselor of the prince consort, and held intimate relations with Disraeli, the prime minister, whose *Sidonia* in "Coningsby" is an idealized portrait of him.

In his philanthropic endeavors the baron was greatly assisted by Baroness de Rothschild, who was his almoner, especially in the organization of the Jews' Free School, which was raised by their joint efforts from squalor to a condition of comparative refinement. It was said of the baron that more than a tithe of his great income was applied in charitable works.

Baron Lionel married in 1836 Charlotte, daughter of Baron Karl von Rothschild of Naples, who survived him. He was succeeded by NATHAN MEYER ROTHSCHILD, M.P., his eldest son, and left two other sons, **Alfred de Rothschild** and **Leopold de Rothschild,** and a daughter, **Leonora** (m. 1857 Baron Alphonse de Rothschild of Paris). The death in 1866 of his daughter **Evelina** (m. Baron Ferdinand de Rothschild) was a blow from which Baron Lionel never entirely recovered.

BIBLIOGRAPHY: Reeves, *The Rothschilds*, London, 1887; *Jew. Chron.* June 6, 1879; *Jew. World*, June 6, 1879; *The Times* (London), June 4, 5, 12, and 20, 1879; *The Montefiore Diaries*, 1890; Morais, *Eminent Israelites of the Nineteenth Century*, s.v.; *Dict. National Biography.*

Lionel Walter Rothschild: Naturalist, communal worker, and politician; born in London Feb. 8, 1868; eldest son of Lord Rothschild. He was educated at Bonn and later at Magdalen College, Cambridge. In 1899 he was returned to Parliament for the Aylesbury division of Buckinghamshire, the seat previously held by his uncle, Baron Ferdinand de Rothschild. For this constituency he was again returned in the Conservative interest in Oct., 1900. He is greatly interested in natural history, and has built in Tring Park a museum containing many rare specimens, to replenish which he has sent expeditions to the remotest corners of the earth.

Rothschild is member of the council of the United Synagogue, of the Board of Deputies, of the Jewish Board of Guardians, and of the committee of the Jews' Free School, and treasurer of the Jewish Industrial School. He has published "Avifauna of Laysan," and is editor of "Novitates Zoologicæ," issued at the Zoological Museum, Tring.

BIBLIOGRAPHY: *Jew. Chron.* Sept. 28, 1900.

G. L.

Mayer Amschel Rothschild. See p. 490.

Mayer Karl von Rothschild, Freiherr: German banker; born at Frankfort-on-the-Main Aug. 5, 1820; died there Oct. 16, 1886; eldest son of Karl Mayer von Rothschild of Naples. He lived with his parents until 1837. During the following two years he studied at the University of Göttingen, and in 1839 at that of Berlin. In 1840 he returned to Naples, and joined in 1842 the Frankfort house, of which he became the head in 1855, when his cousin Anselm succeeded his father in Vienna. Until Mayer Karl's death he presided over the Frankfort establishment. In 1867 he was elected a member of the North German Reichstag, which position he held until 1870, when he was appointed a life member of the Prussian House of Lords. He was philanthropic and a collector of works of art.

In 1842 Mayer Karl married Louise, daughter of Nathan Mayer von Rothschild of London, and left as issue five daughters.

BIBLIOGRAPHY: Von Scherb, *Gesch. des Hauses Rothschild*, Berlin, 1892.

S. F. T. H.

Mayer Nathan de Rothschild, Baron: English financier and sportsman; born in London June 29, 1818; died there Feb. 6, 1874; fourth son of Nathan Mayer Rothschild. He was educated at Trinity College, Cambridge, and became a member of the firm of N. M. Rothschild & Sons, in which house he at one time took an active interest. He held a seat in Parliament, being elected member for Hythe on several successive occasions, and was a steady adherent of the Liberal party.

In 1857 Rothschild acquired land in Buckinghamshire and commenced building his mansion of Mentmore, which was soon celebrated alike for its hospitality and works of art. In the neighboring hamlet of Crafton he set up his stud-farm, where he bred many famous horses. He was a popular member of the Jockey Club. He thrice won the One Thousand Guineas stakes and twice the Goodwood Cup. In 1871 he won the Derby, the One Thousand Guineas, the Oaks, the St. Leger, and the Cesarewitch; and that year was called "the Baron's year."

Rothschild married in 1850 his first cousin Juliana, eldest daughter of Isaac Cohen, and left as issue one daughter, who married Lord Rosebery.

Bibliography: *Jew. Chron.* and *Jew. World*, Feb. 13, 1874; *The Times* (London), Feb. 7, 11, and 12, 1874.

J. G. L.

Nathan Mayer Rothschild. See p. 490.

Nathan (Nathaniel) Meyer Rothschild, Lord: Son of Baron Lionel Nathan de Rothschild; the present (1905) head of the English house of Rothschild; born in London Nov. 8, 1840. He was educated at Trinity College, Cambridge, where as a student he was one of the associates of the present King of England, with whom he has since remained on terms of intimacy. Politically a Liberal (now a Liberal Unionist), he sat in Parliament from 1865 to 1885 as the member for Aylesbury. He had inherited his English baronetcy from his uncle in 1876 and the Austrian barony from his father in 1879; in 1885 he was raised to the peerage, and, as Baron Rothschild, was the first Jew to take his seat in the House of Lords, an event which was regarded as completing the emancipation of the English Jews. Lord Rothschild has been continuously reappointed lord-lieutenant of the county of Buckingham. In 1902 he was made a privy councilor, and in the same year the knight grand cross of the Royal Victorian Order was conferred upon him.

Nathan, Lord Rothschild.

In 1889 he became a member of a parliamentary commission appointed to report on the congestion in the population of London. He urged the London Jewish community to unite on what was known as the "East End Scheme," a plan for improving the spiritual and social life of Jewish East London. Though Lord Rothschild offered £20,000 toward the expenses, the plan was vigorously opposed by Sir Samuel Montagu and others, and nothing came of it except the annual free services for the Jewish masses held on New-Year's Day and the Day of Atonement, which Lord Rothschild regularly attends.

Lord Rothschild is a governor of the Bank of England and a presiding officer of many great corporations. In 1902 he was appointed a member of the Royal Commission on Alien Immigration, an office that brought him in touch with the late Theodor Herzl, whose East-African project he indorsed. He offered positive and outspoken resistance to the bills proposed in Parliament for the restriction of alien immigration. He has always been a liberal contributor to funds for the relief of the persecuted in Russia and elsewhere; he is a supporter and an officer of most of the communal charities, and a dispenser of private charity on a large scale, and is especially interested in the Jews' Free School, of which he is president and which owes its position to his benefactions. He holds the communal offices of president of the United Synagogue and warden of the Great Synagogue (the most typically Orthodox English synagogue in London), and is regarded as the lay head of the Jewish community of England. As a social worker his most notable success has been as a founder of the Four Per Cent Industrial Dwellings Co.

Bibliography: *Jewish Year Book*, 1904-5 (5665).

J. J. de H.

Salomon Mayer von Rothschild, Freiherr: Austrian banker; born at Frankfort-on-the-Main Sept. 9, 1774; died at Paris July 28, 1855; second son of Mayer Amschel Rothschild, head of the Vienna branch of the Rothschild house. Salomon spent most of his time in his native city until 1816, when he removed to Vienna, becoming interested in all the great financial undertakings of the Austrian empire. He became the financial originator of the Kaiser Ferdinands Nordbahn, which was inaugurated in 1836. Among the other enterprises in which he was interested may be mentioned: the Austrian state loans of 1823, 1829, and 1842; the coal-mines of Witkowitz; and the asphalt lake of Dalmatia.

Salomon Mayer received the honorary freedom of the cities of Vienna and Brünn; he was knighted in 1815 by the crown of Austria; and in 1822 he was created a "Freiherr." He acquired for his family extensive landed properties, among them Oderberg, Hultschin, and Schillersdorf.

Salomon Mayer died while on a visit to Paris; he left two children: Betty, who married her uncle Baron James de Rothschild of Paris, and a son, Anselm, who succeeded him in business.

Bibliography: Letteris, *Lebensbild des Verewigten Freiherrn Salomon v. Rothschild* (in Hebrew, with German title), Vienna, 1855; Reeves, *The Rothschilds*, pp. 272 *et seq.*, London, 1887; Von Scherb, *Gesch. des Hauses Rothschild*, Berlin, 1892.

Wilhelm Karl von Rothschild, Freiherr: German banker; born at Frankfort-on-the-Main May 16, 1828; died there Jan. 25, 1901; son of Karl Mayer von Rothschild of Naples. With his brother Mayer Karl he became joint head of the Frankfort house in 1855, and he was sole head from the time of his brother's decease (1886). He married Mathilde, daughter of Anselm Rothschild of Vienna, and left two daughters.

As neither Wilhelm Karl nor his brother Mayer left a male heir, the Frankfort branch of the house of Rothschild was discontinued (July 1, 1901).

Bibliography: Von Scherb, *Gesch. des Hauses Rothschild*, Berlin, 1892.

s. F. T. H.

ROTHSCHILD, DAVID: German rabbi and author; born at Hamm, Westphalia, Nov. 16, 1816; died at Aachen Jan. 28, 1892. After completing his studies he became preacher in his native town. In 1850 he was called as rabbi to Aachen, and in 1862 to Alzey, Hesse. Rothschild was a follower of Reform Judaism. He wrote: "Der Eid der Juden: Eine Kritische Beleuchtung vom Jüdisch-Theologischen Standpunkt," Brilon, 1847; "Die Psalmen in Uebersetzungen, Betrachtungen und Gebet," Bonn, 1850; "Gebetbuch nach dem Ritus der Israelitischen Gemeinde zu Aachen," Aachen, 1853; "Der Synagogale Cultus in Historisch-Kritischer Entwicklung, Populär Dargestellt," Alzey, 1870; "Spinoza: Zur Rechtfertigung Seiner Philosophie und Zeit," Leipsic, 1877.

s. M. K.

ROTHSCHILD, MENAHEM MENDEL (BACHARACH, ASHKENAZI): German rabbi; born in Frankfort-on-the-Main about 1650; died in Worms Oct., 1731. He was the grandson of Isaac, head of the Frankfort community and progenitor of the Rothschild family, and the son of Solomon, "Landesrabbiner" of Würzburg and Friedberg, to whose name he adds sometimes the surname Rothschild and sometimes that of Bacharach. Menahem was for several years a preacher in Prague. In 1686 he was chosen "Landesrabbiner" of Bamberg, in succession to Mordecai Lipschitz, and was at the same time made rabbi of Bayreuth and of Baiersdorf. He remained in Bamberg until 1718, when he accepted a similar position in Hesse. After a short stay there, he became rabbi of the old community of Worms, where he remained until his death. Like many rabbis of his time, he appears to have been a man of considerable wealth. He is known to have had two daughters, one of whom died in Bamberg. He was succeeded in that city by Moses Broda (d. 1741), who later became also his successor in Worms.

Bibliography: Eckstein, *Gesch. der Juden im Ehemaligen Fürstbisthum Bamberg*, Index, Bamberg, 1898.

E. C. P. Wi.

ROTT (ROSENBERG), MORITZ: Austrian actor, nephew of the composer Ignaz Moscheles; born at Prague Sept. 17, 1797; died in Berlin 1860. He was the leading actor of his time, and was the favorite of the Prussian public and the king. He was destined by his parents for a commercial life, but forsook it for the stage, making his début in Vienna in 1817 as *Karl Moor* in Schiller's "Die Räuber." His success was instantaneous and was repeated in Kaschau, Eperies, Batfeld, Lemberg, Olmütz, and Linz. In 1821 he became the leading actor at the Theater-an-der-Wien, Vienna, remaining there until 1829, when he went to the Hoftheater, Leipsic, as stage-manager. While connected with the latter theater he starred at Budapest, Brünn, Gratz, Prague, Breslau, Presburg, Lemberg, Vienna (Hoftheater), and Hanover. In 1832 he began a life engagement at the Hoftheater, Berlin. In 1840 he held a special engagement at the Hofburgtheater, Vienna, and, seven years later, in Prague.

Rott's best rôles were: *Faust*, *Brutus*, *Kreon*, *Jason*, *Hamlet*, *Vasa*, *Wallenstein*, *Götz von Berlichingen*, *Franz* and *Karl Moor*, *Shylock*, *Hugo* (in "Schuld"), *Roderich* (Calderon's "Leben ein Traum"), *Jaromir* (Grillparzer's "Ahnfrau"), and *Meinau* ("Menschenhass und Reue").

Bibliography: *Jüdischer Plutarch*, 1848, pp. 226-228.

s. E. Ms.

ROUELLE. See Badge.

ROUEN (Hebrew, רואן, ריאני, רוטמאגנסי, and more rarely רדום): Ancient capital of Normandy, and now the administrative center of the department of Seine-Inférieure; situated on the right bank of the Seine. The settlement of Jews in the city dates in all probability from the Roman period. The first document, however, concerning the community contains an account in Hebrew of a terrible persecution which the Jews of Rouen and of other localities experienced at the beginning of the eleventh century. Therein it is said that Robert the Pious having concerted with his vassals to destroy all the Jews on their lands who would not accept baptism, many were put to death or killed themselves. Among the martyrs was the learned Rabbi Senior. An influential and highly esteemed man in Rouen, Jacob ben Jekuthiel, went to Rome to invoke for his coreligionists the protection of the pope; and the pontiff sent a high dignitary to put a stop to the persecution (Berliner's "Magazin," iii.; "Oẓar Ṭob," pp. 46–48).

In 1066 numerous Jews of Rouen emigrated to England, having been induced to settle there by William the Conqueror, who, while still in Normandy, had always protected them. His son, William Rufus, showed himself no less favorably inclined toward them. On a complaint of the Jews of Rouen to the effect that many of their coreligionists had been forced to embrace Christianity, William Rufus not only allowed the converted to return to their old faith, but himself actually persuaded some of them to do so.

In 1096 the Rouen community was totally destroyed by the Crusaders. It seems, however, that it was reestablished shortly after, although there is no official document showing the further presence of Jews at Rouen before 1204. In that year a Rouen Jew named Brunius, son of Bonentia, was authorized to live at the Châtelet in Paris. In 1217 Philip Augustus imposed upon the Jews of Normandy a heavy tax, to which the community of Rouen contributed 595 livres. This relatively small sum shows that at that time the Rouen Jews were neither numerous nor rich; while, according to an official document of 1299, the personal taxes of only one Jew of Rouen, a certain Samuel Viole, amounted to 1,200 livres yearly. A certain Calot of Rouen figures in the registers of the Jewish imposts for the years 1296 to 1300 as the financial intermediary between his coreligionists and Philip the Fair. In an official document of 1297 Calot is said to have been chosen umpire in a dispute between Philip and his brother Charles, Count of Valois, concerning the property of some Jews. On the banishment of the Jews from

France, in 1306, Philip presented the Jewish quarter to the municipality, which established there a vegetable market. This quarter, in which Maranos settled in great numbers, still bears the name "Rue des Juifs." After the Revolution Jews began to settle at Rouen; and a community was gradually formed which became in 1876 a rabbinate. The sole incumbent of the office has been Benjamin Cahen.

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S. I. Br.

ROUSSILLON (רושליון): Province of ancient France, now forming the department of Pyrénées-Orientales. Jews settled there in the early part of the thirteenth century, and formed congregations at Perpignan, Collioure, Céret, Millas, Ille, Puigcerda, Elne, Thuir, Toreilles, Clayra, Salses, Le Boulou, and Villefranche-de-Confluent. In the last-named city, about 1250, was born Levi ben Abraham ben Ḥayyim, known for his part in the struggle between the partizans of philosophical studies and the adherents of Orthodox Judaism (1303–6). In 1228 King James I. forbade the Jews to hold any public office, or to employ Christian servants in their houses, while they were likewise prohibited from taking as monthly interest more than four deniers per livre of silver, or in a year more than one-sixth of the sum loaned.

In 1270 James of Aragon confirmed the franchise granted by the king, his father, to "all Jews dwelling at Perpignan, Confluent, and Cerdagne, and all others dependent on their collection," or contribution, and in 1323 his son Sancho exempted them from wearing the wheel while traveling. According to the "Cérémonieux," Pedro IV. authorized the Jews of Perpignan to enter France for commercial purposes in 1372; and in 1377 he gave letters of safe-conduct to foreign Jews who asked permission to visit Roussillon and Cerdagne. Don Martin, Duke of Montblanc, who succeeded his brother John I. in 1396, took severe measures against Christians who maltreated Jews, and frequently disavowed the actions of priests and monks who preached against them. In 1398 he commanded the governor of the two counties, under penalty of a fine of 1,000 gold florins, to establish at Perpignan a "carteria," or depot of standard weights and measures, so that every Jew might be enabled to verify the value of his goods and protect himself against fraud. In 1415 Ferdinand I. of Aragon forbade the Jews to receive in pawn any object belonging to the Church, or to practise medicine, surgery, or pharmacy among Christians, who in their turn were prohibited from receiving bread, meat, or any other kind of food from Jews. In case of violation of this law, a Jew was to be flogged in the public streets and squares, while a Christian was to be fined 50 sous for each infraction. In 1417 Alfonso IV. withdrew the Jews from the jurisdiction of their governors, the bailiff of Perpignan and the provost of Roussillon, and placed them under a royal procurator, who was charged with the administration of the province. Nor was the king less energetic in his measures against the Inquisitors, who had brought terror into the communities of the two counties, and who were prohibited by him from interference with the Jews except in certain special cases; while two years later he forbade his officials to enforce the wearing of the wheel, under pain of a fine of 1,000 florins.

In 1492 a number of Jews, driven from Spain by Ferdinand and Isabella, sought refuge in Roussillon and Cerdagne, but in the following year they were expelled with all their coreligionists, and were forbidden ever to return, under penalty of death and confiscation of their property.

BIBLIOGRAPHY: Carmoly, *La France Israélite*, p. 46; Gross, *Gallia Judaica*, pp. 199, 437, 632; Henry, *Histoire de Roussillon*, i. 205, ii. 206 *et seq.*; Renan-Neubauer, *Les Rabbins Français*, p. 628; *R. E. J.* xv. 19; xvi. 1, 170.

G. S. K.

ROWE, LEO S.: American economist; born in McGregor, Iowa, Sept. 17, 1871. He entered the Arts Department of the University of Pennsylvania in 1887, but later transferred to the Department of Finance and Economy (Wharton School), and received the degree of Ph.B. in 1890. Then as a fellow of the Wharton School with the privilege of foreign study, he spent two years in Germany, and took the doctor's degree at the University of Halle in 1892. After this he spent one year in France and one year in Italy and England. In 1894 he was appointed lecturer in public law at the University of Pennsylvania, in 1895 was made instructor, in 1897 assistant professor, and in May, 1904, was advanced to a full professorship of political science. In June, 1900, he was appointed by President McKinley a member of the Commission to Revise and Compile the Laws of Porto Rico. At the expiration of the term of this commission Professor Rowe was appointed chairman of the Insular Code Commission. In 1902 he was elected president of the American Academy of Political and Social Science.

Professor Rowe has published the following volumes: "Report of the United States Commission to Revise the Laws of Porto Rico," with Judge Daly and the Hon. Juan Hermandez-Lopez (2 vols., Washington, 1901); "Report of the Insular Code Commission," with Hon. J. M. Keedy and Hon. Juan Hermandez-Lopez (4 vols., Porto Rico, 1902); "The United States and Porto Rico" (New York, 1904). He has also contributed many essays and papers on economics, political science, and public law to the leading periodicals of the United States.

A. J. H. Ho.

RÓZSAVÖLGYI (ROSENTHAL), MARKUS: Hungarian composer; born at Balassa-Gyarmath 1787; died at Pesth Jan. 23, 1848. Having a native love for music, he went at the age of eleven to Vienna to study, and thence to Presburg and Prague. Attracted by the beauty of the Magyar songs, he composed works based on the national music, and became the most popular violinist in the first decade of the nineteenth century. In 1812 he was appointed conductor of the orchestra at the German Theater in Pesth, and in 1824 was made a regular salaried member of the Philharmonic Society of the county of Veszprim, the name "Rosenthal" being publicly Magyarized to "Rózsavölgyi" on the occasion of his election. He gave several official concerts during the coronation ceremonies at

Presburg in 1825; and in 1835 he appeared at the Court Opera House in Vienna. Two years later, at the opening of the new National Theater of Pesth, the Hungarian Orchestra of that city played a work composed by him for the occasion, and he subsequently became a regular member of that orchestra.

The famous Gipsy musicians Patikárus, Sárközi, Farkas, and others were pupils of Rózsavölgyi. After his death the poet Petöfi sang his praises in a long poem, reproaching the Hungarian people for permitting the last years of the artist to be clouded by financial difficulties.

BIBLIOGRAPHY: Reich, *Beth-El*, i. 25, Budapest, 1878.
S. L. V.

RÓZSAY, JOSEPH: Hungarian physician; born at Lackenbach March 15, 1815; died at Budapest May 19, 1885. Educated at Nagy-Kanizsa, Szombathely, Pesth, and Vienna (M.D.), he began in 1843 to practise medicine at Pesth; and five years later the Hungarian government appointed him head physician of a military hospital, making him chief physician of the house of detention and poorhouse of Pesth in the following year. He was decorated with the gold medal for art and science in 1858, and received the cross of the Order of Francis Joseph in 1866, having been elected a member of the Hungarian Academy of Sciences two years previously. He was elevated to the Hungarian nobility with the name "Muraközi."

Rózsay's works, all written in Hungarian, are as follows: "On the Mur-Island from the Point of View of Medical Topography and Natural History" (1840); "On Education, with Special Reference to the Jews of Hungary" (1848); "On the Effect of Sulfuric Ether"; "On Apoplexy and Pneumonia in Old Age"; "On Intestinal Diseases"; "On the Heat of Marienbad" (1860); "On Jewish Physicians in the Middle Ages" (1862); "On Physiological Changes of the Organs of Respiration" (1863); "On Senility" (1865); and "On Etiology of Typhus" (1866). In 1848 he published the first Hungarian Jewish annual, with a calendar.

Rózsay contributed much to the emancipation of the Jews in Hungary, founding for this purpose the society Magyarító Egylet and the society Izraelita Magyar Egylet, becoming president of the latter in 1861. In 1862 he reorganized the Jewish Hospital, Budapest, and placed it in the foremost rank of such institutions.

BIBLIOGRAPHY: Reich, *Beth-El*, ii. 354.
S. L. V.

RUBIN, MARCUS: Danish statistician and author; born in Copenhagen March 5, 1854. He studied at the university of his native city (B.A. 1871), and then took up the study of national economy. In 1874 he passed the requisite examination and was appointed secretary to a committee on commerce; and as a result of his labors a statistical bureau was established in Copenhagen, whose chief he became in 1883. Together with H. Westergaard he compiled the two statistical works "Undersögelser over Landbobefolkningen's Dödelighed" and "Ægteskabsstatistik" (1886–90), the latter of which was translated into German (Berlin, 1893). In 1892 Rubin published "1807–14. Studier over Kjöbenhavn's og Danmark's Historie," which work was supplemented in 1895 by a second volume, entitled "Frederik VI.'s Tid"; for this comprehensive work he was awarded the prize founded by L. N. Hvidt (one of the city fathers of Copenhagen) for the best work on the history of Copenhagen during the first half of the nineteenth century. Rubin did more than any of his predecessors to place the statistical bureau of Denmark on a level with the foremost institutions of the kind in other countries. Since 1902 he has been "Generaltolddirektor."

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon.*
S. F. C.

RUBIN, SOLOMON: Galician Neo-Hebrew author; born in Dolina, Galicia, April 3, 1823. He was educated for the rabbinate, but, being attracted by HASKALAH and modern learning, he entered upon a business career which lasted about five years. This proving unsuccessful, he went to Lemberg, where he studied bookkeeping at a technical institute, and also acquired a knowledge of German, French, and Italian. After serving two years in the Austrian army he attempted to establish himself in Lemberg as a teacher; but persecution due to his liberal views made his position untenable, and he went to Rumania, at that time a very favorable field for active and enterprising Galician Jews. He secured a good position in a commercial establishment in Galatz, which enabled him to devote his evenings to his favorite studies.

In 1859 Rubin returned to Galicia and became principal of a school for Jewish boys in Bolechow. He went to Russia in 1863, where he was engaged as a private tutor in a wealthy Jewish family of Ostrog, Volhynia, with which he went to Vienna in 1865. In the Austrian capital he became acquainted with Peter Smolenskin, who was then in despair owing to the difficulty of continuing the publication of "Ha-Shaḥar." Rubin promised him to write a complete work for that publication every year; and he kept his promise even after his personal relations with Smolenskin had become somewhat strained. The years 1870 and 1871 were spent by Rubin as a private tutor in Naples, Italy, and from 1873 to 1878 he lived in the same capacity in the household of Jacob Poliakov in Taganrog, Russia. He then returned to Vienna, whence in 1895 he removed to Cracow, where he still (1905) resides.

Rubin is one of the most prolific of Neo-Hebrew writers and one of the most enthusiastic and persistent champions of haskalah. Most of his literary labors are directed against superstitious customs and beliefs: but his method is unique among writers of his class; for he neither ridicules such customs and beliefs, nor does he preach against them, but proceeds in a quasi-scientific manner to adduce proof that similar superstitions prevailed or are still prevailing among those who have attained to only a very low plane of culture. He objectively describes, or rather compiles descriptions of, superstitious practises among savages and barbarians, and sometimes only alludes, as if incidentally (mostly in footnotes), to the equivalent follies among fanatical Jews. He has published about twenty-five works with this object in view, two of which, the "Ma'ase

Ta‘atuyim" (Vienna, 1887) and the "Yesod Mistere ha-‘Akkum we-Sod Ḥokmat ha-Ḳabbalah" (*ib.* 1888), have appeared in German translations also, the first as "Geschichte des Aberglaubens" (transl. by I. Stern, Leipsic, 1888) and the second as "Heidenthum und Kabbala" (Vienna, 1892). A bibliography of his works and of the more important of his many articles in periodicals will be found in Zeitlin, "Bibl. Post-Mendels." *s.v.*

Rubin is an ardent admirer of the system and personality of Spinoza; and he has written much to prove the close relation between Spinozism and Judaism. Among his earliest literary productions are a compendium of Spinoza's writings, entitled "Moreh Nebukim he-Ḥadash" (Vienna, 1856–57), and "Teshubah Niẓẓaḥat" (Lemberg, 1859), a refutation of S. D. Luzzatto's attacks on Spinoza. Rubin's essay in German, "Spinoza und Maimonides, ein Psychologisch-Philosophisches Antitheton," won for the author the title of doctor of philosophy from the University of Göttingen. Later in life Rubin returned to his favorite philosopher and brought out "Ḥeḳer Eloah ‘im Torat ha-Adam," a Hebrew translation of Spinoza's "Ethics," with notes and an introduction. This is Rubin's most important contribution to Neo-Hebrew literature. Among his latest works are "Yalḳuṭ Shelomoh" (Cracow, 1896), consisting of ten essays, and "Segulot ha-Ẓemaḥim we-Ototam" (German title, "Symbolik der Pflanzen"; *ib.* 1898).

Anton Grigoryevich Rubinstein.

Bibliography: Ish ‘Ibri (pseudonym), in *Aḥiasaf*, 5663, pp. 285–300.

H. R. P. Wi.

RUBINSTEIN, ANTON GRIGORYEVICH: Russian pianist and composer; born Nov. 16 (28), 1829, in the village of Wechwotynetz (Vikhvatinetz), near Jassy, Bessarabia; died at Peterhof, near St. Petersburg, Nov. 20, 1894; brother of Nikolai (Nicholas) Rubinstein. His parents were Jews who embraced the Greek-Orthodox religion, probably a few years after Anton's birth; the entire family removed to Moscow in 1834, where his father established a pencil-factory. Anton, the fourth of six children, received a good education from his mother (Katherina Khristoforovna, née Löwenstein), and from her he also took his first piano-lessons. At the age of seven he commenced to study under A. I. Villoing, the leading piano-teacher in Moscow. The latter taught him gratuitously from his eighth to his thirteenth year. In his reminiscences Rubinstein refers gratefully to Villoing.

His Early Début.

In 1839 Rubinstein gave his first public concert, in the Petrovski Park at Moscow, and in 1841 he gave, under Villoing's personal direction, a series of concerts in Germany, Holland, Scandinavia, and France. While in Paris he visited Chopin, who left a deep impression on Rubinstein. Somewhat later he met Liszt, then the musical idol of Europe. The latter was so carried away by the boy's playing that he took him in his arms and declared that he would make him his heir in art. Rubinstein visited London also (1842), where he won the admiration of Moscheles, and met Mendelssohn at a private concert given before Queen Victoria.

On his return to Russia in 1843 Rubinstein was invited to the Winter Palace, where he was presented to the imperial family. Emperor Nicholas I. treated him kindly, and, embracing him, jokingly addressed him as "your Excellency." Rubinstein's public concerts in the Russian capital met with signal success; and the income from them went to meet the needs of his parents, who were then in pecuniary difficulties.

In 1844 he accompanied his mother and his brother Nikolai to Berlin, where, on the advice of Mendelssohn and Meyerbeer, he studied composition under Dehn, and also studied under Marks.

His Friendship with Liszt.

His mother was compelled in 1846 to return to Moscow, his father having died and left his business affairs in a confused state. In order to preserve her husband's good name Katherina Khristoforovna paid all his debts. She was thus left penniless and was compelled to become a music-teacher in a private school in Moscow. She died in Odessa in 1891. Left to his own resources, young Rubinstein went to Vienna (1846), hoping to secure Liszt's support in his work. Liszt received him cordially, but refused him monetary aid, since, as he said, every able man should accomplish his aims without help. Undaunted by the difficulties confronting him, Rubinstein began to compose, supporting himself meanwhile by giving lessons. For about a year and a half he was even in want, until Liszt, remembering his young colleague, visited him in his poor lodgings and took steps toward procuring for him a permanent source of income. The two remained warm friends until Liszt's death. In

1847 Rubinstein went back to Berlin, and at the outbreak of the Revolution of 1848 he returned, on Dehn's advice, to St. Petersburg.

At St. Petersburg, Rubinstein received the patronage of the grand duchess Helena Pavlovna, and his musical reputation was thereby established. His opera "Dmitri Donskoi" appeared on the imperial stage in 1852, and his "Sibirskije Ochotnikie" in 1853.

Director of the Russian Musical Society.

In 1854 Rubinstein made another concert-tour through Europe; in 1858 he was appointed court pianist; and in 1859 he was made director of the Imperial Russian Musical Society, which he had been instrumental in founding. The conservatories of St. Petersburg and Moscow had their origin in this society; and under the instruction of Anton and Nikolai Rubinstein there graduated many talented musicians, among them Tchaikowsky and Madame Essipic. The great services rendered by Rubinstein in the advancement of music in Russia were recognized by the czar, who decorated him with the Vladimir Order. In 1865 Rubinstein married Vera de Tschikouanov, a maid of honor at the Russian court, who bore him three children. He toured Europe in 1867–70; and in 1876 he resigned the directorship of the Conservatorium.

In 1872 and 1873 Rubinstein, accompanied by Henri Veniavski, professor of the violin at the Conservatorium of Brussels, made a professional tour of America; and in 1885 and 1886 he gave a series of concerts in Europe, which were arranged to bring out the historical development of musical literature and marked an important epoch in the history of music. These concerts were given in the cities of St. Petersburg, Moscow, Vienna, Berlin, London, Paris, and Leipsic. He resumed the directorship of the Conservatorium from 1887 till 1890, and then lived successively in Berlin and Dresden. Rubinstein's professional jubilee was celebrated in 1889.

His Compositions.

Rubinstein won his laurels as a pianist rather than as a composer. His technique was above criticism, and his interpretation of familiar selections highly original and sympathetic; but his compositions, while lyrical in feeling, lacked dramatic effect. His works embraced every form of composition—songs, chamber-music, operas, etc.—but few of them have attained to the popularity of his "Persian Songs" and "Ocean Symphony." He wrote in all 119 compositions exclusive of operas and of a considerable number of minor pieces for the piano. Among his more prominent works should be mentioned: "Ivan the Terrible," "Don Quixote," and "Faust," "character pictures" for orchestra; "Antony and Cleopatra"; "Rossiya" (written for the Moscow Exposition of 1882); "Paradise Lost," "The Tower of Babel," "Moses," and "Christ," sacred operas; "Sulamith"; 13 operas, viz., "Dmitri Donskoi," "Khadzhi Abrek," "The Siberian Hunters," "Tomka the Fool," "Demon," "Feramors," "Merchant Kalashnikov," "The Children of the Steppes," "The Maccabeans," "Nero," "The Parrot," "With the Outlaws," "Goryusha"; and the ballet "The Grapevine."

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H. R. J. G. L.

RUBINSTEIN, ISAAC: Austrian deputy; born at Czernowitz in 1805; died at Ischl Sept. 1, 1878. He was a member of the town council and vice-president of the Czernowitz chamber of commerce and industry, which he represented in the Austrian Reichsrath from 1873 to 1878. He was actively interested in philanthropic work and held many honorary offices in his community.

S. E. J.

RUBINSTEIN, JOSEF: Russian pianist and composer; born at Staro-Constantinov Feb. 8, 1847; died by his own hand at Lucerne Sept. 15, 1884. He was a pupil of Hellmesberger, Dachs, and Liszt, and a friend and ardent admirer of Wagner, from whose drama "Ring des Nibelungen" he made excellent pianoforte transcriptions. In 1869 the grand duchess Helena of Russia appointed Rubinstein "Kammerpianist." Three years later he visited Wagner at Triebschen, and went with him to Bayreuth, where he attended the piano rehearsals of the "Ring des Nibelungen." In 1880 he gave in Berlin a series of lectures on the "Wohltemperierte Klavier" which gained him considerable renown. Rubinstein was the author of several song- and piano-compositions, and a number of articles appeared in the "Bayreuther Blätter" over his signature, in which Schumann and Brahms were attacked in a very offensive and vindictive manner. These articles, which are believed by some to have emanated from a more famous pen, obtained for Rubinstein a rather unenviable notoriety.

Bibliography: Grove, *Dictionary of Music and Musicians*, vol. iii., *s.v.*; Theo. Baker, *Biographical Dictionary of Musicians*; *Meyers Konversations-Lexikon.*

H. R. F. C.

RUBINSTEIN, NIKOLAI (NICHOLAS): Russian pianist; born in Moscow June 2, 1835; died in Paris March 23, 1881; brother of Anton Rubinstein. He received his early instruction from his mother, by whom he and his brother were taken to Berlin in 1844. There he studied pianoforte under Kullak and composition under Dehn until 1846, when his father's illness necessitated his mother's return to Moscow; she took Nikolai with her.

In 1859 Rubinstein founded the Moscow Musical Society, under the auspices of which the Moscow Conservatorium was established in 1864. Of the latter institution he was the director till his death. In 1861 Rubinstein visited England, and in 1878 Paris, where he conducted four orchestral concerts consisting entirely of Russian music. These concerts took place at the exposition then being held at the French capital. Subsequently he returned to St. Petersburg and gave annual concerts there.

Rubinstein's powers as a virtuoso were remarkable, but his fame was overshadowed by that of his brother Anton. The latter, however, frequently declared that he considered Nikolai to be a better pianist than himself.

SCHO THEOL

Among the more important of Rubinstein's compositions were: mazurkas 1 and 2 (op. 11); bolero (op. 13); tarantelle (op. 14); and polonaise, "Scène de Bal" (op. 17).

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H. R. A. P.

RUBINSTEIN, SUSANNA: Austrian psychologist; born at Czernowitz, Bukowina, Sept. 20, 1847. She was the daughter of an Austrian deputy. In 1870 she entered the University of Prague, and subsequently studied at Leipsic, Vienna, and Bern (Ph.D. 1874). Her works are as follows: "Psychologisch-Aesthetische Essays," Heidelberg, 1878–84; "Aus der Innenwelt," Leipsic, 1888, psychological studies; "Zur Natur der Bewegungen," *ib.* 1890; "Auf Dunklem Grunde," *ib.* 1892; "Ein Individualistischer Pessimist," *ib.* 1894; "Eine Trias von Willensmetaphysikern," *ib.* 1896; "Psychologisch-Aesthetische Fragmente," *ib.* 1902.

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S. R. N.

RUBO, ERNST TRAUGOTT: German jurist; born at Berlin July 8, 1834; died there March, 1895. Educated at the University of Heidelberg (LL.D. 1857), he was admitted to the bar in 1859. In 1861 he was appointed judge in Berlin, and in 1862 became privat-docent, and later professor, at the university of that city.

Of Rubo's works may be mentioned "Zur Lehre von der Verläumdung," Berlin, 1861, and "Ueber den Sogenannten Zeugnisszwang," *ib.* 1878.

Rubo assisted in drafting the military law-code of the German empire, and he contributed several essays to the "Gerichtssaal," Goldammer's "Archiv für Strafrecht," and Gruchot's "Beiträge."

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S. F. T. H.

RUBO, JULIUS: German jurist; born at Halberstadt June 9, 1794; died at Berlin March 13, 1866. He attended the gymnasium in Halberstadt, and, after serving as a volunteer in the war with Napoleon, he studied jurisprudence at the universities of Göttingen and Berlin, obtaining his degree in 1817. A war of pamphlets which raged about that time affords evidence of the fact that he had won repute as a legal scholar. One Th. Grupp maintained that none but Christian jurists should be honored with the degree of doctor of jurisprudence; in a reply in Kamptz's "Jahrbücher" (xv. 486) Grupp was asked whether he seriously proposed to withhold the right to compete for this dignity from the coreligionists of Rubo, who had recently won it with so much credit. But his academic reputation availed Rubo little when he strove to establish a practise successively in Hamburg, Holstein, and Brunswick; and, seeing that the practise of law was closed to him on account of his religion, he settled at Halle as privat-docent.

The legislation of 1822, however, declaring Jews ineligible for academic positions, deprived Rubo of his office, and he went to Berlin to seek a livelihood in literary work. His first production was "Versuch einer Erklärung der Fragmente Lex II, III, IV, LXXXV, Digest de Verborum Obligationibus (45, 1), über die Theilbarkeit und Untheilbarkeit der Obligationen nach der Grundsätzen des Römischen Rechts" (Berlin, 1822). In 1824 he was appointed "Syndikus" of the Jewish congregation in Berlin, which position he held for twenty-five years. It was during his tenure of this position that he wrote "Die Rechtsverhältnisse der Jüdischen Gemeinden in Denjenigen Landestheilen des Preussischen Staates, in Welchen das Edict vom 11 März, 1812, zur Anwendung Kommt. Eine Beantwortung von 11 Fragen, mit Besonderer Rücksicht auf die Jüdische Gemeinde in Berlin" (*ib.* 1844). In 1849 a newly elected board of directors suddenly removed him from office. He immediately began legal proceedings, which, after a number of years, ended in his reinstatement.

Rubo contributed to Zunz's "Zeitschrift" a review of Lips' "Staatsbürgerrecht der Juden." He cooperated actively in the founding of the Wissenschaftliche Institut established by the Verein für Cultur und Wissenschaft der Juden.

BIBLIOGRAPHY: L. Geiger, *Gesch. der Juden in Berlin*, p. 296; Lebrecht, in *Vossische Zeitung*, May 5, 1866.

S. M. Co.

RUEFF, JULES: French merchant and shipowner; born at Paris Feb. 16, 1854. At an early age he turned his attention to colonial affairs and navigation. In 1872 he went to Indo-China, and became one of the pioneers of French influence in that country. Later, he became president of the "Société Franco-Africaine," which established the first commercial counting-houses in Abyssinia, among others that at Jibuti. He is the originator of the plan for the railroad of Saigon-Mytho, in Cochin-China, and the founder and present (1905) general director of the "Messageries Fluviales de Cochin-chine," which greatly facilitated the spread of French trade in Indo-China by the route of Mekong. One of the company's vessels took part in the military expedition that forced the pass of Meinam. Jules Rueff was also of great assistance to the French government in organizing its various colonial expositions. Since 1900 he has been administrator of dockyards at Saint-Nazaire, the greatest of their kind in France. He was made commander of the Legion of Honor in 1900.

BIBLIOGRAPHY: Curinier, *Dictionnaire National des Contemporains*, 1901.

S. J. Ka.

RUFINA: Smyrna Jewess; lived about the third century of the common era. Her name has been perpetuated in a Smyrniot Greek inscription which is unusually important for a knowledge of the Jewish culture of the period. Translated, the text in question reads as follows:

> "The Jewess Rufina, ruler of the synagogue, built this tomb for her freedmen and her slaves. None other has the right to bury a body here. If, however, any one shall have the hardihood to do so, he must pay 1,500 denarii into the holy treasury and 1,000 denarii to the Jewish people. A copy of this inscription has been deposited in the archives."

This is the only instance, so far as is known, in which the office of ruler of the synagogue was held by a woman; and it is evident that Rufina was very wealthy, since she was able to provide so handsomely for slaves and household dependents. The act itself and the penalty for violation of the tomb are wholly in keeping with the customs of the time, and differ in no way from similar cases in the life of the pagan Greeks.

Bibliography: S. Reinach, in *R. E. J.* vii. 161–166; Schürer, *Gesch.* 3d ed., iii. 11.

s. S. Kr.

RUFUS: Roman general in the first century of the common era. In the battles after Herod's death the Romans were assisted against the Jews by the 3,000 "men of Sebaste," the flower of the royal army and a troop which afterward became famous. The cavalry in this body was led by Rufus (Josephus, "B. J." ii. 3, § 4), while the infantry was under the command of Gratus. Rufus and Gratus maintained their resistance until the legate Varus appeared in Jerusalem with reenforcements (*ib.* 5, § 2; comp. *idem,* "Ant." xvii. 10, § 3).

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RUFUS ANNIUS. See Annius Rufus.

RUFUS, TINEIUS (written also **Tinnius**): Governor of Judea in the first century of the common era. Jerome, on Zech. viii. 16, has "T. Annius Rufus," and the editor, Vallarsi, conjectures that the full prænomen is "Tyrannius," a name which would correspond to the רופוס טורנוס of Jewish tradition. Rufus was governor at the time of the outbreak of the Bar Kokba war (Eusebius, "Hist. Eccl." iv. 6, § 1; *idem,* "Chronicon," ed. Schoene, ii. 166). The course of this struggle is described under Bar Kokba; it is, therefore, only necessary to mention here the fact that Rufus took a prominent part in the conflict, as appears from the works of Eusebius. He was unable, however, to withstand the vigorous onslaught of the Jews, so that Publicius Marcellus, the governor of Syria, and later Julius Severus, the most prominent Roman general of the time, had to be sent against them.

Rufus is not mentioned again until the suppression of the insurrection, when it is said (Eusebius, "Hist. Eccl." iv. 6, § 1) that on the plea of martial law he cleared the land of the Jews of its inhabitants. An insult to Judaism which left a deep impression on the minds of the survivors was the plowing up of the Temple mount, which is expressly designated as the deed of Rufus (Ta'an. iv. 6; comp. Baraita Ta'an. 29a; Jerome on Zech. viii. 19: "aratum templum in ignominiam gentis oppressæ a T. Annio Rufo").

The severe religious persecutions by Hadrian are for the most part to be laid to the charge of Rufus, including the cruel decree that the bodies of those who fell in battle might not be buried for a long time (Yer. Ta'an. 69a), and the bitter pursuit and merciless execution of Jewish teachers of the Law, of which tradition speaks. Jewish literature portrays Rufus as one of the bitterest enemies of the race, and often means Rufus when it names his master Hadrian; for it was not the emperor far away in Rome, but the governor in Palestine, who was guilty of these acts of cruelty.

Legend tells of religious conversations between Rabbi Akiba and Rufus. The wife of Rufus also came within the charmed circle of that great son of Israel, and tradition relates that she became a convert to Judaism (Rashi on Ned. 50b).

Bibliography: Grätz, *Gesch.* 3d ed., iv. 139, 154. Concerning Rufus' wife: Grätz, in *Monatsschrift,* 1884, xxxiii. 36; Schürer, *Gesch.* 3d ed., i. 647, 687–689; *Prosopographia Imperii Romani,* iii. 321, No. 168. Rabbinical sources are given in Krauss, *Lehnwörter,* ii. 259.

s. S. Kr.

RÜHS, CHRISTIAN FRIEDRICH: German historian and anti-Jewish writer; born at Greifswald March 1, 1781; died at Florence Feb. 1, 1820. As professor of history at the universities of Greifswald, Göttingen (1801–9), and Berlin (1810–1820), and as historiographer of the Prussian state, he wrote a number of works, especially on the history and literature of the northern countries of Europe.

When, after the downfall of Napoleon I., the question of the emancipation of the Jews was agitated in Germany, Rühs took his stand among those who opposed the granting to them of political and civil rights, and wrote in the "Zeitschrift für die Neueste Geschichte, Völker- und Staatenkunde" for 1815 an article entitled "Ueber die Ansprüche der Juden an das Deutsche Bürgerrecht" (printed as a separate pamphlet, Berlin, 1816). In this article he argues that the Jews, being a scattered nation forming a separate state administered by an aristocracy (the Rabbis), are not qualified for citizenship, which requires unity of sentiment, of language, and of faith. Forcible means should not be used against the Jews; but their growth should be checked, and they should be won for Christianity. He repeats all the reproaches heaped upon the Jews during the Middle Ages, and asserts that by their own faults they provoked the persecutions of the dark ages. In an appendix treating of the history of the Jews in Spain he demonstrates that the privileges which they obtained in that country caused their sufferings and final expulsion.

This article, followed by his "Rechte des Christenthums und des Deutschen Volks Gegen die Ansprüche der Juden und Ihrer Verfechter" (Berlin, 1816), exercised a great influence in Germany, and called forth similar writings by Jakob F. Fries and others. Against them August Krämer of Ratisbon and Johann Ludwig Ewald of Carlsruhe pleaded in defense of the Jews.

Bibliography: *Allgemeine Deutsche Biographie,* xxix. 624 *et seq.*; Grätz, *Gesch.* xi. 330 *et seq.*, 342–347; Jost, *Culturgeschichte,* i. 49 *et seq.*, 66–67.

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RULE, GOLDEN. See Golden Rule.

RULES OF ELIEZER B. JOSE HA-GELILI, THE THIRTY-TWO: Rules laid down by R. Eliezer b. Jose ha-Gelili for haggadic exegesis, many of them being applied also to halakic interpretation.

1. **Ribbuy** (extension): The particles "et," "gam," and "af," which are superfluous, indicate that something which is not explicitly stated must be regarded as included in the passage under consideration, or that some teaching is implied thereby.

2. **Mi'uṭ** (limitation): The particles "ak," "raḳ," and "min" indicate that something implied by the concept under consideration must be excluded in a specific case.

3. **Ribbuy aḥar ribbuy** (extension after extension): When one extension follows another it indicates that more must be regarded as implied.

4. **Mi'uṭ aḥar mi'uṭ** (limitation after limitation): A double limitation indicates that more is to be omitted.

5. **Ḳal wa-ḥomer meforash**: "Argumentum a minori ad majus," or vice versa, and expressly so characterized in the text.

6. **Ḳal wa-ḥomer satum**: "Argumentum a minori ad majus," or vice versa, but only implied, not explicitly declared to be one in the text. This and the preceding rule are contained in the RULES OF HILLEL, No. 1. Rules 7 and 8 are identical with Rules 2 and 3 of Hillel.

9. **Derek ḳezarah**: Abbreviation is sometimes used in the text when the subject of discussion is self-explanatory.

10. **Dabar shehu shanuy** (repeated expression): Repetition implies a special meaning.

11. **Siddur she-neḥlaḳ**: Where in the text a clause or sentence not logically divisible is divided by the punctuation, the proper order and the division of the verses must be restored according to the logical connection.

12. Anything introduced as a comparison to illustrate and explain something else, itself receives in this way a better explanation and elucidation.

13. When the general is followed by the particular, the latter is specific to the former and merely defines it more exactly (comp. RULES OF HILLEL, No. 5).

14. Something important is compared with something unimportant to elucidate it and render it more readily intelligible.

15. Same as Rule 13 of R. Ishmael.

16. **Dabar meyuḥad bi-meḳomo**: An expression which occurs in only one passage can be explained only by the context. This must have been the original meaning of the rule, although another explanation is given in the examples cited in the baraita.

17. A point which is not clearly explained in the main passage may be better elucidated in another passage.

18. A statement with regard to a part may imply the whole.

19. A statement concerning one thing may hold good with regard to another as well.

20. A statement concerning one thing may apply only to something else.

21. If one object is compared to two other objects, the best part of both the latter forms the tertium quid of comparison.

22. A passage may be supplemented and explained by a parallel passage.

23. A passage serves to elucidate and supplement its parallel passage.

24. When the specific implied in the general is especially excepted from the general, it serves to emphasize some property characterizing the specific.

25. The specific implied in the general is frequently excepted from the general to elucidate some other specific property, and to develop some special teaching concerning it.

26. **Mashal** (parable).

27. **Mi-ma'al**: Interpretation through the preceding.

28. **Mi-neged**: Interpretation through the opposite.

29. **Gematria**: Interpretation according to the numerical value of the letters. See GEMAṬRIA.

30. **Noṭariḳon**: Interpretation by dividing a word into two or more parts. See NOṬARIḲON.

31. Postposition of the precedent. Many phrases which follow must be regarded as properly preceding, and must be interpreted accordingly in exegesis.

32. Many portions of the Bible refer to an earlier period than do the sections which precede them, and vice versa.

These thirty-two rules are united in the so-called Baraita of R. Eliezer b. Jose ha-Gelili (see BARAITA OF THE THIRTY-TWO RULES). In the introduction to the Midrash ha-Gadol (ed. Schechter, Cambridge, 1902), where this baraita is given, it contains thirty-three rules, Rule 29 being divided into three, and Rule 27 ("Mi-ma'al") being omitted. With regard to these rules see also TALMUD—HERMENEUTICS.

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RULES OF HILLEL, THE SEVEN: Rules given to the sons of Bathyra by HILLEL I. as the chief guides for the interpretation of the Scriptures and for the deduction of laws from them (Tosef., Sanh. vii.; the introduction to the Sifra, ed. Weiss, p. 3a, end; Ab. R. N. xxxvii.).

They are as follows:

1. **Ḳal (kol) wa-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

2. **Gezerah shawah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.

5. **Kelal u-Peraṭ** and **Peraṭ u-kelal**: Definition of the general by the particular, and of the particular by the general.

6. **Ka-yoẓe bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.

7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

Concerning the origin and development of these rules, as well as their susceptibility of logical proof, see TALMUD—HERMENEUTICS.

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RULES OF R. ISHMAEL, THE THIRTEEN: Thirteen rules compiled by Rabbi ISHMAEL B. ELISHA for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven RULES OF HILLEL, and are collected in the BARAITA OF R. ISHMAEL, forming the introduction to the Sifra and reading as follows:

1. **Ḳal wa-ḥomer**: Identical with the first rule of Hillel.

2. **Gezerah shawah**: Identical with the second rule of Hillel.

3. **Binyan ab**: Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

4. **Kelal u-Peraṭ**: The general and the particular.

5. **u-Peraṭ u-kelal**: The particular and the general.

6. **Kelal u-Peraṭ u-kelal**: The general, the particular, and the general.

7. The general which requires elucidation by the particular, and the particular which requires elucidation by the general.

8. The particular implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

9. The particular implied in the general and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

10. The particular implied in the general and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

11. The particular implied in the general and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

12. Deduction from the context.

13. When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general see also TALMUD—HERMENEUTICS.

BIBLIOGRAPHY: In addition to the works on Talmudic methodology, see *Œuvres Complètes de Saadia*, ix. 73–83 (commentary of Saadia on the thirteen rules), xxiii.–xxxiii., Paris, 1897.

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RÜLF, ISAAC: German rabbi and author; born Feb. 10, 1834, in Holzhausen, near Marburg in Hessen; died at Bonn Sept. 19, 1902. He was educated at the universities of Marburg and Rostock (Ph.D. 1865). When thirty-one years old he accepted a call as rabbi from the community of the district synagogue of Memel. While in this office he took great interest in the condition of his oppressed brethren in Russia, and thus created for himself a wide sphere of activity. In 1898, after thirty-three years of service, he resigned and retired as professor emeritus to Bonn. Rülf was the author of: "Meine Reise nach Kowno" (1869); "Der Einheitsgedanke als Fundamentalbegriff," etc. (1880); "Drei Tage in Jüdisch-Russland" (1882); "Aruchas Bas-Ammi" (1883); "Wissenschaft des Weltgedankens" and "Wissenschaft der Gedankenwelt, System einer Neuen Metaphysik" (2 vols., 1888); "Wissenschaft der Krafteinheit" (1893); "Das Erbrecht als Erbübel" (1893); "Wissenschaft der Geisteseinheit" (1898); "Wissenschaft der Gotteseinheit" (1903). From 1872 until his departure from Memel, Rülf was editor-in-chief of the "Memeler Dampfboot," a daily political journal. He wrote also for various Jewish papers.

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RUMANIA: Kingdom of southern Europe. If the assertions of Rumanian historians are to be accepted, Jews lived in Rumania for a considerable time before the advent of the hordes of Roman convicts brought by Emperor Trajan for the purpose of populating the fertile country of the Dacians, which he had desolated after his bloody conquest. Decebalus, King of the Dacians, accorded to the Jews of Talmaci special privileges which they did not enjoy in other places of Dacia, although they had the right of residence everywhere. A decree of the Roman emperor (397) granted protection to the Dacian Jews and their synagogues ("Cod. Theod. de Jud." xvi. 8). At the Roman invasion Jews followed the army of occupation as purveyors and interpreters. In the eighth century it is said that an armed force of Jews from southern Russia, presumably the Chazars, entered both Moldavia and Wallachia and united with the Jews who were already living there; and "for a number of years the Jewish religion reigned supreme in the country."

Invasion of the Chazars.

After about 400 years, during which nothing is heard of Jews in Rumania, it is related that when the principality of Berlad was established, which included Little Halitz (Galatz) and Tecuci, Jews lived there and were actively engaged in commerce. When Radu Negru crossed the Carpathian Mountains (1290) in search of a new country he was followed by a number of Jews, who assisted him in the establishment of his rule over Rumania, and who settled in various towns in which Jewish communities were already in existence. In 1349, when the Moldavian principality was founded, the ruling prince invited traders from Poland to settle in his domains, offering them special privileges; and many Jews responded to the invitation. When Roman I. (1391–94) founded the city to which he gave his name Jews were among the first settlers; and their houses were the finest in the new capital. Roman exempted the Jews from military service, in lieu of which they had to pay three löwenthaler for each person.

In Wallachia, under Vlad Tzepesh (1456–62), the Jews were the greatest sufferers from the cruelty of that tyrant. In Moldavia, Stephen Voda (1457–1504) was a more humane ruler, and the Jews were treated by him with consideration. Isaac ben Benjamin Shor of Jassy was appointed steward by this prince, being subsequently advanced to the rank of "logofet" (chancellor); and he continued to hold this honorable position under Bogdan Voda (1504–1517), the son and successor of Stephen.

At this time both principalities came under the suzerainty of Turkey, and a number of Spanish Jews living in Constantinople migrated to Wallachia, while Jews from Poland and Germany settled in Moldavia. Although the Jews took an important

Under Turkish Suzerainty.

part in the Turkish government, the Rumanian princes did not much heed this fact and continued to harass them in their respective principalities. Stephen the Younger (1522) deprived the Jewish merchants of almost all the rights given to them by his two predecessors; and despite the fact that Peter Raresh was assisted in the recovery of his throne, and was afforded pecuniary aid, by a Jewess, the confidante of the sultan's mother, his first step when he took up the reins of government (1541) was to rob the Jewish traders in a most dastardly manner. Alexander Lapushneanu (1552–61) cruelly treated the Jews until he was dethroned by Jacob Heraclides, a Greek, who was lenient to his Jewish subjects. When Lapushneanu returned to his throne, however, he did not renew his persecutions.

During the first short reign of Peter the Lame (1574–79) the Jews of Moldavia suffered under heavy taxation and were otherwise ill-treated until he was dethroned. In 1582 he succeeded in regaining his rule over the country with the help of the Jewish physician Benveniste, who was a friend of the influential Solomon Ashkenazi; and the last-named then exerted his influence with the prince in favor of his coreligionists. In Wallachia, Prince Alexander Mircea (1567–77) engaged as his private secretary and counselor the talented Isaiah ben Joseph, who used his great influence in behalf of the Jews. In 1573 Isaiah was dismissed, owing to the intrigues of jealous courtiers; but otherwise he was unmolested. He went to Moldavia, where he entered the service of Prince Ivan the Terrible. Through the efforts of Solomon Ashkenazi, Emanuel Aaron was placed on the throne of Moldavia. Although of Hebrew descent, he was very cruel to the Jews. The entire Jewish community of Bucharest was exterminated; and by Aaron's orders nineteen Jews of Jassy were brought before him and, without any process of law, decapitated. Almost all the Jews had to leave Wallachia; and those that remained in Moldavia were delivered from the inhuman oppression of Aaron only when he was deposed and replaced by Jeremiah Movila.

It was late in the seventeenth century before Jews could once more enter Wallachia and reside there in security. In Moldavia, Vasili Lupul (1634–53) treated the Jews with consideration until the appearance of the Cossacks (1648), who marched against the Poles and who, while crossing Rumania, killed many Jews. Another massacre by the Cossacks occurred in 1652, when they came to Jassy to claim Vasili Lupul's daughter for Timush, the son of Chmielnicki.

The first blood accusation in Rumania was made April 5, 1710. The Jews of Neamtz, Moldavia, were charged with having killed a Christian child for ritual purposes. The instigator was a baptized Jew who had helped to carry the body of a child, murdered by Christians, into the courtyard of the synagogue. On the next day five Jews were killed, many were maimed, and every Jewish house was pillaged, while the representatives of the community were imprisoned and tortured. Meanwhile some influential Jews appealed to the prince at Jassy, who ordered an investigation, the result being that the prisoners were liberated, and the guilty persons discovered and severely dealt with.

This was the first time that the Rumanian clergy participated in Jew-baiting, and they were the only persons who declared that they were not convinced of the innocence of the Jews as regards the accusation of ritual murder. It was due to the clergy's continued manifestations of animosity against the Jews that in 1714 a similar charge was brought against the Jews of the city of Roman. There a Christian girl, a servant in a Jewish family, had been abducted by some Roman Catholics and strangled. The crime was immediately laid at the door of the Jews. Every Jewish house was plundered; two prominent Jews were hanged; and probably every Jew in the city would have been killed had not the real criminals been opportunely discovered.

The Wallachian prince Stephen Cantacuzene (1714–16) mulcted the Jews at every possible opportunity and ill-treated them outrageously. This state of affairs lasted until his successor, Nicholas Mavrocordatos (1716–30), came into power. He invited Jewish bankers and merchants into the country, and accorded to the entire Jewish community many valuable privileges.

Under John Mavrocordatos.

The most baneful influence on the condition of the Jewish inhabitants of Moldavia was exercised during the reign of John Mavrocordatos (1744–47). He was a profligate character who sacrificed many Jewish women to his evil desires. A Jewish farmer in the district of Suchava, in whose house he had indulged in the most unnatural orgies, preferred charges against the prince before the sultan, whereupon John Mavrocordatos had his accuser hanged. This act at last aroused the sultan's Mohammedan representative in Moldavia; and the prince paid the penalty with the loss of his throne.

Under the subsequent Moldavian and Wallachian princes, the Jews of both principalities enjoyed many liberties until the arrival of Ephraim, patriarch of Jerusalem. The last-named at once commenced a bitter arraignment of the Jews, which ended in riots and the demolition of the newly erected synagogue at Bucharest.

During the Russo-Turkish War, 1769-1774.

During the Russo-Turkish war (1769–74) the Jews of Rumania had to endure great hardships. They were massacred and robbed in almost every town and village in the country. When peace was at last restored both princes, Alexander Mavrocordatos of Moldavia and Nicholas Mavrogheni of Wallachia, pledged their special protection to the Jews, whose condition remained favorable until 1787, when the Janizaries on one side and the Russians on the other invaded Rumania and vied with each other in butchering the Jews.

Freed from these foreign foes, the Rumanians themselves embittered the lives of the Jews. Jewish children were seized and forcibly baptized. The ritual-murder accusation became epidemic. One made at Galatz in 1797 led to exceptionally severe results. The Jews were attacked by a large mob, driven from their homes, robbed, and waylaid on the streets; many were killed outright; some were forced into the Danube and drowned; others who took refuge in the synagogue were burned to death in the building; and only a few escaped, to whom an old priest gave protection in his church.

In 1806 war was renewed between Russia and Turkey. The invasion of the Russians into Rumania was, as usual, attended by massacres of the Jews. The Kalmucks, a horde of irregular Turkish soldiers, who appeared at Bucharest in 1812, became a terror to the unfortunate Jews. They passed daily through the streets inhabited by the latter, spitted children on their lances, and, in the presence of their parents, roasted them alive and devoured them. Before the Revolution of 1848, which swept over Rumania also, many restrictive laws against the Jews had been enacted; but although they entailed considerable suffering, they were never strictly enforced. During the time of the revolutionary upheaval the Jews participated in the movement in various ways. Daniel Rosenthal, the painter, distinguished himself in the cause of liberty, and paid for his activity with his life.

After the close of the Crimean war the struggle for the union of the two principalities began. The Jews were sought after by both parties, Unionists and anti-Unionists, each of which promised them full equality; and proclamations to this effect were issued (1857–58).

From the beginning of the reign of Alexander Cuza (1859–66), the first ruler of the united principalities, the Jews became a prominent factor in the politics of the country. In 1864 the prince, owing to difficulties between his government and the general assembly, dissolved the latter and, in order to gain popularity with the masses, decided to submit a draft of a constitution granting universal suffrage. He purposed creating two chambers (of senators and deputies respectively), to extend the franchise to all citizens, and to emancipate the peasants from forced labor, expecting thus to nullify the influence of the boyars, whose enmity he had already incurred beyond hope of reconciliation, and at the same time to win financial support from both the Jews and the Armenians. It appears that after all the prince was very modest in his demands; for his aids, when they met the representatives of the Jews and the Armenians, asked for only 40,000 galbeni (about $90,000) from the two groups. The Armenians discussed the matter with the Jews, but they were not able to come to a satisfactory agreement in the matter.

Negotiations with Alexander Cuza.

Meanwhile the prince was pressing in his demands. It is claimed that one rich Armenian decided to advance the necessary amount of money, while the Jews quarrelled about the method of assessment. The rich Jews, for some reason or other, refused to advance the money; and the middle classes maintained that it would be simply money thrown away, since they could see no benefits in political rights. The more devout even insisted that such rights would only interfere with the exercise of their religion. Cuza, on being informed that the Jews hesitated to pay their share, inserted in his draft of a constitution a clause excluding from the right of suffrage all who did not profess Christianity.

When Charles von Hohenzollern succeeded Cuza (1866), the first spectacle that confronted him in the capital was a riot against the Jews. A draft of a constitution was then submitted by the government, Article 6 of which declared that "religion is no obstacle to citizenship"; but, "with regard to the Jews, a special law will have to be framed in order to regulate their admission to naturalization and also to civil rights." On June 30, 1866, the great synagogue at Bucharest was desecrated and demolished. Many Jews were beaten, maimed, and robbed. As a result, Article 6 was withdrawn and Article 7 was added, which latter read that "only such aliens as are of the Christian faith may obtain citizenship."

John Bratianu, nominally Liberal, the first anti-Semite of the modern type in Rumania, was then called to the premiership. Charles was very timid, and dared not interfere in national affairs. Bratianu thus gained absolute power; and his first step was to ransack the archives of the country for ancient decrees against the Jews and to apply them with merciless rigor. The Jews were then driven from the rural communities, and many of those who were dwellers in towns were declared vagrants and, under the provisions of certain old decrees, were expelled from the country. A number of such Jews who proved their Rumanian birth were forced across the Danube, and, when Turkey refused to receive them, were thrown into the river and drowned. Almost every country in Europe was shocked at these barbarities. The Rumanian government was warned by the powers; and Bratianu was subsequently dismissed from office.

Persecution by Bratianu.

However, when the Conservatives came into power they treated the Jews no less harshly. After some time the Liberals again secured the ascendency, and Bratianu resumed the leadership. He was an unscrupulous diplomat, and understood how to allay the wrath of the other European countries. Meanwhile the situation in the Balkans became threatening. The Turks in Bulgaria attacked the Christians, and the Russo-Turkish war was approaching. This war was concluded by the treaty of Berlin (1878), which stipulated (Article 44) that the Jews of Rumania should receive full citizenship. After many exciting scenes at home and diplomatic negotiations abroad, the Rumanian government at last agreed to abrogate Article 7 of its constitution; but instead thereof, it declared that "the naturalization of aliens not under foreign protection should in every individual case be decided by Parliament."

A show of compliance with the treaty of Berlin being necessary, 883 Jews, participants in the war of 1877 against Turkey, were naturalized in a body by a vote of both chambers. Fifty-seven persons voted upon as individuals were naturalized in 1880; 6, in 1881; 2, in 1882; 2, in 1883; and 18, from 1886 to 1900; in all, 85 Jews in twenty-one years, 27 of whom in the meantime died. Besides this evasion of her treaty obligations, Rumania, after the

Berlin treaty, began a systematic persecution of the Jews, which was relaxed only when the government was in need of Jewish money. As soon as a loan from Jewish bankers in other countries had been obtained, the Jews were once more driven from the rural communities and small towns. Various laws were passed until the pursuit of all vocations followed by the Jews was made dependent on the possession of political rights, which only Rumanians might exercise. Even against the Jewish working men laws were enacted which forced more than 40 per cent of them into idleness.

Excluded from Education.

Similar laws were passed in regard to the liberal professions, affecting Jewish lawyers, physicians, pharmacists, veterinarians, etc. The most malicious law was one enacted in 1893, which deprived Jewish children of the right to be educated in the public schools. This law provided that the children of foreigners might be received only after those of citizens had been provided for, and that they should, moreover, pay exorbitant tuition-fees. In 1898 another law was passed, excluding the Jews from the secondary schools and the universities.

Meanwhile the government was very active in expelling Jews from the country. This was in accordance with the law of 1881, which permitted the "expulsion of objectionable aliens." The authorities commenced with the expulsion of Dr. M. Gaster, Dr. E. Schwarzfeld, and other Jews of note who had dared to protest against the cruel treatment accorded by the government to their coreligionists; then journalists, rabbis, merchants, artisans, and even common laborers fell victims to such proscriptions. The Oath More Judaico in its most disgraceful form was exacted by the courts, and was only abolished (in 1904) in consequence of unfavorable comments in the French press. In 1892, when the United States addressed a note to the signatory powers of the Berlin treaty, it was bitterly assailed by the Rumanian press. The government, however, was somewhat frightened; and after some time a ministerial council was called and the question discussed. As a result the Rumanian government issued some pamphlets in French, reiterating its accusations against the Jews and mantaining that whatever persecution they had endured they had fully deserved in consequence of their exploitation of the rural population.

The emigration of Rumanian Jews on a larger scale commenced soon after 1878; and it has continued to the present day (1905). It is admitted that at least 70 per cent would leave the country at any time if the necessary traveling expenses were furnished. There are no official statistics of emigration; but it is safe to place the minimum number of Jewish emigrants from 1898 to 1904 at 70,000.

Statistics.

According to the official statistics of 1878, there were then 218,304 Jews in Rumania. The excess of births over deaths from 1878 to 1894 being 70,408, the number of Jews at the end of 1894 ought to have been 288,712. But the census of December in that year showed only 243,225, or 45,487 less than the number expected. In 1904 it was estimated that the number of Jews who were living in Rumania did not exceed 250,000.

The administration of Jewish communal affairs in Rumania differs very little from that in southern Russia; and it has remained in almost the same state from time immemorial. There is the "gabella" (meat-tax), from which the rabbis and synagogues are supported, as well as the Jewish hospitals, Hebrew free schools, etc. In religious life Ḥasidism has the greatest number of followers; indeed, it is claimed that the cradle of Ḥasidism rested on Rumanian soil. There Ba'al Shem-Ṭob, the founder of the sect, expounded his doctrines; and his descendants are now represented by the Friedmann family, various members of which have taken up their abode in the townlet of Buhush.

Rabbis and Savants.

In the old graveyards of Jassy, Botushani, and other towns of Moldavia, tombstones indicate the resting-places of well-known rabbinical authors. Nathan (Nata) Hannover, rabbi at Fokshani at the beginning of the seventeenth century, was the author of "Yewen Meẓulah," a valuable account of the persecutions of the Jews during his lifetime. Julius Barasch is probably the most interesting Jew in the history of Rumanian literature. He was the first to introduce Western thought into that literature; and it is justly claimed that he taught the Rumanians how to employ in their own language a graceful style previously unknown to them. Hillel Kahane of Botushani wrote a laborious work in Hebrew on physical geography. Wolf Zbarzer and M. T. Rabener distinguished themselves in Hebrew poetry by their easy and elegant style. Baron Waldberg and D. Wexler contributed largely to modern Hebrew literature; and M. Brauenstein is a fluent and prolific Hebrew publicist.

M. Gaster, haham of the Portuguese Jewish community of London, is the author of a standard work, in the Rumanian vernacular, on Rumanian literature; M. Schwarzfeld, a prolific writer on the history of the Jews in Rumania; Lazar Shaineanu, a Rumanian philologist whose works have won prizes offered by the Rumanian Academy; and Heimann Tiktin, the most celebrated Rumanian grammarian. The last two have recently become converted to Christianity.

Ronetti Roman is undoubtedly the greatest of all Rumanian poets; his poem "Radu" is the highest poetic achievement in Rumanian literature, and of equal merit is his drama "Manasse," on the problem of Jewish apostasy, which evoked admiration and praise from the critics generally. A German poet who was born in Rumania is Marco Brociner. Solomon Schechter, discoverer of the Hebrew Ben Sira, and now president of the Jewish Theological Seminary of America, was born at Fokshani, and received his early instruction at the bet ha-midrash there.

Among communal workers deserving of especial mention are Adolf Stern of Bucharest and Karpel Lippe of Jassy. The latter is also an author of works on Jewish subjects.

See B'nai B'rith; Jewish Colonization Association; Peixotto, Benjamin Franklin; United

States. For Jewish Rumanian periodicals see Jewish Encyclopedia, ix. 608b, *s. v.* Periodicals, and the list given at end of that article.

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D. D. M. H.

The history of Rumanian legislation against the Jews during the nineteenth century is one of the most remarkable in all the annals of Jewish persecution. It culminated in the Artisan Bill of March 16, 1902, which was intended to prevent Jews earning their livelihood by any form of handicraft or trade, and against which Secretary Hay protested in a ministerial note to the Rumanian government (Aug. 11, 1902), pointing out the tendency of such legislation to produce an abnormal stream of emigration to the United States. The following resumé of enactments includes most of the measures adopted during the century:

1803. Alexander Monize of Moldavia forbids Jews to rent farms ("American Jewish Year Book," 1901, p. 48).
1804, May 18. Alexander Moronzi of Moldavia forbids Jews to buy farm products (Loeb, "La Situation des Israélites en Turquie, en Serbie et en Roumanie," p. 212, Paris, 1877 [hereafter cited as "Loeb"]).
1817. "Code Cahmachi," section 1430, forbids Jews of Rumania to acquire real property (Loeb, p. 213).
By 1818. Code of John Caradja of Wallachia repeats the Church laws against allowing Jews to be witnesses against Christians ("Am. Jew. Year Book," 1901, p. 50).
By 1819. Code of Kallimachor of Moldavia gives civil rights to Jews, who, however, may not own land ("Am. Jew. Year Book," 1901, p. 50).
1831. Fundamental law of Moldavia, ch. iii., section 94, orders all Jews and their occupations to be registered; Jews not of proved usefulness are to be expelled; others of same class shall not be allowed to enter (Loeb, p. 214).
1839, March 11. Tax of 60 piasters per annum placed on Jews of Moldavia (Loeb, p. 215).
1850, Dec. 12. No Jew allowed to enter Rumania unless possessed of 5,000 piasters and of known occupation (Loeb, p. 216).
1851, May 5. Appointment of commission of vagabondage at Jassy to determine right of entry of foreign Jews (Loeb, p. 216).
1861, June 17. Circular of Rumanian ministry, preventing Jews from being innkeepers in rural districts (Loeb, p. 217).
1864, April 12. Communal law of Rumania permits only those Jews to be naturalized who (1) have reached the grade of non-commissioned officers in the army, (2) or have passed through college, (3) or have a recognized foreign degree, (4) or have founded a factory (Loeb, pp. 107-108).
1864, Dec. 4. Jews excluded from being advocates (Loeb, p. 124).
1864, Dec. 7. Elementary education of all children between the ages of eight and twelve (Sincerus, "Les Juifs en Roumanie" [hereafter cited as "Sincerus"]).
1866, April 14. Ghika, Rumanian minister of interior, permits Jews already settled in rural districts to keep farms till leases run out, but they must not renew them (Loeb, p. 218).
1868, March. Law submitted to chamber preventing Jews from holding land, settling in the country, selling food, keeping inns, holding public office, trading without special permits. Jews already settled in rural districts were to be driven therefrom. This was withdrawn April 5, in fear of the intervention of the powers (Loeb, pp. 169, 311-312).
1868, June 23. All Rumanians forced to serve in army, "but not strangers" (Loeb, p. 109); therefore Jews who served were for this purpose regarded as Rumanians.
1868, Dec. 27. Jews excluded from medical profession in Rumania (Loeb, p. 124). Clause omitted in decree of June, 1871.
1869, Jan. 15. Jews not allowed to be tax-farmers in rural communes (Loeb, p. 112).
1869, July. Note of M. Cogalniceano to French consul at Bucharest refuses to consider Jews as Rumanians (Loeb, p. 102).
1869, Oct. Extra tax put on kasher meat at Roman and Focsan (Loeb, p. 127).
1869, Oct. 25. Jews prevented from being apothecaries in Rumania, except where there are no Rumanian apothecaries (Loeb, p. 125; Sincerus, p. 102).
1870, Nov. 10. Servian Jews obliged to serve in army (Loeb, p. 57).
1872, Feb. 15. All dealers in tobacco in Rumania must be "Rumanians" (Loeb, p. 120).
1873, April 1. Law forbidding Jews to sell spirituous liquors in rural districts (Loeb, p. 188). A license may be given only to an elector (Sincerus, p. 19).
1873, Aug. 4 and Sept. 5. Chief physicians of sanitary districts must be "Rumanians" (Sincerus, p. 102).
1874, June 8–20. Sanitary code restricts office of chief physician of districts and hospitals to Rumanians. No pharmacy may be opened without special permit of minister of interior. Directors of pharmacies may be "strangers" up to 1878; after that, only in case there is no Rumanian pharmacy. New pharmacies may be opened only by Rumanians (Sincerus, p. 103).
1876. Revised military law of Rumania declares "strangers" liable to military service unless they can prove themselves to be of another nationality (Loeb, p. 109).
1879, Oct. 21. Rumanian Senate passes law stating that distinctions of religion shall not be a bar to civil or political rights, but that "strangers" may obtain naturalization only by special law on individual demand and after ten years' residence (Act VII. of Constitution; Sincerus, pp. 3-4).
1880, June 6. The directors and auditors of the National Bank of Rumania must be Rumanians (Sincerus, p. 77).
1881, March 18. Law of expulsion passed, authorizing minister of interior to expel, or order from place to place, without giving reason, any stranger likely to disturb public tranquillity (Sincerus, p. 146). (Originally intended against Nihilists after murder of czar, but afterward applied to Jews.)
1881, July 16. Law promulgated declaring that all "agents de change" or "courtiers de merchandise" must be Rumanians or naturalized, except in the ports (where there are Christian "strangers") (Sincerus, p. 45).
1881, Oct. 21. Ministerial council extends the law excluding Jews from sale of liquors in rural districts, to cities and towns included in such districts (Sincerus, pp. 22–23).
1881, Nov. 11. All "strangers" in Rumania required to obtain a permit of residence before they may pass from place to place (Sincerus, p. 163).
1882, Feb. 26. Jews forbidden to be custom-house officers (Sincerus, p. 53).
1882, Nov. 3. Rumanian Senate passes law declaring all "inhabitants" liable to military service, except subjects of alien states (Sincerus, p. 35). See above, June 23, 1868.
1884, Jan. 31. Rumanian Senate decides that "strangers" have no right of petition to Parliament (Sincerus, p. 197).
1884, March 19. Law passed prohibiting hawkers from trading in rural districts (Sincerus, p. 65).
1885, April 15. Pharmacy law permits minister of interior to close any pharmacy not under direction of a recognized person; pharmacies may be acquired only by Rumanians or by naturalized citizens; permission to employ "strangers" extended to 1886 (Sincerus, p. 104).
1886, March 13. Electors of chambers of commerce must be persons having political rights (Sincerus, p. 75).
1886, June 16. Druggists must be Rumanians or naturalized citizens (Sincerus, p. 84).
1886, Dec. 7. Account-books must be kept in Rumanian or in a modern European language (Sincerus, p. 81). (The object was to keep out Yiddish.)
1887, Feb. 28. All employees of the "regie" must be Rumanians or naturalized (Sincerus, p. 29).
1887, April 28. Farmers of taxes in Rumania must be persons capable of being public officers (Sincerus, p. 89).
1887, May 22. Majority of administrators of private companies must be Rumanians (Sincerus, p. 78).
1887, May 24. Five years after the foundation of a factory two-thirds of its workmen must be Rumanians (Sincerus, p. 94).
1887, Aug. 4. Ministerial circular orders preference to be given to children of Rumanians in the order of admission to public schools (Sincerus, p. 123).

1889. Of 1,307 permits issued to hawkers only 126 went to Jews; of these only 6 were held in Wallachia (Sincerus, p. 70).

1892, Aug. 31. Retired Jewish soldiers are not allowed to serve as rural gendarmes (Sincerus, p. 40).

1893, April 21. Professional education permitted to "strangers" only when places are available and on payment of fees. The number of "strangers" on the roll of such an educational institution must not exceed one-fifth of the total roll, and these may not compete for scholarships. "Strangers" are not admitted at all to schools of agriculture (Sincerus, p. 138).

1893, May 20. Rumanian Senate passes law giving preference to children of Rumanians in elementary public schools, and placing a tax on children of "strangers" admitted (Sincerus, p. 129). This tax amounted to 15 francs for rural, and 30 for urban, schools (*ib.* 127).

1893, June 26. Royal decree declaring all functionaries in the sanitary service must be Rumanians, except in rural districts. "Stranger" invalids may be admitted to free public hospitals only on payment of fees, and they may not in any case occupy more than 10 per cent of the beds. A "stranger" may be taken as an apprentice by an apothecary only where there is a Rumanian apprentice (Sincerus, pp. 106, 110, 115).

1894, Jan. 26. Farmers may be represented in law-courts by their stewards, if the latter be Rumanians, not Jews (Sincerus, p. 44).

1895, May 22. Students in the military hospitals, and army doctors must be either Rumanians or naturalized citizens (Sincerus, p. 117).

1896, April 13. Jews may not act as intermediaries at the customs in Rumania (Sincerus, p. 54).

1896, June. A ministerial order declares that letters on school business (excuses for absence, etc.) need not be stamped, except in the case of "strangers"; only children of "strangers" are required to pay entrance-fees at examinations (Sincerus, p. 130).

1896, June 26. Ministerial order instructs rural council that permission to remain in a rural district may be revoked at any moment (Sincerus, p. 185).

1898, April 4. Law permitting secondary instruction of children of "strangers" only where places are available and on payment of fees, though to Rumanians tuition is free (Sincerus, p. 133).

1898, Oct. Admission to public schools in Rumania refused to 11,200 Jewish children (Sincerus).

1899, Feb. 18. Only Rumanians henceforth admitted as employees on state railways (Sincerus, p. 97).

1899, Oct. 21. Ministerial order closes private Jewish schools in Rumania on Sundays (Sincerus, p. 141).

1900. Number of Jewish children in elementary public schools in Rumania reduced to 5½ per cent; in secondary schools from 10½ per cent (in 1895) to 7½ per cent (Sincerus, p. 133).

1900, Feb. 27. Ministerial circular orders pupils to receive instruction in Jewish private schools with heads uncovered (Sincerus, p. 143).

1900, March 28. On private railways, 60 per cent of the employees must be Rumanians (Sincerus, p. 99).

1900, April 17. Ministerial circular orders Jewish private schools to be open on Saturdays (Sincerus, p. 142).

1902, March 16. Artisans' bill requires special authorization from the authorities to carry on any trade, only to be obtained by "strangers," *i.e.*, Jews, on production of foreign passports, and proof that in their "respective countries" reciprocal rights are accorded to Rumanians ("Am. Jew. Year Book," 1902-3, p. 30).

J.

RUMSCH, ISAAC MOSES: Russian teacher and Hebrew author; born in the village of Zezemer, government of Wilna, April 6, 1822; died in 1894. At the age of nine he went to Wilna, where he studied the Talmud in the yeshibah of his brother Joseph Rumsch, and then in that of R. Mordecai Melzer. Subsequently he studied the Bible and Hebrew grammar secretly and acquired a knowledge of German and other secular subjects; but his plan of going to Germany to obtain a scientific education was frustrated by the persecutions to which he was subjected by his relatives because of his love for study. When in 1853 the Russian government opened public schools for Jewish children in the government of Wilna, he, together with his friend Judah Löb Gordon, was appointed a teacher in the school of Ponevyezh.

Rumsch was the author of the following works: "Kur 'Oni" (Wilna, 1861; printed at the expense of the Russian government), a free Hebrew translation of "Robinson Crusoe" from the German of Rauch; "Ḳin'at Sifre Ḳodesh" (*ib.* 1873), critical glosses on L. Mandelstamm's Russian translation of the Psalms, together with notes on some of them; "Shillumat Resha'im," a story of Jewish life, and "Ḥatikat Bad" a Hebrew novel (*ib.* 1875); "Megillat Ester ha-Sheniyah" (*ib.* 1883), a historical novel of Esther or Esterka, the favorite of the Polish king Casimir the Great, in Hebrew based on the German; and "Bat Ḥayil," a historical novel of Jewish life in Spain in the fourteenth century, freely translated from Philippson and published in "Ha-Asif," 1889, v. 1-47. He contributed also many articles to "Ha-Karmel" and "Ha-Meliẓ," and left in manuscript some Hebrew stories and notes on the Bible.

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H. R. J. Z. L.

RUNKEL, SOLOMON ZALMAN: Rabbi of Mayence and afterward of Worms; died before 1426. Runkel was a cabalist, as is shown by his work "Ḥatan Damim" (Prague, 1605), which contains a cabalistic commentary on the Pentateuch according to gemaṭria and noṭariḳon, besides collectanea of ritual laws for circumcision, wedding ceremonies, etc. Runkel did not finish the commentary, which was completed by Isaac ha-Kohen, son-in-law of R. Liwa of Prague.

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S. M. SEL.

RUSSELL, HENRY: English composer and singer; born at Sheerness Dec. 24, 1812; died in London Dec. 7, 1900. He appeared in infancy in Christmas pantomimes, and later learned singing from Bellini in Italy in 1825, and counterpoint from Donizetti. He settled in Rochester, N. Y., in 1843 as teacher of the pianoforte, having appeared as *Elvino* in "La Sonnambula" in Philadelphia in 1839. For years he traveled in America, giving monologue entertainments of his own compositions. He was also engaged for the concerts of oratorio and philharmonic societies.

On his return to Europe Russell appeared in entertainments in many cities in Great Britain and Ireland and repeated his American success. Finally he retired from the concert-room and settled in London as an opulent money-lender and bill-broker. Eight hundred songs have come from his prolific pen, of which no less than 760 have been published. Although the 800 together brought to the author only £400, Russell made a fortune by singing his songs. In three seasons in America he realized from this source $50,000, which was, however, entirely lost through the failure of a New York bank.

His songs include: "Ivy Green," "Cheer, Boys, Cheer," "A Life on the Ocean Wave," "I'm Afloat," "Some Love to Roam," and "To the West, to the West, to the Land of the Free" (said to have largely influenced emigration to the United States).

Russell was twice married. His first wife, who was not of the Jewish faith, was a daughter of Lloyd, the banker; his second was Miss DeLara, of a Jewish family. He was buried according to the rites of the Christian Church.

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J. G. L.

RUSSIA.—History: [Much of the history of the Jews of Russia having already appeared under the headings ALEXANDER, ARMENIA, CAUCASUS, COSSACKS, etc., the present article has been framed so as to include only those facts which are necessary to supplement the data given in those articles.] In some of the territory included within the limits of the present Russian empire Jewish inhabitants were to be found in the very remote past; Armenian and Georgian historians record that after the destruction of the First Temple (587 B.C.) Nebuchadnezzar deported numbers of Jewish captives to Armenia and to the Caucasus. These exiles were joined later by coreligionists from Media and Judea. Some members of these early colonies, notably the BAGRATUNI, became prominent in local political life. The Bagratuni family stood high in the councils of the Armenian government until the fourth century of the present era; but religious pressure finally compelled its members to adopt Christianity. According to tradition, another influential Jewish family, the AMATUNI, came to Armenia in the reign of Artashes (85–127 C.E.). At the end of the fourth century there were Armenian cities possessing Jewish populations ranging from 10,000 to 30,000. The Jews were subjected to great suffering when the Persians invaded Armenia, most of the cities being destroyed, and many of the Jews being led into captivity (360–370).

Jews had lived in Georgia also since the destruction of the First Temple. The ruler of Mzchet assigned them a place for settlement on the River Zanav. This locality was subsequently named "Kerk," meaning "tribute," on account of the taxes imposed upon the Jews. After the capture of Jerusalem by Vespasian (70 C.E.) other Jewish exiles joined their coreligionists at Mzchet (see JEW. ENCYC. ii. 117b, *s.v.* ARMENIA, and *ib.* iii. 628, *s.v.* CAUCASUS).

Monuments consisting of marble slabs bearing Greek inscriptions, and preserved in the Hermitage, St. Petersburg, and in the museum at Feodosia (Kaffa), show that Jews lived in the Crimea and along the entire eastern coast of the Black Sea at the beginning of the common era, and that they possessed well-organized communities with synagogues. They were then already Hellenized, bearing such Greek names as Hermis, Dionisiodorus, and Heracles. In the reign of Julius the Isaurian (175–210) the name "Volamiros" was common among the Jews of the Crimea. This was the origin of the Russian name "Vladimir." Most of the Greek inscriptions relate to the liberation of slaves who in obedience to religious vows had been dedicated to the Synagogue. The entire Jewish community thus became the guardian of these liberated slaves.

Early Period.

The presence of well-organized Jewish communities in that region serves to prove that Jews lived there a long time before the common era, and supports the statement of Strabo (b. in Pontus 63 B.C.) that it is not easy to find in the inhabited world a place without Jewish inhabitants. Philo Judæus also remarks that the Jews populated numerous cities on the continent and the islands of Europe and Asia. Beginning with the second half of the second century the Crimean inscriptions are exclusively in Hebrew, instead of in Greek as they formerly were, which goes to show that the first Jewish settlers in the Crimea were not from western Europe, but were Bosporian and Asiatic Jews. Of such inscriptions about 120 are unquestionably genuine; and these cover the period 157 to 1773 (see JEW. ENCYC. iii. 329b, *s.v.* BOSPORUS; also CRIMEA; KAFFA; KERTCH).

Jews from the Crimea moved eastward and northward and became the founders of Jewish communities along the shores of the Caspian Sea and of the lower Volga (see ATEL), carrying with them a civilization more advanced than that of the native tribes among which they settled. Under their influence BULAN, the "chaghan" of the Chazars, and the ruling classes of Chazaria adopted Judaism in 731 or 740. The spread of Judaism among the Chazars rendered the entire region of the lower Don, the Volga, and the Dnieper especially attractive to Jewish settlers (see JEW. ENCYC. iv. 1, *s.v.* CHAZARS). After the overthrow of the Chazarian kingdom by Swyatoslaw (969), Jews in large numbers fled to the Crimea, the Caucasus, and the Russian principality of KIEV, formerly a part of the Chazar territory. There is even a tradition (unsupported, however, by sufficient documentary evidence) that the city of Kiev was founded by the Chazars. Mention is made, in Russian chronicles of the year 987, of Chazarian Jews who came to Prince Vladimir desiring to convert him to Judaism. In the eleventh and twelfth centuries the Jews occupied in Kiev a separate quarter, called the Jewish town ("Zhidy"), the gates leading to which were known as the Jewish gates ("Zhidovskiye vorota"). At this time Jews are found also in northeastern Russia, in the domains of Prince Andrei BOGOLYUBSKI (1169–1174).

From the writings of Ilarion, Metropolitan of Kiev in the first half of the eleventh century, it appears that the local Jewish community possessed very considerable influence. It is also evident that that author's familiarity with Jewish matters was gained by personal contact with Jews, and that he found it necessary to combat the spread of Judaism. In 1321 Kiev, Volhynia, and Podolia were conquered by the Lithuanian grand duke Gedimin, who granted the Jewish inhabitants of these territories the same rights that were enjoyed by his Jewish subjects in LITHUANIA. These rights were subsequently amplified by the well-known charter of Witold in 1388, under which the Jews of Kiev and of other Russian principalities were accorded full citizenship, not a few of them serving in the body-guards of the Russian princes.

Jews lived in Lithuania and Poland as early as the tenth century, having come from South Russia, from Germany, and from other west-European countries. See Russia: Poland.

Muscovite Russia.

Documentary evidence as to the presence of Jews in Muscovite Russia is first found in the chronicles of 1471. The Grand Duke of Moscow, Ivan III. (1462–1505) was the first Muscovite prince to abolish the feudal organization and to establish a centralized government. The independent towns of Novgorod and Pskov alone remained unannexed to Russia. Novgorod, which was a member of the Hanseatic League, was frequently visited by foreign merchants, who thus helped to introduce Western ideas among the Russian people. The grand duke Ivan was eagerly watching events in Novgorod, where opposing political parties struggled for supremacy. One of these parties strongly favored annexation to the spiritual center of Greek-Orthodoxy, while the other, disapproving the growing religious formalism and ceremonial, attempted to lead the Russians toward the more progressive forms of western Europe. This political and religious unrest prepared a favorable soil for religious heresy. In 1470 the people of Novgorod invoked the aid of Prince Michael Olelkovich, brother of the viceroy of Kiev, in their struggle with Moscow. He brought with him the learned Jew Skhariyah, who converted the priest Dionis to Judaism (see Aleksei; Ivan III., Vassilivich; Judaizing Heresy).

The Judaizing sect rapidly gained adherents and spread to Moscow, where it won the support of influential men standing near to the grand duke. Ivan himself was favorably disposed toward the new religious movement, and for political reasons made no attempt to suppress it. It was with evident reluctance that he yielded to the appeal of the Bishop of Novgorod and the Metropolitan of Moscow to punish the offenders and to check the spread of the heresy. Very probably Ivan attempted to strengthen his influence in Lithuania with the aid of Michael Olelkovich and Skhariyah (see Lithuania). There may have been some connection between the expulsion of the Jews from Lithuania by Alexander in 1495 and Ivan's attitude toward the Judaizing heresy. It is known that, although the Jews were readmitted in 1503, stern measures against the Judaizers were not taken until 1504. At any rate it is evident from many sources that Ivan attempted to further his schemes of conquest in Lithuania as well as in the Crimea by gaining the support of the Jews. Panov comes to the conclusion ("Yeres Zhidovstvuyushchikh," in "Zhurnal Ministerstva Narodnavo Prosvyescheniya," 1876) that Skhariyah (Zacharias) of Kiev and Zacharias Guizolfi were one and the same person—a deduction which has very little justification, as may be seen from the facts set forth in the article Guizolfi.

Ivan's dealings with the Jews were not limited, however, to the two Zachariases. There is documentary evidence that the grand duke corresponded with the Jew Khozei Kokos. He instructed the ambassador Beklemishev in 1474 to convey his greetings to Kokos, and in a message to the latter requested him to use his influence with the Crimean khan Mengli-Girei to induce that ruler to send not merely his assertions of friendship, but a formal treaty with Ivan. The grand duke also asked Kokos to assist his agents as theretofore, for which aid he promised due compensation; and he explained that the presents then forwarded to Kokos were of less value than they might have been "because the ambassador was unable to carry much baggage." The grand duke further requested Kokos to abstain from the use of Hebrew script in his correspondence, and to employ instead Russian or Tatar characters. The last request shows that on previous occasions letters in Hebrew had been received and translated at the Muscovite court. Other documents show that Kokos conducted negotiations relating to the marriage of the heir to the Muscovite throne with the daughter of the Prince of Mangup; and in 1486 the Russian ambassador was instructed to inform Kokos that, should his services prove as acceptable as theretofore, he would be rewarded by the grand duke "with palaces, amethysts, and fine pearls."

The grand duke's invitation to Zacharias Guizolfi to reside in Moscow indicates that no restrictions existed with regard to the residence in that city of wealthy and influential Jews. The execution of the Jewish court physician Leo (or Leon) did not affect Ivan's attitude toward the Jews; for in his subsequent correspondence (up to 1500) he still urged Guizolfi to settle in Moscow.

It is known that in the reign of Vasili Ivanovich IV. (1505–33) the Jews were held in ill repute mainly on account of the Judaizing heresy. While there is proof that Lithuanian Jewish merchants carried on trade with and visited Moscow and Smolensk, their transactions were made possible only by the lax enforcement of the restrictive regulations concerning the Jews; the grand duke's special ambassador to Rome, Dmitri Gerasimov, whose mission it was to establish a union between the Greek-Orthodox and the Roman Catholic churches (1526), remarked to the historian Paolo Giovio, "We abhor the Jews and do not allow them to enter Russia."

Muscovite treatment of the Jews became harsher in the reign of Ivan IV., the Terrible (1533–84). Apart from the savage instincts of the czar, from which all of his subjects suffered, he vented upon the Jews his religious fanaticism and hatred, which were strengthened by the hostile attitude of the Catholic Church toward the Jews of western Europe. In his conquest of Polotsk, Ivan IV. ordered that all Jews who should decline to adopt Christianity should be drowned in the Düna. In the period of thirty years which intervened between the death of Ivan IV. and the accession of the first Romanof, Jews were connected more or less intimately with political events in the history of the Muscovite kingdom. Thus mention is made of Jews among the followers of the usurper Grishka Otrepyev. There is even a tradition that he himself was of Jewish origin.

The Russian chronicler who describes the times of the first pseudo-Demetrius (see "Regesty," i. 338) states that the Muscovite kingdom was overrun with foreign heretics, Lithuanians, Poles, and Jews to such an extent that there were scarcely any native Russians to be seen (1605).

In the reign of the first Romanof, Michael Feodoro-

The Romanofs.

vich (1613–45), certain enactments placed the Jews on an equality with the Lithuanians, Germans, Tatars, and Circassians, all nationalities being treated in a spirit of tolerance. In a message of Oct. 9, 1634, to the governor of Great Perm, the czar ordered the release of certain Lithuanian prisoners (Germans, Jews, Tatars, and Circassians), who were to be permitted to return to their fatherlands or to remain in Russia, as they might decide.

Four years later (1638) the czar in his congratulatory message to the King of Poland displayed a changed attitude toward the Jews. He instructed his representatives at the Polish court to propose that Polish merchants should be prohibited from bringing into Russia certain merchandise, "and that Jews be forbidden to enter Russia at all" (see Aaron Markovich of Wilna). This attitude was undoubtedly inspired by purely religious motives; and the czar's message indicates that, notwithstanding the persecution of the Jews in Russia, they still entered the country for purposes of trade. On the whole, it is quite certain that there was no fixed policy in the treatment of the Jews by Michael's government, and that orders and decrees were frequently issued as special occasions required.

In the code of 1649, under Michael's successor, Alexis (Aleksei) Mikhailovich (1645–76) the attitude of the government toward the Jews was more clearly defined. This code contains no general direct limitations of the rights of the Jews then living in Russia, and where in exceptional cases such limitations are made they concern religious matters and foreign Jews only. The document furnishes strong proof that the former restrictions upon the Jews were inspired by religious intolerance, and that the expression of such intolerance was officially avoided in the written code. It may be inferred from the decrees issued subsequently to the code that the Jews had access to all the towns of Russia, including Moscow. By the first of these decrees, the ukase of July 30, 1654, the establishment of turnpikes was ordered so that all persons going to Moscow might be examined: "and such persons as shall prove to be from Mstislavl and other frontier cities, Lithuanians, Catholics, nonconformists, Jews, Tatars, and various unchristian people, all shall be admitted to Moscow." This enactment, later incorporated into the legal code, shows that the Jews were not singled out from the other peoples, and that they were subject to the general laws. On special occasions, however, decrees unfavorable to them were issued, as, for instance, in the case of the expulsion of the Jews from Moghilef in 1654.

The ukase of March 7, 1655, ordering the transfer of "Lithuanians and Jews" from Kaluga to Nijni-Novgorod, provided for their proper protection and for the payment to them of a liberal allowance for traveling expenses. Moreover, article ii. of the treaty of Andrusov (1667), agreeing upon an armistice between Russia and Poland for a period of thirteen years and six months, provided that all Jews who so desired and who had not become converts to Christianity should be allowed by the czar to return to Polish territory, taking with them their wives, children, and possessions, and that those preferring to remain in Russia should be accorded the requisite permission.

The Ukrainian writer Joanniki Golyatovski, in his work "Messia Pravdivy" (1676), attacked the Jews with the intention of prejudicing the czar against them. Kostomarov, in commenting on this fact, states that, notwithstanding the disinclination of the Great Russians to admit the Jews to their country, the latter found their way to Moscow, usually concealing their racial and religious affiliations. It is worthy of note here that there were at that time in Moscow a considerable number of baptized Jews in the monasteries, especially in the Voskresenski monastery, concerning whom Archbishop Nikkon wrote to Alexis complaining that they "had again begun to practise their old Jewish religion, and to demoralize the young monks." It may be seen from the facts presented here and in the articles Alexis Mikhailovich and Gaden that in this reign the Jews of Moscow had increased both in numbers and in influence. Alexis' son and successor, Feodor Alekseyevich (1676–82), stipulated in his treaty (1678) with King John Sobieski of Poland that all Polish merchants, excepting those of the Jewish faith, should be allowed to visit Moscow ("Polnoye Sobraniye Zakonov," i. 148).

Under Peter the Great.

The Russian documents thus far accessible do not permit a definite conclusion as to the attitude of Peter the Great (1682–1725) toward his Jewish subjects. The Russian historian Solovyev, who was himself not without prejudice toward the Jews, points out ("Istoriya Rossii," vol. xv.) that when Peter invited talented foreigners to Russia, he invariably excepted Jews. No documentary evidence in proof of this assertion is, however, furnished. Peter's edict of April 16, 1702, which Solevyev cites, contains no reference to the Jews; and the historian's assertion is evidently based on Nartov's anecdote concerning Peter's sojourn in Holland (1698). When petitioned by the Jews of Amsterdam, through his old friend Burgomaster Witsen, for the admission of their coreligionists to Russia, Peter is reported to have replied, "The time has not yet come for a union of the Jews and the Russians." Nartov also cites Peter as having stated that he would rather call to Russia Mohammedans or heathen than Jews, who are "tricksters and cheats." Nartov adds that Peter remarked to the Jewish delegation petitioning for the right to trade in Great Russia: "You imagine that the Jews are so shrewd as to be able to gain advantage over the Christian merchants; but I assure you that my people are more cunning even than the Jews, and will not permit themselves to be deceived."

On the other hand, the selection of Baron Shafirov, a baptized Jew, as chancellor of the empire, and the confidence shown in him, as well as the advancement by Peter of Dewier, supposedly the son of a Portuguese Jewish barber, indicate that the czar personally had no race prejudices, and that he discouraged superstition in the Greek-Orthodox Church. Nevertheless he found it expedient to leave unchanged the religious legislation framed by his father, Aleksei, which contained many restrictions of the rights of non-Christian subjects of the empire. In a document of the pinkes of Mstislavl, government of Moghilef, it is stated:

> "... Our children still to be born should tell the coming generations that our first deliverer never forsook us. And if all men were to write, they could not record all the miracles that were vouchsafed to us [until now]. For even now, on Thursday, the 28th of Elul, 5468, there came the Cæsar, called the Czar of Moscow, named Peter Alekseyevich—may his fame grow great!—with all his forces, a great and numerous army; and robbers and assassins from among his people attacked us without his knowledge, and blood came near being spilled. And if God our Master had not inspired the czar to come personally to our synagogue, blood would surely have flowed. It was only through the help of God that the czar saved us and revenged us, and ordered that thirteen of those men be immediately hanged, and there was peace again."

This incident does not necessarily show, however, that Peter was a steadfast friend of the Jews (Dubnow, in "Voskhod," 1889, pp. 1-2, 177).

Active measures against the Jews, especially those living in the Ukraine, were inaugurated by Peter's successor, Catherine I. (1725-27). On March 25, 1727, the empress issued a ukase prohibiting the leasing of inns and customs duties to Jews in Smolensk, and ordering the deportation beyond the frontier of Baruch Leibov and those associated with him. On May 7 of the same year another edict was promulgated ordering the expulsion of the Jews from Russia:

> "The Jews, both male and female, who are living in Ukraine and other Russian towns are to be immediately deported beyond the frontier, and must not henceforth be allowed to enter Russia under any circumstances. The requisite measures to prevent this must be taken in all places. In removing the said Jews care should be taken to prevent their carrying out of Russia gold ducats or any similar Russian coins. If such should be found in their possession, they should be exchanged for copper."

In signing this decree Catherine was apparently prompted by purely religious motives. She was strongly influenced by her religious advisers, notably by Feofan Prokopovich, elder of the Holy Synod. Prokopovich also secured the cooperation of Menshikov, who may have been provoked against the Jews by his quarrel with Shafirov. It was Menshikov who prohibited the election of Jews as general or military elders in Little Russia. The Ukrainians soon found that the removal of the Jewish merchants from among them resulted in great economic injury to the country, and their hetman, Apostol, petitioned the Senate for a revocation of this drastic law (1728).

Under Peter II. (1727-30) and Anna Ivanovna (1730-40) the strict measures against the Jews were at first somewhat relaxed. Toward the end of Anna's rule Jewish religious influences became more manifest. It was in her reign that the above-mentioned Baruch Leibov and the naval captain Voznitzyn were burned at the stake (July 15, 1738), the former for proselytizing, the latter for apostasy. By a decree of July 22, 1739, Anna ordered the expulsion of the Jews from Little Russia; and on Aug. 29 of the same year she issued another decree forbidding Jews to own or lease inns or other property in that territory. It was also in her reign and in the subsequent reign of Elizabeth Petrovna that the Jews of Lithuania and Ukraine suffered from the excesses of the Haidamacks.

Elizabeth (1741-62), the daughter of Peter the Great, was especially harsh in enforcing anti-Jewish legislation. In her edict expelling the Jews from Little Russia she stated that "no other fruit may be expected from the haters of Christ the Savior's name than extreme injury to our faithful subjects." When the Senate, urged by the Little-Russian Cossacks and the merchants of Riga, decided to recommend to the empress a more liberal treatment of the Jews, in view of the great losses that would otherwise result to the two countries and to the imperial treasury, Elizabeth wrote on the margin of the report: "I will not derive any profit from the enemies of Christ" (1742). Having discovered that her court physician Sanchez was an adherent of the Jewish religion, Elizabeth, notwithstanding the esteem in which he was held, summarily ordered him to resign from the Academy of Sciences and to give up his court practise (1748). The mathematician Leonhard Euler, who was also a member of the Academy of Sciences, wrote from Berlin: "I doubt much whether such strange procedures can add to the glory of the Academy of Sciences." It should be added, however, that the fanatical empress persecuted the Mohammedans as well. In 1743 she destroyed 418 of the 536 mosques in the government of Kazan.

Catherine II.

A broader conception of the rights of the Jews obtained under Catherine II. (1762-96). For while the empress, though talented and liberal in her personal views, was careful not to antagonize the prejudices of the Greek-Orthodox clergy, and still found it inexpedient to abolish entirely the time-honored discriminations against the Jews that had become a part of the imperial policy of the Romanofs, she nevertheless found it necessary to concede something to the spirit of the times. For this reason, and recognizing also the useful services that the Jewish merchants might render to the commerce of the empire, she encouraged a less stringent application of the existing laws. Thus, in spite of the protests of the merchants of Riga, she directed Governor-General Browne of Livonia to allow the temporary sojourn in Riga of a party of Jews, who ostensibly had the intention of settling in the new Russian provinces (1765); and in 1769 Jews were permitted to settle in these provinces on equal terms with the other foreigners who had been invited to develop that uninhabited region. About this time occurred the first partition of Poland, resulting in the annexation to Russia of the White-Russian territory (1772), with its vast Jewish population.

The edict of Catherine, as promulgated by Governor-General Chernyshov, contained the following passage relating to the Jews:

> "Religious liberty and inviolability of property are hereby granted to all subjects of Russia, and certainly to the Jews also; for the humanitarian principles of her Majesty do not permit the exclusion of the Jews alone from the favors shown to all, so long as they, like faithful subjects, continue to employ themselves as hitherto in commerce and handicrafts, each according to his vocation."

Notwithstanding the promise of Chernyshov (1772) that the White-Russian Jews would be allowed to enjoy all the rights and privileges thitherto granted to them, they continued to suffer from the oppression of the local administrations. In 1784 the Jews of White Russia petitioned the empress for the

Petition of the White-Russian Jews.

amelioration of their condition. They pointed out that, having lived for generations in villages on the estates of the landlords, they had established distilleries, breweries, etc., at great cost, and that the landlords had been pleased to lease various revenues to them. The governor-general had now prohibited the landlords from making any leases to them, so that they were in danger of becoming impoverished. By an imperial order the White-Russian Jews were eligible for election to municipal offices, but they had never been elected in practise, and were thus deprived of legal safeguards. They were at a further disadvantage because of their ignorance of the Russian language. They therefore asked for representation in the courts, particularly in cases between Jews and Christians, and that purely Jewish and religious affairs should be tried in Jewish courts according to Jewish law. They petitioned further for proper protection in the observance of their religion in accordance with the promises made to them. In some towns and villages Jews had built houses under a special arrangement with the landlords concerning the ground-rents; now the landlords had in some instances raised the rents without warning, and the Jews had in consequence been compelled to abandon their houses. They therefore asked that the rents be maintained as theretofore, or that at least a few years of grace be given them to enable them to make the necessary arrangements for removing to other places. In some towns, to make room for squares and to facilitate the more modern arrangement of the city streets, dwellings and other buildings had been torn down without compensation to the Jewish owners. Jews belonging to villages and townlets had been compelled by the authorities to build houses in the cities, and were thus brought to the verge of ruin.

After due consideration of this petition by the Senate, a ukase was issued (May 7, 1786) allowing landlords again to lease their distilleries and inns to Jews, and permitting the election of Jews to the courts, the merchant gilds, the magistracy, and the city councils. The request for special Jewish courts was not granted, though religious matters were placed under the jurisdiction of the rabbis and the kahals. Questions as to alleged extortionate rent-charges and damages sustained by the removal of buildings owned by Jews were left for adjustment to the local authorities. The petition of the Jews for protection in the exercise of their religion was granted.

Soon after the issue of this ukase White-Russian Jews came in larger numbers to Moscow, thus arousing the opposition of the merchants of that city. The latter applied to the military commander of Moscow (Feb., 1790) for the exclusion of the Jews, who, it was claimed, were undermining the prosperity of the merchants by selling goods below the standard price. Other stereotyped accusations were likewise made. From this application (preserved in Vorontzov's "Archives") it is evident that the Moscow merchants, whose usual business motto was "He who does not deceive makes no sales," were alarmed at the competition of the Jews; and, knowing that the tolerant empress would not countenance discrimination on religious grounds, they stated that they were free from religious prejudice and merely sought to protect their business interests. That they succeeded in their efforts is evident from the decision of the imperial council of Oct. 7, 1790, and from the ukase of the empress of Dec. 23, 1791, by which Jews were forbidden to register in the Moscow merchant gild.

Notwithstanding Catherine's liberal ideas, the perplexing Jewish question in Russia originated at the time of the first partition of Poland. H. R.

Paul I.

The tragic events in the life of Paul I. (1796–1801), as, for instance, the dethroning and the death by violence of his father, Peter III., and the subsequent attempts of his mother, Catherine II., to deprive him of the right of succession, made a serious impression upon him; and his reign was one of the darkest periods in the history of Russia. Nevertheless, his stormy reign was a propitious period for the Jews, toward whom Paul's attitude was one of tolerance and kindly regard. This is partly evidenced by the contemporary legislation, which consisted of only a few enactments. On the advice of his confidant, Baron Heiking, he granted the privilege of citizenship to the Jews of Courland, and gave them also municipal rights—a very important concession, as until then the Jews of Courland had been denied such privileges. But of even more importance is the fact that Paul I. opposed the expulsion of the Jews from the towns. Thus he prohibited their expulsion from Kamenetz-Podolsk and from Kiev. About this time (1796) the Senate without the emperor's knowledge enacted a law calling for a double payment for the gild license by the Jewish merchants. As to the decree of 1797 included in the legal code and imposing double taxation on the Jews, it is erroneously ascribed to Paul I. Such a decree was issued under Catherine II. in 1794, and although, in virtue thereof, the Jews continued to pay double taxes under Paul, he did not reenact it.

Paul's attitude toward the Jews and the part played by him in their historical life were of greater significance than may appear from his legislative measures. This is shown by contemporary official regulations not incorporated in the legal code.

In 1799 Senator Derzhavin, a Russian poet, was sent to White Russia commissioned to investigate the complaints of the Jewish inhabitants of Shklov against its owner, General Zorich. At about the same time one of the White-Russian courts was investigating a blood accusation against the Jews; and Derzhavin, who hated them as "the enemies of Christ" and wished also to help Zorich, proposed to Paul I. that the testimony of Jewish witnesses should not be accepted until the Jews proved that they were innocent of the accusation brought against them. This proposal, had it been accepted, would have been disastrous to the Russian Jews, for they would have been denied the right to testify at every trial of this nature, and the general effect would have been to deprive the Jewish population of the right of citizenship. Paul I., however, notified Derzhavin that when a case was once before a court it was not necessary to confuse it with questions concerning Jewish witnesses.

The Ḥasidim.

Still more important was the solution of the question involving the attitude of the government toward the Jewish schism that concerned the Jews of Russia and led to the formation of the sect of Ḥasidim. Under Paul the antagonism of the Ḥasidim toward their opponents became violent. The two parties began to make false accusations against each other to the government. The honored representative of the Ḥasidim, Zalman Borukhovich, was arrested and taken to St. Petersburg. According to the statement of his opponents, he has been guilty of active participation in an attempt to injure the government. Zalman succeeded, however, in proving his innocence, and at the same time in placing the Ḥasidim in a favorable light. He was released, and orders were issued directing that Ḥasidism be tolerated and that its adherents be left unmolested. Subsequently Zalman's enemies again succeeded in bringing about his imprisonment, but on the accession to the throne of Alexander I. he was liberated, and the sect was again declared deserving of toleration. These incidents resulted in again confining the religious controversy to the Jews themselves, and in lessening somewhat the aggressiveness of the antagonism.

Paul I. opposed the attempts of the Christian communities to expel, under the authority of old Polish privileges, the Jews from the cities. By his order the dispute between the Christians and Jews of Kovno, which had continued for many decades, was settled. He decreed that the Jews be allowed to remain in the city, and that no obstacles be placed in their way while in the pursuit of their trades or handicrafts. Consequent upon this there followed other decrees prohibiting the expulsion of the Jews from Kiev and Kamenetz-Podolsk. After the death of Paul I. the Christians of Kovno again petitioned for the expulsion of the Jews, but in view of Paul's decree their petition was not granted. During his reign, and apparently at his instance, the Senate began to collect material for comprehensive legislation concerning the Jews. His untimely death, however, prevented the immediate realization of his project, which was only completed under Alexander I.

In addition to the general censorship restrictions to which Russian literature was subjected in the reign of Paul, there was established a censorship for Jewish books. It had its center in Riga. Leon Elkan was appointed senior censor and was given two assistants, all being placed under the general Russian censorship committee in Riga. Paul I. was constantly informed of the reports of the censors on the books condemned, and thereby was able to take measures to strengthen the laws relating to objectionable books.

H. R. *

Alexander I.

The early years of the reign of Alexander I. (1801–1825) were marked by the prevalence of liberal ideas and by attempts at liberal legislation. As the pupil of Laharpe and the admirer of Rousseau, the young monarch was at first inclined to apply their teachings to practical government. The broader spirit in Russian legislation for the empire at large affected favorably the condition of its Jewish subjects also.

After the publication of the senatorial decree of Dec. 9, 1802, concerning the eligibility of Jews to municipal offices to the extent of one-third of the total number of such offices, the representatives of the Christian inhabitants of the city of Wilna applied (Feb. 1, 1803) to the chancellor of the empire, Count Vorontzov, for the repeal of this enactment, on the ground of its conflict with their ancient Lithuanian privileges. A similar spirit was manifested in many other towns of Russia.

Despite the hostility of the Christian merchants, the commencement of the political emancipation of the Jews may be said to have begun with the enactment of 1804. The administrative departments, however, either deliberately or unconsciously overlooked the true purpose of this law, and made no sincere attempt to further the solution of the Jewish question by ameliorating the economic condition of the Jews themselves. It was the purpose of the enactment to encourage in the first place the spread of modern education among the Jewish masses, to hasten their Russification, and to lead them to agricultural pursuits. Unfortunately those entrusted with the enforcement of these measures were not guided merely by motives of humanity and justice; and they endeavored to spread forcible baptism among the Jews. In consequence of this attitude the Jewish masses became suspicious of the government and its measures; and the latter could not therefore be carried out successfully (see Alexander I., Pavlovich; Israelite-Christians).

H. R.

Nicholas I.

The reign of Nicholas I., Pavlovich (born 1796; reigned 1825 to 1855), whose oppressive rule fell as a pall on the Russian people, was one of constant affliction for his Jewish subjects also. Of the legal enactments concerning the Jews framed in Russia from 1649 until 1881, no less than six hundred, or one-half, belong to the period embraced by the reign of Nicholas I. These laws were drafted almost entirely under the immediate supervision of the emperor. His attitude toward the Jews was marked, on the one hand, by a hatred of their faith and by persistent attempts to convert them to Christianity; on the other hand, by mistrust of them, which originated in the conviction that they, or at least the bulk of them, formed a fanatical, criminal association, which found in religion a support for its evil deeds. There is no doubt that the Jews then concentrated in the Pale of Settlement, and separated from the Christians by a series of legal restrictions and subject to the Ḳahal administration sanctioned by the government, lived a religious national life, narrow and marked by ignorance and fanaticism. Added to this was the extreme poverty of those within the Pale, which to some extent demoralized the outlawed Jewish population. But this unfortunate condition was not due to the exactions of their faith, and was only made worse by the measures now adopted. The system of limitations relating to the Jews which had developed in preceding reigns, and which considered them, because they were non-Christians, as the natural exploiters of

Anti-Jewish Policy.

Christians, assumed under Nicholas I. peculiarly pronounced characteristics. In fact, the legislation of Nicholas I. relating to the Jews treated the following problems: First, according to the sense of one official document, "to diminish the number of Jews in the empire," which meant to convert as many of them to Christianity as possible. Secondly, to reeducate the Jews in such a manner as to deprive them of their individuality; that is, of their specific, religious, and national character. Thirdly, to render the Jewish population harmless to the Christians both economically and morally. The last two problems proved impossible of solution by the government mainly because it resorted to violent measures. In order to weaken the economic influence of the Jews, and to remove them from their religious and national isolation, it would have been necessary to scatter them by giving them an opportunity of settling in a vast region sparsely inhabited. Fearing, however, that even small groups of Jews would prove economically stronger than the ignorant, stolid people, most of whom were still serfs; and fearing also that the Jews would exert an ethical or even a religious influence on the Russians, the government refrained from encouraging more intimate relations between Jews and Christians, and reconcentrated the former, thus strengthening their isolation. Only by sudden and violent measures did the government ever remove a part of the Jewish population from its surroundings.

Conversionist Measures.

In order to encourage conversion to Christianity the government resorted to various measures, the most important among them being the endowing of baptized Jews with all the rights accorded to Christians of the same rank. There were also other auxiliary measures. For instance, baptized Jews were exempted from the payment of taxes for three years; murderers and other criminals who adopted Christianity were shown comparatively greater leniency than they otherwise would have received. But measures were also taken for compulsory conversion to Christianity. There is no doubt that it was in virtue of this consideration that the Jews, who until 1827 had paid a specified sum for relief from conscription, as was done also by the Russian merchant class, were called upon in that year to appear for personal service in the army. This regulation was framed ostensibly for the more equitable distribution of military burdens among all the citizens, but, as a matter of fact, the government was actuated by a desire to detach from Jewish society, by the aid of military service, a large number of Jews, and to transplant them elsewhere on Russian soil so as to deprive them of their Jewish traits, and, where practicable, also to baptize them. The conditions of the service under Nicholas were such that transfers of this kind could be made with impunity. Conscription, notwithstanding the fact that exemption had been purchased, continued for twenty-five years, the ages of the recruits ranging from twelve to twenty-five. (For its effect on children see the article CANTONISTS.) Special oppressive conditions of conscription were devised for the Jews in order to increase the number of Jewish soldiers. The Jews were compelled to furnish ten conscripts per thousand of their population, while the Christians had to furnish only seven recruits; moreover, the Jews were obliged to furnish conscripts for every conscription term, while the Christians were exempted at certain intervals. The Jews were furthermore made to furnish conscripts for arrears in the payment of taxes, one conscript for every one thousand rubles. Subsequently these extra recruits were taken as a mere fine for arrears without discharging the indebtedness thereby. This led to terrible suffering. For lack of able-bodied men (many fled, fearing the miseries of war and compulsory baptism) the Jewish communities, represented by the ḳahals, were unable to furnish such an excessive number of recruits; and yet for every conscript that was not furnished at the proper time two new conscripts were demanded. Thus it became necessary to recruit cripples, invalids, and old men, who were placed in the auxiliary companies; at times even members of the ḳahal were impressed into service, notwithstanding their advanced years. The sole supporters of families were also taken, and, finally, boys only eight years old. In spite of all these measures, however, the conscription arrears were on the increase. In order to remedy the shortage, the Jewish communities were permitted in 1853 to seize within their own district all the Jews who had no passports and belonged to other Jewish communities, and to enroll them in their own quota of recruits. The heads of families, whatever their standing, had the right to seize such Jews and to deliver them to the authorities as substitutes for themselves or for members of their families. Among other objects the government thereby intended to rid itself of those Jews whom the ḳahals refused to supply with passports in order to avoid the increase of tax and conscription arrears.

Conscription Measures.

The "Poimaniki."

This measure was followed by the wide-spread persecution and capture of Jews who had no passports and who were known as "poimaniki." Furthermore, in localities where recruits were needed, the so-called "lovchiki" (catchers) began to seize even Jews possessing passports. Passports were stolen and destroyed, and the "poimaniki" were impressed into service without being able to secure redress. It was no longer safe for any man to leave his house. From motives of selfishness the local authorities encouraged this traffic in human beings. Children were made the special object of raids. They were torn by force or taken by cunning from the arms of their mothers in open daylight, and sold as having no passports. Nicholas I. himself was eager to increase the number of Jewish "cantonists." It happened, at times, that he permitted Jews to remain in localities from which they had been ordered to depart, on condition that they made cantonists of their sons, born or to be born.

The school reforms initiated by Nicholas I. were in their fundamental tendency similar to his military reforms. The education of Jewish children and youth at that time had a distinct religious and national character. This was caused largely by the conditions of contemporary civic life, which discouraged intimate relations between Jews and Christians. The way to general enlightenment could have been paved most easily by the curtailment of the Jews' disabilities and by the improvement of their social condition. But Nicholas I. was, on the whole, not a friend of enlightenment or of civic tolerance, and his final consent to the initiation of school reforms was prompted, there is reason to believe, by a secret hope of the conversion of the Jews. Be this as it may, the school reform was directed under his influence with the view of forcing the reeducation of the growing generation of Jews in religious affairs. The reforms were outlined by the minister of public instruction, Uvarov, who was, apparently, a real friend of the Jews, and who found an able assistant in a German Jew, Max Lilienthal. The government established the so-called "government schools" of the first and second class, and for this purpose use was made of special Jewish funds and not of the general funds, notwithstanding the fact that the Jews paid their share of all the general taxes. According to a program previously worked out, instruction in the Talmud was to be included, but was to be nominal only, and was to be ultimately discontinued, as, in the opinion of the government, it tended to foster various evils. In Wilna and Jitomir two rabbinical schools for the training of teachers and rabbis were established. The schools were placed in charge of Christian principals, who were in most cases coarse and uneducated, and who were instructed to inculcate in the students a spirit contrary to the teachings of the Jewish faith. About the same time the persecution of the Jewish popular teachers ("melammedim"), who had been in charge of Jewish education for generations, was initiated. While it is true that the government schools had served the useful purpose of imparting to the Jewish masses a general education, yet they had failed to achieve the success that had been expected of them. The harsh methods, referred to above, created distrust and anxiety in the minds of the Jewish people, who were never made aware of the government's intentions. Moreover, certain laws were enacted simultaneously with the opening of the schools, and also later, that likewise awakened fear among the Jews. They ruthlessly forbade the observance of habits and customs made sacred by antiquity, but which were unimportant in themselves, and in the course of time would perhaps naturally have fallen into disuse. For the legislation on Jewish garments see the article Costume.

Educational Policy.

As an educational measure, the government of Nicholas I. attempted to direct the Jews into agricultural pursuits. This wise undertaking had its origin in the preceding reign, but assumed considerable practical importance under Nicholas I. Farmers were granted various privileges in the payment of taxes, and they and their descendants were freed from military service for a period of fifty years. Unfortunately, the severity subsequently displayed considerably reduced the number of would-be agriculturists. The enforcement of regulations for the proper management of the farms was entrusted to discharged non-commissioned officers, persons not at all fitted for the supervision of Jewish colonies. Besides, the Jews were forbidden to hire Christians to work for them. In 1844, however, these oppressive measures were repealed, and in 1852 new and broader provisions were enacted for inducing the Jews to take up agriculture on a larger scale.

Expulsions and Special Taxation.

Although the government made efforts to "reeducate" the Jews, placing a number of them in Russian environments, and although it introduced Russian influence among the young generation of Jews, also by forcible means, yet, fearing them, it provided likewise for the separation of the Jews from the Christians, unmindful of the fact that this segregation counteracted all its other enactments. To isolate the Jews, numbers of them were expelled, under various pretexts, from villages, towns, and entire provinces, though at intervals the measures of expulsion were relaxed. In 1843 the Jews were ordered from the 50-verst boundary-zone abutting Prussia and Austria, ostensibly because they were suspected of engaging in contraband trade (see below, *s.v.* Rural Communities). The enforcement of these measures gave ample opportunity for abuse and oppression, and led to a gradual economic ruin of the Jews, the great bulk of whom were already greatly impoverished. Apart from general causes, their economic condition had steadily been growing worse because they had been compelled to pay double taxes from 1794 to 1817, and when these double taxes were abolished they were replaced by special Jewish taxes. To be sure, the law stated that these taxes were imposed for the maintenance of good order and for the strengthening of the charitable work within the Jewish communities; nevertheless, the government did not turn over to the Jews for their own needs all of the moneys collected, a considerable part remaining in the hands of the government.

Abolition of the Ḳahal.

The abolition of the ḳahal (1844) may perhaps be considered as the most advantageous and most useful measure of the reign of Nicholas I. This popular elective institution had served in its time a useful purpose in Poland, where it protected the Jews from the surrounding hostile and turbulent classes. Also in Russia the ḳahal repeatedly fought in the defense of Jewish interests, but the religious dissensions which broke out within Russian Jewry transformed the ḳahal into an arena of party strife and internal conflict. The ḳahals utilized the tax assessments and other prerogatives as instruments by which they might persecute their enemies. These abuses paralyzed the beneficent activities of the ḳahal, transformed it into a bugbear for the populace, and deprived it of all semblance of authority in the eyes of the government. In the days of Nicholas I. it had already lost the character of a representative body, and had degenerated into an institution concerned merely with the contribution of the Jewish taxes to the imperial treasury. The government strengthened the power of the ḳahal in order to secure a more uniform collection of taxes and a more uniform conscription among the Jews. The increased power brought with it new abuses. To its old weapons the ḳahal added a new one—conscription. This period coincided with that of the awakened desire among the Jews for western-European education, particularly for the study of German. The fanatical leaders of the ḳahal persecuted those imbued with the new ideas, and thus retarded considerably the new culture movement.

But the abolition of the ḳahal had also its negative side. When in the following reigns the condition of the Jews was improved, they no longer possessed the representative institution which might have served them a useful purpose in securing certain reforms. With the abolition of the ḳahal there was also lost that bond of union among the Jews that was indispensable to them in the defense of their common interests as a distinct portion of the city population. Most of the Jews lived in the cities, and almost all of them belonged to the burgher or merchant class; but while at that time city gilds and merchant and artisan gilds enjoyed a certain degree of self-government in administrative, economic, and judicial matters, the rights of the Jews in so far as this was concerned had been limited even before the accession of Nicholas I., and he imposed still greater restrictions. There was a rule that even in places where the Jewish population was quantitatively greater than the Christian, the Jews could participate in local self-government only to the extent of one-third of the total number of votes. Moreover, the holding of certain positions was not open to them. Thus, being without proper representation, they could not protect their interests, and hence municipal and general duties were imposed on them in undue proportion. They were entirely excluded from participation in jury service, even in the commercial courts. In some towns in which the merchant class was entirely composed of Jews, Christian blacksmiths were selected as members of the court, and they decided the commercial disputes of the Jews. All this naturally lowered the Jews in the esteem of their neighbors and estranged them from the Christians.

Notwithstanding his enmity toward the Jews Nicholas I. assumed the rôle of protector when the Blood Accusation was brought against those of Velizh. Believing at first in the truth of the accusation, he treated the accused with great severity; but when it became clear to him that the accusation was false he condemned the irregular proceedings of the investigating commission, and it thus became possible to vindicate all the accused. Many of the decrees of limitation promulgated under Nicholas I. are still (1905) in force.

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Alexander II. Favors the Jews.

A new era of hope and of partial realization came to the Jews of Russia with the accession to the throne of Alexander II., Nikolaievich (1855–81). The disastrous results of the Crimean war had demonstrated the unfitness of the government machine and of the existing legislation to cope with the needs of the day. Reforms became necessary, and some were introduced. Nevertheless, limited as was the application of these reforms, the effect was remarkable. Aside from the laws themselves, Russian society manifested a more tolerant attitude toward the Jews, contributing thereby to their rapid Russification and to the spread of secular learning among them. Unfortunately this movement was soon crossed by two opposing currents in Russian life—Nihilism and Panslavism. These resulted in bringing about a less tolerant sentiment toward the Jews, but this was through no fault of Alexander II., whom Lord Beaconsfield designated as "the most benevolent prince that ever ruled in Russia" (see Alexander II., Nikolaievich).

Reactionary Attitude of Alexander III.

The reign of Alexander III. (1881–94) marks an era not only of reaction, but of return to medieval methods (see Alexander III., Alexandrovich). During this reign a commission, under the chairmanship of Count Pahlen, was entrusted with the investigation of the Jewish question; and its findings were rather favorable to the Jews. One of the members of the commission, Demidov, Prince of San-Donato, even advocated the abolition of the Pale of Settlement and the granting of equal rights to the Jews. However, the May Laws, introduced by Ignatiev in 1882 as a temporary measure until the completion of the investigations by the Pahlen commission, had disastrous consequences. Alexander III. continued to be guided in his attitude toward the Jews by the procurator of the Holy Synod, Pobiedonostzev, who was appointed procurator-general in 1880, and who is reported to have stated that one-third of the Jews in Russia would be forced to emigrate, another third would be compelled to accept baptism, and the remainder would be brought to the verge of starvation. Pobiedonostzev's program maintained that absolutism and Greek-Orthodoxy were the mainstays of the empire, since they were sanctioned by God and founded on historical antecedents. He thus secured the approval of Alexander III. in the enforcement of despotic measures not against the Jews only, but also against Catholics, Lutherans, and Armenians.

Restrictions limiting the number of Jewish students in high schools and universities (1887), the exclusion of Jews from appointment or election as members of city councils or boards of aldermen, and the discharge of Jewish employees from railroads and steamship lines, and even from certain institutions, as hospitals (although partly supported by Jews), were among the civil disabilities; and obstacles were raised also to the exercise of the Jewish religion. The violence of minor officials increased, and the situation was rendered more critical by the conversion of many towns and townlets into villages, and by the expulsion of the Jews therefrom. The districts of Rostov and Taganrog, which had formed a part of the Pale, were included in the military district of the Don, their Jewish inhabitants being summarily expelled (1889). A large number of Jewish mechanics was expelled from St. Petersburg between 1888 and 1890. Early in 1891, with the appointment of Grand Duke Sergius (assassinated 1905) as governor-general of Moscow, the banishment of the Jews from that city was determined upon. The intention of the administration was kept secret until the first and second days of Passover, a time deemed convenient by the police for entrapping a great number of Jews. It is estimated that by June 14, 1892, 14,000 Jewish artisans had been banished from Moscow. Being unable to find purchasers for their household effects, the exiles frequently left them behind; and many debts remained uncollected. The inhumanity and brutality with which this banishment was carried out find an analogy only in the dark history of Spain (see Jew. Encyc. ix. 41a, *s.v.* Moscow). Similar expulsions occurred in Tula, Novgorod, Kaluga, Ryazan, Riga, etc. Foreign Jews in great numbers were expelled from the country, and especially from South Russia. Many families were ordered to leave Riga and Libau in 1893; and in the same year all the Jewish residents of Yalta were directed to leave that city.

Bad as were the economic conditions within the Pale before these expulsions, they became indescribably worse after its population had been augmented by thousands of impoverished refugees from the interior of Russia. The struggle for mere existence became so fierce that the poor often worked for fifteen, eighteen, or even twenty hours a day and were able to afford no better food than bread and water. A large portion of the proletariat lived in a condition of semistarvation. In an article in the "Journal du Nord" for 1892 (Errera, "Les Juifs Russes," pp. 120-121) it was stated: "There are in Russia only 10,000 to 15,000 Jews who possess any certain means of existence. As to the masses, they possess nothing; and they are far poorer than the Christian populace, who at any rate own some land." The prevailing ignorance in foreign countries concerning these terrible conditions was due largely to the suppression by the censorship of any mention in the Russian newspapers of the brutal acts of the police. But isolated notices which found their way into the foreign press created a wave of indignation throughout Europe, and forced even Pobiedonostzev to make apologetic explanations. In an interview with Arnold White he declared that "everybody was sorry for the brutality of the chief of police in Moscow." It is well known, however, that the latter official merely carried out the instructions of Grand Duke Sergius, who himself applied in practise Pobiedonostzev's teachings. Speaking of these, the historian Mommsen said (Nov. 1, 1903): "Is it not possible to arrest the decay of a greatly vaunted civilization, the suicide of Russia? . . . But we may still hope that the statesmen of a great empire and the sovereign arbiter of Europe may no longer be dominated by the blind action of a resuscitated Torquemada."

As a result of this medieval policy the various factions in the Russian Jewry united for the purposes of national self-defense. Committees were organized throughout Russia and in other countries for the relief of the oppressed Jews. Considerable numbers of the more enterprising of the latter sought relief in emigration, with the result that during the last two decades of the nineteenth century more than 1,000,000 Jews left Russia, the greater part of whom went to the United States of America, while smaller numbers emigrated to Palestine, South America, and South Africa. Another movement directly traceable to the repressive legislation in Russia was the growth of nationalism among the Russian Jews, resulting in agricultural colonization in Palestine, and in the organization of Zionist societies (see Agricultural Colonies; Alexander III., Alexandrovich; Ignatiev; May Laws; Moscow).

Nicholas II.

The hopes which the Jews of Russia reposed in Nicholas II., the pusillanimous heir of Alexander III., were not justified by the events subsequent to his accession (Nov. 1, 1894). The oppressive treatment of the Jews by Alexander III. at least left no room for misunderstanding as to his real intentions. The policy of Nicholas II., while no less oppressive, was more evasive. Where the legal discriminations against the Jews were somewhat relaxed, as in the discontinuance of expulsion from the interior provinces, or in the more liberal application of the 50-verst boundary law, such relaxation was due to utilitarian motives rather than to those of justice. Some influence in this direction was undoubtedly exerted by the petitions of many Christian merchants and farmers of Astrakhan, Tambov, Borisoglyebsk, Tzaritzyn, etc., who saw economic ruin in the removal of the Jews. On the other hand, additional heavy burdens were imposed by Nicholas' government on the Jews of Russia. The establishment of the government liquor monopoly (1896) deprived thousands of Jewish families of a livelihood. For ethical reasons the leading Jews of Russia were pleased to see their coreligionists eliminated from the retail liquor-trade; yet it was felt that in the execution of the law a more equitable treatment should have been accorded to the Jewish tavern-keepers. In the same year further restrictive measures were introduced concerning the right of residence of Jewish students at the University of Moscow, and an order was issued prohibiting the employment of Jews in the construction of the Siberian Railroad. The number of Jewish women eligible for admission to the medical school of St. Petersburg was limited to three per cent of the total number of students; and to the newly established school for engineers at Moscow no Jews were admitted. An ordinance was likewise issued prohibiting the employment of the Hebrew language or the Yiddish dialect by Jewish merchants in their business accounts; and in 1899 new restrictions were imposed on those Jewish merchants of Moscow who by law had hitherto been exempt from certain disabilities as members of the first merchant gild.

A blood accusation with its usual sequence—an anti-Jewish riot—was brought against the Jews of Irkutsk in 1896. In Feb., 1897, an anti-Jewish riot occurred in Shpola, government of Kiev, resulting in the destruction of much Jewish property. An anti-Jewish riot occurred also in Kantakuzov, government of Kherson, and a blood accusation in the government of Vladimir; in 1899 a number of anti-Jewish riots occurred in Nikolaief and elsewhere in South Russia, and in the following year the Jews suffered from additional riots and blood accusations. As a result the Jewish masses were ruined, and their pitiable condition was intensified by famine which spread in Bessarabia and in Kherson.

The economic crisis that culminated in 1899 brought great distress upon many Jewish communities in South Russia, but the Jewish Colonization Association took energetic measures to send timely help to the needy. It is to the credit of the wealthier of the Russian Jews that they responded immediately to appeals for aid, and in this manner greatly alleviated the misery. Jewish charity manifested itself also in that year in the establishment of loan associations, model schools, and cheap lodging-houses for the poor. Furthermore, commercial and technical schools were founded in many cities of the Pale.

Riots at Kishinef and Homel.

In 1899 seventy Jewish families which had lived in Nijni-Novgorod under temporary permits were expelled, as were also sixty-five pavers from the city of Kiev on the ground that they were not pursuing their calling. The admission of Jews to universities and to other educational institutions was made increasingly difficult. In 1903 notorious expulsions occurred in Kiev, the Caucasus, and Moscow. A destructive anti-Jewish riot was allowed to take place in Kishinef through the connivance of the local authorities, who were encouraged by Minister of the Interior von Plehve (assassinated 1904); and in September of the same year a similar riot occurred at Homel. In that year also an ordinance was issued prohibiting the holding of Zionist meetings. All these measures of oppression were carried out by the government (as was admitted by Von Plehve to the Zionist leader, Dr. Herzl) because of the participation of Jewish youth in the socialistic movement.

The riots at Kishinef and Homel and the general economic depression gave an impetus to Jewish emigration from Russia, which was almost doubled within a year. Matters were made still worse by the outbreak of the Russo-Japanese war in Feb., 1904, when about 30,000 Jews were included in the regiments sent to the Far East. Especially great was the number of Jewish physicians ordered to the front, a number largely disproportionate to the Jewish population. The general discontent caused by the organization of the military reserves found expression in outbreaks against the government, and in anti-Jewish riots which, added to the grave economic crisis, brought thousands of Jewish families to the verge of starvation.

A ray of hope appeared to the Russian Jews on the appointment of the liberal minister, Prince Svyatopolk-Mirski, to succeed Von Plehve. In his promise of general reforms they saw the amelioration of their sad condition; but their hopes, with those of all Russia, were shattered by the stern events of Jan. 22, 1905, when hundreds of workmen were killed or wounded in St. Petersburg. In the struggle for a more liberal form of government now in progress (1905) the Jews naturally are on the side of the Liberals.

Conditions in 1905.

The intelligent portion of Russian society, formerly more or less influenced by the anti-Semitic crusade of the "Novoye Vremya," "Svyet," etc., has come to recognize that the Jews are not to blame for the economic plight of Russia, and that the Russians themselves, more than others, have been the victims of a corrupt bureaucratic régime. Prominent writers like Count Leo Tolstoi, Maxim Gorki, and Korolenko have protested against the organized anti-Semitic movement as a menace not only to the Jews, but to civilization itself. On the other hand, there is a portion of the uneducated Russian people among which the systematic preaching against the Jews has taken a firm hold. Thus the stock exchange of Kursk resolved to exclude Jews from membership, as did the Bessarabian horticultural society, although the minister of agriculture had accorded his praise to the model viticulture practised by the Jews of Bessarabia. A similar resolution of exclusion was passed by the Odessa shoemakers' association. Jewish pupils of the Libau commercial school who were brought by the director on a scientific excursion to Moscow were not permitted to enter the city. This and various other particularly cruel discriminations against the Jews in Moscow were largely due to the attitude which was taken by the governor-general, Grand Duke Sergius. Minor officials interpreted the law to suit their own convenience, and continued in their course even after the Senate had reversed many of their decisions. The legal proceedings in the cases arising out of the Homel riots were a travesty of justice, and were marked by vain attempts on the part of the judiciary to justify the course of the administration and to throw the blame for existing conditions on the Jews. The lawyers engaged to defend the Jews were so disgusted by the insults and restrictions to which they were subjected by the court that they withdrew in a body, leaving the accused without counsel.

The great evils of the reactionary régime of Alexander III., and of the rule of Nicholas II., inflicting, as they have done, untold suffering on the Jews of Russia, have not been without some compensation. On the one hand, the avowed intention of the reactionary officials to make the Jew the scapegoat for all the governmental corruption and economic backwardness of Russia has led to anti-Jewish demonstrations and endless extortion, to the almost complete destruction of respect for the law, to the impoverishment of thousands of Jewish and non-Jewish families, to extensive baptism, practically compulsory, and to wide-spread emigration. On the other hand, the government measures have driven a great number of Jews to seek employment in the handicrafts and as agricultural laborers on farms, have compelled Jewish manufacturers to establish and develop new industries on a scale unprecedented within the Pale, and have created among the Jews of Russia an awakening national consciousness which finds expression in broader self-education, in the establishment of literary societies and reading-circles, in the growth of Zionism, and in the determination to carry on an organized propaganda for the moral, mental, and physical uplifting of the Jewish masses.

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——**Census Statistics:** The first Russian census that is based on reliable sources is that of 1897. The Jewish population took a great interest in the taking of this census, because all legislative matters relating to the Jews had previously been based on unreliable statistics, the number of Jews had been overestimated, and, therefore, the Jewish population had often been overburdened with taxes and other state duties. The census of 1897 included the whole of the Russian territory except Finland, Bokhara, and Khiva.

According to this census, the total population of Russia in 1897 was 126,368,827. This number included 5,189,401 Jews, or 4.13 per cent. The ascertaining of this single fact concerning the Jewish population was of great importance for the interests of the Jews. On the basis of these figures there have appeared in the Jewish as well as in the general press many articles which show clearly that according to their numerical proportion to the general population the Jews pay heavier taxes and duties than they should. The same condition prevails with regard to the military service. There is in Russia an entire series of special legislation directed against the Jews and based on the supposition that they try to avoid military service; as a consequence the measures taken against them are quite abnormal. A specimen of this special legislation is the fine of 300 rubles imposed on the relatives, from the nearest to the most distant, of any one who has avoided military service. This heavy fine has ruined many hundred Jewish families because, in order to levy the fine, the government officials were compelled to sell the property of the Jews at auction. Sometimes the household goods, including the most necessary articles, were sold by the auctioneer. The result of the census showed that the suppositions regarding the military service of the Jews were entirely unfounded. In 1901, for instance, 303,897 persons were called to military service, of whom 17,412, or 5.73 per cent, were Jews. According to law, however, only 12,550 Jews were liable to military service; that is, it would have been necessary for the Jews to furnish only 4.13 per cent instead of 5.73 per cent. From this it is evident that the Jewish population not only was not trying to avoid military service, but actually furnished 4,862 soldiers more than law and duty required.

The distribution of the 5,189,401 Jews throughout Russian territory is quite uneven. For administrative purposes the Russian empire is divided into eight large territories: (1) European Russia, with fifty governments; (2) Poland, with ten governments; (3) Caucasus, with eleven governments; (4) Siberia, with nine governments; (5) Central Asia, with nine governments; (6) Finland; (7) Bokhara; (8) Khiva.

The greater part of the Russian Jews lives in the Pale of Settlement, which occupies only one-twenty-third of the general territory. The proportion of the Jewish population to the Christian in this Pale is 11.46 per cent, while outside of the Pale it is only 0.38 per cent. The percentage of Jews living within the Pale is 93.93, as against 6.07 per cent who live outside the Pale.

European Russia,

Outside of the Jewish Pale of Settlement.

Governments.	Jewish Population.			Total Population.	Percentage of Jews to Total Population.
	Male.	Female.	Total.		
I. North Russia.					
Archangel	152	100	252	346,536	.08
Kazan	1,179	1,107	2,286	2,176,424	.11
Kostroma	461	369	830	1,389.812	.06
Novgorod	3,338	1,402	4,740	1,367,022	.035
Olonetz	201	202	403	364,156	.11
Perm	1,129	890	2,019	2,993,562	.07
Pskov	3,113	3,341	6.454	1.122.152	.58
St. Petersburg	11,462	9,808	21,270	2,109,463	1.01
Ufa	355	340	695	2,196.642	.03
Vologda	242	183	425	1,341,785	.03
Vyatka	394	423	817	3,032,552	.03
Totals	22,026	18,165	40,191	18,440,106	.22
II. Central Russia.					
Kaluga	945	536	1,481	1,132,843	.13
Kursk	2,252	1,889	4,141	2,371,213	.17
Moscow	5,437	3,312	8,749	2,427,415	.36
Nijni-Novgorod	1,390	1,283	2,673	1,584,774	.12
Orel	3,488	2,770	6,258	2,039,808	.31
Penza	353	207	560	1,470.968	.04
Ryazan	1,079	468	1,547	1,803,617	.09
Saratov	1,768	1,274	3,042	2,406,919	.13
Simbirsk	329	242	571	1,527,481	.04
Smolensk	5,711	4,785	10,496	1,525,629	.69
Tambov	1,258	905	2,163	2,683.059	.08
Tula	1,605	1,045	2,650	1,422,291	.19
Carried forward	25,615	18,716	44,331	22,396,017	

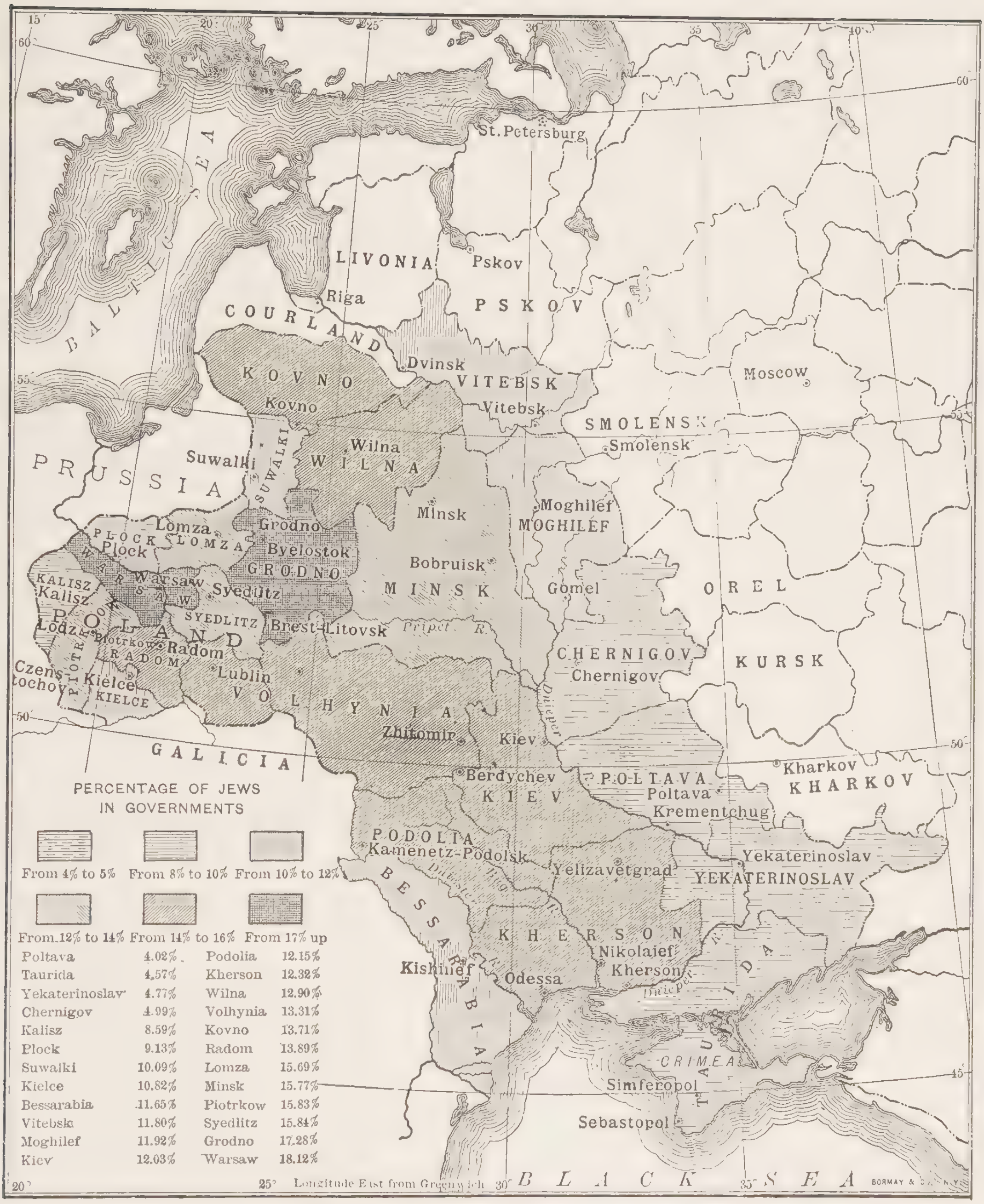
EUROPEAN RUSSIA,

Outside of the Jewish Pale of Settlement—(*Continued*).

Governments.	Jewish Population.			Total Population.	Percentage of Jews to Total Population.
	Male.	Female.	Total.		
II. Central Russia—Brought forward	25,615	18,716	44,331	22,396,017	
Tver	756	640	1,396	1,769,443	.08
Vladimir	693	474	1,167	1,515,693	.09
Yaroslav	985	661	1,646	1,071,579	.15
Totals	28,049	20,491	48,540	26,752,732	.18
III. Southeast Russia.					
Astrakhan	1,637	1,536	3,173	1,003,542	.31
Don Territory	7,847	7,593	15,440	2,562,754	.69
Kharkov	7,531	6,194	13,725	2,492,367	.55
Orenburg	1,099	994	2,093	1,600,500	.13
Samara	1,293	1,208	2,501	2,748,876	.09
Voronezh	1,418	1,262	2,680	2,531,253	.11
Totals	20,825	18,787	39,612	12,939,292	.31
IV. Baltic Provinces.					
Courland	23,327	25,986	49,313	672,308	7.33
Esthonia	909	487	1,396	418,817	.33
Livonia	14,703	13,951	28,654	1,299,523	2.24
Totals	38,939	40,424	79,363	2,390,648	3.32
Totals, European Russia, excepting the Pale	109,839	97,867	207,706	60,522,778	0.34

PALE OF SETTLEMENT.

Governments.	Jewish Population.			Total Population.	Percentage of Jews to Total Population.
	Male.	Female.	Total.		
I. Northwest Russia.					
Grodno	134,126	142,748	276,874	1,602,681	17.28
Kovno	101,290	110,940	212,230	1,548,410	13.71
Minsk	163,457	175,200	338,657	2,147,911	15.77
Moghilef	96,686	104,615	201,301	1,688,573	11.92
Vitebsk	83,238	92,440	175,678	1,489,228	11.80
Wilna	98,443	106,818	205,261	1,591,207	12.90
Totals	677,240	732,761	1,410,001	10,068,010	14.00
II. Southwest Russia.					
Chernigov	55,091	59,539	114,630	2,298,834	4.99
Kiev	207,245	220,618	427,863	3,559,481	12.03
Podolia	177,458	189,139	366,597	3,018,551	12.15
Poltava	55,337	56,080	111,417	2,780,424	4.02
Volhynia	193,059	204,713	397,772	2,987,970	13.31
Totals	688,190	730,089	1,418,279	14,645,260	9.70
III. South Russia.					
Bessarabia	110,573	115,064	225,637	1,936,392	11.65
Crimea	33,880	32,245	66,125	1,448,973	4.57
Kherson (including Odessa)	165,900	171,382	337,282	2,738,923	12.32
Yekaterinoslav	51,327	49,409	100,736	2,113,384	4.77
Totals	361,680	368,100	729,780	8,237,672	8.86
IV. Poland (Territory of Vistula).					
Kalisz	34,915	37,424	72,339	842,398	8.59
Kielce	40,044	42,383	82,427	761,689	10.82
Lomza	44,483	46,429	90,912	579,300	15.69
Lublin	74,357	79,371	153,728	1,159,273	13.26
Piotrkow	109,497	112,802	222,299	1,404,031	15.83
Plock (Plotzk)	23,769	26,704	50,473	553,094	9.13
Radom	55,160	58,117	113,277	815,062	13.89
Suwalki	28,468	30,340	58,808	582,696	10.09
Syedlitz	59,656	62,714	122,370	772,386	15.84
Warsaw	169,978	179,965	349,943	1,931,168	18.12
Totals	640,327	676,249	1,316,576	9,401,097	14.01
Grand totals	2,367,437	2,507,199	4,874,636	42,352,039	11.46



Map of Western Russia Showing the Jewish Pale of Settlement.

Caucasus.

Governments.	Jewish Population.			Total Population.	Percentage of Jews to Total Population.
	Male.	Female.	Total.		
Baku	6,040	5,610	11,650	826,806	1.41
Black Sea Territory	587	467	1,054	57,478	1.83
Daghestan	5,256	4,594	9,850	571,381	1.72
Elizabethpol	992	1,031	2,023	878,185	.23
Erwan	1,197	876	2,073	829,550	.25
Kars	1,118	90	1,208	290,654	.42
Kuban	2,453	2,343	4,796	1,919,397	.25
Kutais	4,703	4,199	8,902	1,057,243	.84
Stavropol	717	574	1,291	873,805	.15
Territory of Tersk	4,272	2,848	7,120	932,341	.76
Tiflis	4,666	3,838	8,504	1,054,250	.81
Totals	32,001	26,470	58,471	9,291,090	.63

Central Asia.

Governments.	Jewish Population.			Total Population.	Percentage of Jews to Total Population.
	Male.	Female.	Total.		
Akmolinsk	811	817	1,628	682,429	.24
Ferghana	1,366	903	2,269	1,575,869	.14
Samarcand	2,352	2,027	4,379	859,123	.51
Semipalatinsk	156	146	302	686,909	.04
Semiryechensk	153	126	279	990,211	.03
Syrdarian	1,646	1,131	2,777	1,466,249	.19
Torgay	36	22	58	453,691	.02
Transcaspian	669	240	909	380,323	.24
Ural	70	58	128	645,590	.02
Totals	7,259	5,470	12,729	7,740,394	.16

Siberia.

Governments.	Jewish Population.			Total Population.	Percentage of Jews to Total Population.
	Male.	Female.	Total.		
Amur	231	163	394	120,306	.33
Coast Territory (Khabarovsk)	1,441	150	1,591	223,336	.72
Irkutsk	4,396	3,843	8,239	514,202	1.60
Island of Sakhalin	80	47	127	28,113	.45
Tobolsk	1,241	1,212	2,453	1,434,482	.17
Tomsk	3,852	3,844	7,696	1,928,257	.40
Transbaikal (Chita)	3,934	3,616	7,550	637,777	1.18
Yakutsk	391	306	697	209,607	.26
Yeniseisk	2,917	2,813	5,730	570,579	1.00
Totals	18,483	15,994	34,477	5,666,659	.60
Totals Asiatic Russia	57,743	47,934	105,677	22,698,143	.48

Density of the Jewish Population.

From the foregoing figures the following conclusions may be drawn: (1) That there is scarcely a single province in Russia without a Jewish population. The Jews are to be found even in the steppes of Astrakhan, among the Kalmucks and Kirghiz, on the island of Sakhalin, and even in the out-of-the-way territory of Yakutsk. (2) That only in the farthest north is the Jewish population very small, as for instance in the government of Archangel. In the governments of Vyatka, Vologda, and Olonetz there are no Jews whatever; but of the 592 districts ("uyezdy") in European Russia only 17 are without any Jewish population. In the Asiatic governments the proportion is greater, as there 18 districts out of 176 have no Jewish population. In the Pale of Settlement proper—consisting of Poland, Lithuania, Volhynia, Kiev, Bessarabia, Podolia, and Odessa—the Jewish population varies from 10 to 15 per cent; in the immigration region—also a part of the Pale, and consisting of the governments of Poltava, Chernigov, Yekaterinoslav, Crimea, and Kherson (except Odessa)—from 4 to 5 per cent; and in the rest of

Russia, from 0.03 to 0.5 per cent. In the immigration district the Jews settled at the end of the eighteenth century in great numbers, and constant immigration followed from the formerly Polish governments.

It is interesting to note the proportion of sexes among the Jewish and non-Jewish population of Russia. The following table shows the percentage of females to the male population in the Pale of Settlement:

Territory.	Among Jews.	In the Total Population.
In Northwest Russia	108.2	101.5
In Southwest Russia	106.1	101.5
In South Russia	101.8	93.9
In Poland	105.6	99.5

Conditions directly the opposite of this are found in the interior of Russia. Outside of the Pale of Settlement to every hundred males there are the following numbers of females:

Territory.	Among Jews.	In the Total Population.
North Russia	82.4	106.5
Central Russia	73.1	110.5
Southeast Russia	99.2	100.4
Baltic Provinces	103.8	106.2
Caucasus	82.7	90.1
Siberia	86.5	94.3
Middle Asia	75.4	85.8

This difference may be explained by the fact that the emigration from the Pale into the interior of Russia naturally brings more men than women, owing to the peculiar conditions existing there, while the emigration to America, Africa, etc., consists chiefly of whole families.

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H. R. J. G. L.

CENSUS OF 1897.

I.—POPULATION OF THE GOVERNMENTS OF THE PALE OF SETTLEMENT.

Governments.	Male.	Female.	Total.	Percentage of Men to Women.	Percentage of Jews to General Population.
Bessarabia	110,573	115,064	225,637	96.09	11.90
Chernigov	55,091	59,539	114,630	92.52	4.99
Grodno	134,126	142,748	276,874	93.96	17.28
Kherson	165,900	171,382	337,282	96.80	12.32
Kiev	207,245	220,618	427,863	93.93	12.03
Kovno	101,290	110,940	212,230	91.30	13.71
Minsk	163,457	175,200	338,657	93.29	15.77
Moghilef	96,686	104,615	201,301	92.42	11.92
Podolia	177,458	189,139	366,597	93.82	12.15
Poltava	55,337	56,080	111,417	98.67	4.02
Taurida	33,880	32,245	66,125	105.07	4.57
Vitebsk	83,238	92,440	175,678	90.04	11.80
Volhynia	193,059	204,713	397,772	94.30	13.31
Wilna	98,443	106,818	205,261	92.15	12.90
Yekaterinoslav	51,327	49,409	100,736	103.88	4.77
Totals	1,727,110	1,830,950	3,558,060	94.32	10.79

II.—POPULATION OF THE GOVERNMENTS OF RUSSIAN POLAND.

Governments.	Male.	Female.	Total.	Percentage of Men to Women.	Percentage of Jews to General Population.
Kalisz	34,915	37,424	72,339	93.29	8.59
Kielce	40,044	42,383	82,427	94.48	10.82
Lomza	44,483	46,429	90,912	95.80	15.69
Lublin	74,357	79,371	153,728	93.68	13.26
Piotrkow	109,497	112,802	222,299	97.06	15.83
Plock (Plotzk)	23,769	26,704	50,473	89.00	9.13
Radom	55,160	58,117	113,277	94.91	13.89
Suwalki	28,468	30,340	58,808	93.85	10.09
Syedlitz	59,656	62,714	122,370	95.12	15.84
Warsaw	169,978	179,965	349,943	94.45	18.12
Totals	640,327	676,249	1,316,576	94.68	14.01
Totals, Table I.	1,727,110	1,830,950	3,558,060	94.32	10.79
Totals of the whole Pale of Settlement	2,367,437	2,507,199	4,874,636	94.42	11.51

III.—POPULATION OF EUROPEAN RUSSIA (OUTSIDE OF THE PALE).

Governments.	Male.	Female.	Total.	Percentage of Men to Women.	Percentage of Jews to General Population
Archangel	152	100	252	152.00	.08
Astrakhan	1,637	1,536	3,173	106.51	.31
Courland	23,327	25,986	49,313	89.76	7.33
District of Cossacks of Don.	7,847	7,593	15,440	103.34	.60
Esthonia	909	487	1,396	186.65	.33
Kaluga	945	536	1,481	176.30	.13
Kazan	1,179	1,107	2,286	106.50	.11
Kharkov	7,531	6,194	13,725	121.58	.55
Kostroma	461	369	830	124.93	.06
Kursk	2,252	1,889	4,141	119.21	.17
Livonia	14,703	13,951	28,654	105.32	2.24
Moscow	5,437	3,312	8,749	164.16	.36
Nijni-Novgorod	1,390	1,283	2,673	108.34	.12
Novgorod	3,338	1,402	4,740	238.08	.35
Olonetz	201	202	403	99.50	.11
Orel	3,488	2,770	6,258	125.92	.31
Orenburg	1,099	994	2,093	110.56	.13
Penza	353	207	560	170.53	.04
Perm	1,129	890	2,019	126.85	.07
Pskov	3,113	3,341	6,454	93.17	.58
Ryazan	1,079	468	1,547	230.55	.09
St. Petersburg	11,462	9,808	21,270	116.86	1.01
Samara	1,293	1,208	2,501	107.03	.09
Saratov	1,768	1,274	3,042	138.77	.13
Simbirsk	329	242	571	135.95	.04
Smolensk	5,711	4,785	10,496	119.35	.69
Tambov	1,258	905	2,163	139.00	.08
Tula	1,605	1,045	2,650	114.23	.19
Tver	756	640	1,396	118.12	.08
Ufa	355	340	595	104.41	.03
Vladimir	693	474	1,167	146.20	.09
Vologda	242	183	425	132.24	.03
Voronezh	1,418	1,262	2,680	104.11	.11
Vyatka	394	423	817	93.14	.03
Yaroslav	985	661	1,646	149.02	10.15
Totals	109,839	97,867	207,706	112.12	.34
Totals of the whole Pale of Settlement	2,367,437	2,507,199	4,874,636	94.42	11.51
Grand totals in European Russia	2,477,276	2,605,066	5,082,342	95.23	4.03
Outside of the Pale (including Siberia, etc.)	168,747	146,018	314,765	115.28	.37
Grand totals in the empire	2,536,184	2,653,217	5,189,401	95.58	4.13

H. R.

OCCUPATIONS OF JEWS OUTSIDE THE PALE OF SETTLEMENT.

Governments.	Food.			Clothing.			Leather.			Wood.			Metal.						Chemicals.			Building.			Textile.			Paper.		
													Usual Arts.																	
	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.
Kazan	4	108	112	15	269	284	..	225	225	..	130	130	3	204	207	10	77	87	..	8	8	..	95	95	..	5	5	3	32	35
Kostroma	..	58	58	7	141	148	3	158	161	..	74	74	1	94	95	8	35	43	..	1	1	..	34	34	..	2	2	1	12	13
Kursk	3	42	45	50	180	230	3	161	164	1	107	108	7	141	148	20	42	62	..	..	..	1	24	25	1	13	14	7	22	29
Moscow	1	220	221	19	1,239	1,258	6	365	371	..	268	268	6	238	244	9	398	407	..	17	17	1	155	156	..	75	75	1	191	192
Orel	10	170	180	98	398	496	22	414	436	4	197	201	12	185	197	40	68	108	6	15	21	4	113	117	19	99	118	12	41	53
Pskov	20	53	73	131	114	245	37	194	231	6	92	98	28	87	115	35	41	76	5	3	8	25	71	96	1	..	1	17	7	24
Ryazan	2	93	95	19	260	279	1	372	373	1	108	109	2	250	252	10	66	76	..	29	29	..	43	43	..	2	2	2	44	46
St. Petersburg	13	1,638	1,651	305	1,676	1,981	51	796	847	10	637	647	45	240	285	95	673	768	8	15	23	4	471	475	15	336	351	36	206	242
Samara	1	60	61	20	226	246	5	194	199	2	109	111	..	115	115	21	51	72	..	6	6	..	59	59	..	9	9	6	25	31
Saratov	1	159	160	22	409	431	6	469	475	7	355	362	5	239	244	9	107	116	..	15	15	1	100	101	2	106	108	9	40	49
Smolensk	14	77	91	158	264	422	26	334	360	22	101	123	42	154	196	48	39	87	7	7	14	4	96	100	3	26	29	16	23	39
Tambov	..	76	76	10	198	208	1	131	137	..	71	71	2	39	41	14	59	73	..	3	3	..	75	75	..	5	5	3	14	17
Tula	1	86	87	26	141	167	13	126	139	1	80	81	1	192	193	17	48	65	..	5	5	..	39	39	..	27	27	2	17	19
Vladimir	..	46	46	11	223	234	1	193	194	..	86	86	1	87	88	7	61	68	1	..	1	..	46	46	..	8	8	2	22	24
Voronezh	..	64	64	11	296	307	..	443	443	..	242	242	1	214	215	9	47	56	..	..	..	..	74	74	1	14	15	..	26	26
Totals	70	2,950	3,020	902	6,034	6,936	175	4,580	4,755	54	2,657	2,711	156	2,479	2,635	352	1,812	2,164	27	124	151	40	1,495	1,535	42	727	769	117	722	839

STATISTICS OF JEWISH COLONIES IN THE GOVERNMENTS.*

Governments.	No. of Settlements.	No. of Families.	Population.	Land in Deciatines.
Bessarabia	11	1,024	5,466	3,300
Chernigov	4	107	652	1,280
Grodno	14	261	1,811	3,585
Kherson	22	3,304	24,295	42,839
Kiev	23	477	3,221	2,812
Kovno	15	216	1,604	2,649
Minsk	26	885	5,762	6,601
Moghilef	76	824	5,828	5,343
Podolia	15	652	3,279	2,191
Vitebsk	28	192	1,235	1,914
Volhynia	18	991	5,003	5,551
Wilna	32	372	2,414	4,392
Yekaterinoslav	17	1,416	8,389	17,650
Totals	301	10,721	68,959	100,107

* See also AGRICULTURAL COLONIES IN RUSSIA.

H. R.

——**Artisans: In the Pale of Settlement:** In the middle of the nineteenth century the Russian government, realizing the usefulness of the Jewish artisans, issued a ukase (June 28, 1865) permitting them to reside anywhere in the empire. This edict, however, did not ameliorate to any great extent the condition of the Jewish artisans crowded together within the Pale; for its indefinite character afforded many opportunities for abuse in its execution by the local administrations. Hence only a comparatively small number of artisans dared to avail themselves of the opportunity to settle in the interior, the territory being strange to them. Moreover, they had to take into consideration the fact that their children, when grown, would be returned to the Pale if they failed to follow some handicraft, and that they themselves, when prevented by sickness or other disability from pursuing their vocations, might be expelled from the places in which they had settled, even though they had lived there for decades. It is not surprising, therefore, to find that only 2 per cent of the Jewish artisans in the Pale and in Poland availed themselves of the provisions of the new law. On the other hand, the "Temporary Regulations" (MAY LAWS) of 1882, which caused the removal en masse of Jews from villages into towns and townlets, contributed still further to the congestion of artisans within the Pale. Neither the emigration to America nor the growth of manufactures improved the condition of the Jewish artisans, since the emigration of the latter was not sufficiently extensive, and since many manufacturing establishments were closed to Jewish employees because they would not work on Saturdays or on Jewish holy days.

Congestion of Artisans Within the Pale.

The number of Jewish artisans in the twenty-five governments of the Pale of Settlement and Poland in 1898 was 500,986, or 13.2 per cent of the Jewish population of that territory. This is a very high percentage considering that in Germany artisans form only from 6 to 7 per cent of the entire population. The proportion of Jewish artisans to the entire Jewish population varies in the different portions of Western Russia. The lowest percentage is that of Western Poland, namely, 9.9 per cent; the highest, of Lithuania, namely, 14.8 per cent. In the government of Warsaw it is only 7.5 per cent; in Suwalki 8.7 per cent; in Grodno 18.5 per cent; in Taurida and Radom 20 per cent. On an average, in the twenty-five governments of Western Russia one-tenth to one-fifth of the Jews are engaged in handicrafts.

The following table shows the proportion of Jewish artisans to the total Jewish population in the fifteen governments of the Pale of Settlement, according to statistics of 1887 collected by a government committee, and those of 1898 gathered by the Jewish Colonization Association:

STATISTICS OF JEWISH ARTISANS IN THE PALE OF SETTLEMENT IN 1887 AND 1898.

Governments.	1887			1898		
	Jewish Population.	Number of Jewish Artisans.	Percentage of Jewish Artisans to Jewish Population.	Jewish Population.	Number of Jewish Artisans.	Percentage of Jewish Artisans to Jewish Population.
Bessarabia	136,053	18,193	13.4	173,641	20,976	12.1
Chernigov	57,339	7,315	12.8	71,357	11,063	15.5
Grodno	155,149	34,442	22.2	243,556	44,829	18.5
Kherson	197,338	17,573	8.9	230,669	24,782	10.8
Kiev	194,471	23,321	12.0	269,305	43,386	16.1
Kovno	252,492	21,275	8.4	200,133	23,525	11.8
Minsk	215,013	30,875	14.4	250,578	35,587	14.2
Moghilef	155,732	14,969	9.6	178,714	25,849	14.5
Podolia	304,955	37,080	12.2	319,691	40,621	12.7
Poltava	49,208	5,909	12.0	76,541	8,815	11.5
Taurida	34,940	5,264	15.1	36,091	7,466	20.0
Vitebsk	115,116	14,534	12.6	146,612	23,473	16.1
Volhynia	290,962	28,167	9.7	241,512	36,964	15.3
Wilna	192,988	27,660	14.3	193,461	26,240	13.6
Yekaterinoslav.	52,500	6,932	13.2	71,086	8,039	11.2

Markedly large increases are shown for the governments of Kovno, Moghilef, Taurida, and Volhynia. The proportion of Jewish to non-Jewish artisans may be illustrated as follows: in 1880 there were in the government of Moghilef 5,509 master artisans, among whom were 4,290 Jews, or 78 per cent; in 1897 in that of Grodno there were 26,515 Jewish artisans, or 61 per cent of the total; and in 1903 in that of Vitebsk the total number of master artisans was 2,820, of whom 72 per cent were Jews. It thus becomes clear that, with the scarcity of artisans among the peasant class, and the growing demand in the villages for cheap manufactured articles, the Jews are important factors in the economic life of Western Russia.

The 500,986 Jewish artisans in Western Russia in 1898 were distributed as follows: Lithuania, 94,594; Poland, 119,371; South Russia, 61,263; Southwest Russia, 140,849; and White Russia, 84,909.

In White Russia 55 per cent of all the Jewish artisans lived in the cities of Vitebsk, Dünaburg (Dvinsk), and Polotsk. In the government of Poltava 57 per cent lived in the cities of Poltava, Krementchug, and Kobyliaki; and in that of Kherson 77 per cent lived in Odessa, Kherson, and Yelizavetgrad. This disproportionate number of Jewish artisans in cities with large Jewish populations was due to the economic and legal disabilities of the Jews in the Pale of Settlement. The percentage of Jewish artisans in the different trades in the Pale and in Poland was as follows:

Boot-making, shoe-making, etc	17.0
Building and ceramics	6.3
Carpentry, cabinet-making, etc	9.9
Chemicals	0.7
Clothing, etc	38.7
Food preparations	11.6
Metal-working, high grade	4.1
Metal-working, low grade	5.7
Paper-making, paper-box making, etc	2.3
Weaving, spinning, rope-making, etc	3.7

It is thus seen that one-half of the Jewish artisans within the Pale are engaged in the manufacture of clothing and foot-wear.

The distribution of Jewish artisans within the Pale and Poland according to trades is as follows:

Trades.	Twenty-five Governments.	Lithuania.	White Russia.	Southwest Russia.	South Russia.	Western Poland.	Eastern Poland.
Bakers	4.6	6.3	4.3	3.2	2.8	5.6	6.6
Barbers and wig-makers	1.2	1.2	0.9	1.2	1.1	1.5	1.5
Blacksmiths	3.1	3.2	4.2	4.0	3.4	0.7	1.7
Bookbinders	1.4	1.1	1.3	1.7	1.8	1.5	1.2
Butchers	4.4	4.8	4.3	4.4	3.1	4.6	5.5
Cabinet-makers and joiners	6.0	5.2	7.9	7.3	5.8	3.8	4.3
Cap-makers	3.2	2.0	2.8	4.1	4.7	2.8	2.7
Carpenters	2.3	3.9	3.1	2.0	1.2	0.6	2.6
Coppersmiths	2.4	2.2	2.0	2.5	3.4	2.5	1.5
Dressmakers	6.5	7.3	8.5	5.9	7.5	3.7	6.3
Dyers	1.2	1.4	1.5	1.1	1.5	0.7	1.0
Glaziers	1.3	1.2	1.2	1.6	1.2	1.3	1.5
Locksmiths	1.1	1.0	1.2	0.9	2.3	0.5	1.4
Musicians and piano-tuners	1.1	0.6	1.1	1.6	1.2	0.9	0.7
Oven-makers and bricklayers	2.2	4.0	3.2	2.1	0.7	0.5	2.2
Painters	1.6	1.9	1.4	1.3	2.8	1.3	1.7
Saddlers and harness-makers	1.0	0.8	0.7	1.2	1.7	0.9	0.7
Seamstresses	3.8	3.2	3.4	4.3	2.8	4.7	4.1
Shoemakers	14.4	13.9	16.7	12.6	13.2	14.4	17.5
Stocking-makers	1.5	3.0	1.5	1.1	0.8	1.2	0.7
Tailors	19.1	13.8	14.5	19.7	21.4	27.7	20.7
Tanners	1.4	2.1	1.4	1.6	0.2	1.1	1.5
Tobacco-cutters	1.2	1.5	1.3	1.4	1.6	0.3	0.8
Watchmakers	1.0	0.8	0.8	0.9	1.7	1.1	0.9
Weavers	1.7	2.7	0.7	0.5	0.03	6.1	0.3

It will be noticed that with the exception of Poland the distribution is tolerably uniform. Most of the Jewish weavers are concentrated in Western Poland and Lithuania.

The following table shows the classification of the Jewish artisans in the twenty-five governments of the Pale and of Poland as masters, assistants, and apprentices, with the percentages in each class:

Territory.	Masters.	Assistants.	Apprentices.	Total.	Percentage of Masters.	Percentage of Assistants.	Percentage of Apprentices.
Lithuania	55,980	18,393	20,221	94,594	59	19	22
Poland, Eastern	25,420	13,380	10,748	49,548	51	25	24
Poland, Western	38,234	17,121	14,468	69,823	54	24	22
South Russia	28,258	20,062	12,943	61,263	46	33	21
Southwest Russia	69,583	46,395	24,871	140,849	50	33	17
White Russia	41,921	25,177	17,811	84,909	50	30	20
Totals	259,396	140,528	101,062	500,986	52	28	20

Here Lithuania shows the greatest proportion of masters (59 per cent); South Russia, the smallest (46 per cent). The small number of assistants in Lithuania indicates a greater amount of poverty among the master-workmen there.

The Jewish women engaged in the various trades within the Pale are distributed as follows:

Territory.	Number.	Percentage of Total Jewish Artisans.
Lithuania	16,754	18
Poland, Eastern	7,263	14
Poland, Western	7,671	11
South Russia	8,581	14
Southwest Russia	21,233	15
White Russia	15,046	18

The trades followed by them are shown in the table below:

Territory.	Dress-makers.	Seam-stresses.	Milliners.	Stocking-Makers.	Cigarette-Makers.	Glovers.	Other Trades.	Total.
Lithuania	6,860	2,799	523	2,566	630	101	3,275	16,754
Poland, Eastern	3,104	1,851	295	249	37	173	1,554	7,263
Poland, Western	2,594	2,833	579	268	33	34	1,330	7,671
South Russia	4,596	1,605	792	335	153	28	1,072	8,581
Southwest Russia	8,285	5,798	1,147	1,191	484	89	4,239	21,233
White Russia	7,180	2,445	678	1,091	363	39	3,250	15,046
Totals	32,619	17,331	4,014	5,700	1,700	464	14,720	76,548

The Jewish artisans learn their trades in the old-fashioned way, the appreciation of the importance of technical training being of recent growth only. The trade-schools and evening-schools recently opened in Pinsk, Byelostok, Warsaw, etc., are overcrowded and altogether inadequate for present needs.

Trade-Schools.

In general it may be said that the state of Jewish handicrafts in the Pale at present is like that of German handicrafts at the beginning of the nineteenth century. At the same time, in the large cities, where there is a growing demand for articles of better workmanship, the Jews furnish the best tailors, shoemakers, joiners, watchmakers, etc.

Owing to keen competition, and the unfavorable conditions of credit and of the market, whereby money-lenders and middlemen receive a large part of the profits, the income of the Jewish toilers is very small. The average income of Jewish tailors in Poland is 250 to 300 rubles per annum; of shoemakers, 150 to 250 rubles. Seamstresses earn on the average not more than 100 rubles; lacemakers, about 45 rubles, because the demand for lace lasts only a short season.

Wages of Artisans.

The highest wages, from 8 to 12 rubles a week, are earned by embroiderers. Conditions are somewhat better in South Russia, where some of the Jewish artisans earn from 400 to 1,000 rubles per annum. As a rule, throughout the Pale the incomes of the Jewish artisans are insufficient for the proper support of their families. Thousands lead a hand-to-mouth existence and are compelled to seek the aid of charity. In 1900 in Odessa 1,427 Jewish artisans lived in extreme poverty and amid indescribable insanitary surroundings. These conditions can be improved only by the dispersion of the artisans throughout the empire or by their more extensive removal to other countries.

In the Interior of Russia: Statistics concerning the Jewish artisans in the governments of the interior of Russia, outside the Pale, are derived from reports of the artisan gilds to the Ministry of the Interior in 1893. The table on page 537, giving data concerning the Jewish artisans in the fifteen more important governments, is based on these reports.

Legal Position.

In the enactment of 1804 the necessity was recognized of granting to Jewish artisans the right of residence in governments outside the Pale; but the complicated formalities, the lack of familiarity with the life of interior Russia, the inadequate means of communication, and ignorance of the Russian language prevented the bulk of the Polish-Lithuanian Jewish artisans from taking advantage of this permission. Individuals possessing enterprise and courage, however, found opportunities in the interior governments, where they not only became prosperous, but were the means of establishing the reputation of the Jewish artisan. Jewish distillers especially were in demand among the Russian estate-owners. Accordingly, the laws of 1819 and of 1827

JEWISH ARTISANS IN WESTERN RUSSIA IN 1898-99.

Governments.	Food Preparation.	Clothing, etc.	Leather Goods.	Carpentry, Cabinet-Making, etc.	Metal-Working (low grade).	Metal-Working (high grade).	Chemical Trades.	Building Trades and Ceramics.	Weaving, Spinning, Rope-Making, etc.	Paper-Making, Paper-Box Making, etc.	Totals of All Groups.
Grodno	5,988	13,158	8,460	5,254	2,394	1,383	498	3,793	3,297	604	44,829
Kovno	3,906	8,195	3,907	2,091	1,139	717	213	2,289	698	370	23,525
Wilna	3,752	10,017	3,943	2,351	1,670	760	205	2,139	571	832	26,240
Total Lithuania	13,646	31,370	16,310	9,696	5,203	2,860	916	8,221	4,566	1,806	94,594
Percentage	14.42	3.17	17.22	10.24	5.51	2.03	0.98	8.68	4.83	1.92	100
Minsk	3,780	12,476	6,417	5,210	2,318	1,422	347	2,418	524	675	35,587
Moghilef	3,029	8,154	5,763	2,358	1,909	973	151	1,900	962	650	25,849
Vitebsk	2,719	8,637	3,802	2,527	1,071	911	121	2,215	941	529	23,473
Total White Russia	9,528	29,267	15,982	10,095	5,298	3,306	619	6,533	2,427	1,854	84,909
Percentage	11.22	34.47	18.82	11.89	6.25	3.89	0.73	7.69	2.86	2.18	100
Chernigov	1,407	5,326	1,203	688	772	691	53	428	191	304	11,063
Kiev	4,322	17,509	7,137	5,273	3,260	1,544	430	2,202	1,016	693	43,386
Podolia	4,275	16,921	6,284	4,943	2,572	1,608	280	1,863	1,189	686	40,621
Poltava	752	3,460	892	389	677	767	97	464	143	1,174	8,815
Volhynia	3,645	13,024	6,337	5,089	2,127	1,688	338	3,050	883	783	36,964
Total Southwestern Russia	14,401	56,249	21,853	16,382	9,408	6,298	1,198	8,007	3,422	3,640	140,849
Percentage	0.22	39.93	15.52	11.63	6.68	4.47	0.85	5.69	2.43	2.58	100
Bessarabia	1,784	9,340	3,235	2,337	1,278	1,014	100	1,291	229	368	20,976
Kherson	2,473	9,739	3,566	1,917	2,155	1,802	169	1,404	470	1,087	24,782
Taurida	347	3,395	1,451	411	510	574	27	282	41	428	7,466
Yekaterinoslav	479	3,749	1,096	611	570	650	26	431	69	355	8,039
Total South Russia	5,083	26,223	9,348	5,276	4,513	4,040	322	3,411	809	2,238	61,263
Percentage	8.30	42.80	15.20	8.61	7.37	6.59	0.53	5.57	1.32	3.65	100
Total Pale of Settlement	42,658	143,100	63,493	41,449	24,222	16,504	3,055	26,172	11,224	9,538	381,615
Percentage	11.19	37.49	16.65	10.87	6.40	4.32	0.79	6.86	2.94	2.49	100
Kalisz	1,012	4,636	688	149	140	163	35	216	636	110	7,795
Kielce	850	2,818	1,665	402	128	173	43	269	48	58	6,454
Piotrkow	1,676	6,334	1,957	762	615	501	53	496	3,538	417	16,349
Radom	1,540	8,904	2,582	960	370	426	92	575	352	137	15,938
Warsaw	2,953	9,288	4,849	1,890	1,000	1,055	84	847	546	685	23,287
Total Western Poland	8,031	31,980	11,741	4,163	2,343	2,318	307	2,403	5,120	1,407	69,823
Percentage	11.50	45.80	16.82	5.96	3.37	3.32	0.44	3.44	7.33	2.02	100
Lomza (Lomzha)	1,762	3,575	2,576	785	485	301	56	497	141	125	10,303
Lublin	2,213	7,191	2,938	1,638	316	607	49	1,032	365	282	16,631
Plock	802	2.806	1,217	162	149	315	37	112	122	104	5,826
Suwalki	991	1,802	836	354	283	193	36	382	362	82	5,391
Syedlitz	1,430	3,500	2,505	1,037	385	290	77	992	1,094	157	11,467
Total Eastern Poland	7,198	18,874	10,072	3,976	1,618	1,706	255	3,015	2,084	750	49,548
Percentage	14.53	38.09	20.33	8.02	3.27	3.44	0.51	6.09	4.21	1.51	100
Total Vistula Territory	15,229	50,854	21,813	8,139	3,971	4,024	562	5,418	7,204	2,157	119,371
Percentage	12.76	42.60	18.27	6.82	3.33	3.38	0.47	4.54	6.03	1.80	100
Total Western Russia	57,887	193,954	85,306	49,588	28,393	20,528	3,617	31,590	18,428	11,695	500,986
Percentage	11.57	38.71	17.04	9.90	5.67	4.10	0.71	6.30	3.67	2.33	100

granted Jewish distillers the right to live anywhere in the interior of Russia, and in Irkutsk, Siberia, also.

By the ukase of 1835, limitations were imposed upon the rights of Jewish artisans in the interior. Thereupon the military governor of Astrakhan requested permission to retain forty-nine Jewish artisans on the ground of their usefulness (Second Complete Code, vol. x., No. 8481); but his request was not granted. On the other hand, a request of the viceroy of the Caucasus that Jewish artisans might be allowed to remain in that territory was acceded to. It should be added that the viceroy pointed out that the Jews, being the only tailors, shoemakers, etc., there, were indispensable to the garrisons. These utilitarian motives made it possible as early as the fourth decade of the nineteenth century for Jewish artisans to settle in Tula, Voronezh (Voronej), Saratov, and other Great-Russian governments. As stated above, the Russian government in 1865 found it expedient for economic reasons (law of June 28, 1865) to permit Jewish artisans freely to settle in the interior of Russia and to remain there as long as they continued to follow their vocations.

This enactment, however, did not allow the Jewish artisans to register in the local communities, and it permitted them to remain there only with temporary passports. This dependence on their native communities, and the extortion practised in this connection by the local administrations made it impossible for the Jewish artisans of the Pale to emigrate in large numbers to the governments of the interior. Nevertheless from that time until 1881 permission was granted to 682 Jewish artisans to open workshops, as follows: in the government of St. Petersburg, 187; Smolensk, 142; Pskov, 108; Orel, 66; Kursk, 32; Voronezh, 6; Saratov, 25; Moscow, 24; etc. The riots of 1881 and the May Laws of 1882 compelled many of these to abandon their new homes. Large numbers emigrated to Western Russia and to America. From 1881 to 1887, workshops were established by 479 Jewish families in the fifteen governments. From 1887 to 1893 no less than 779 such workshops were established by Jews in the governments of the interior. According to the reports of 1893, there were in the fifteen governments of the interior 1,948 Jewish workshops, as against 24,020 belonging to non-Jews, or 7.5 per cent of the latter. The greater number of these were located in St. Petersburg. In the government of Pskov, as against 667 non-Jewish workshops there were 308 Jewish ones, or 31.58 per cent of the total. In the government of Smolensk the numbers were 1,125 non-Jewish workshops and 347 Jewish (23.5 per cent); Orel had 11.52 per cent, and Kursk 10.9 per cent.

The distribution of Jewish artisans as compared with non-Jews among the various trades is of importance, and is illustrated in the following table:

Trades.	In the Fifteen Governments.						In the Government of Vitebsk.					
	Jewish Workshops.	Percentage.	Non-Jewish Workshops.	Percentage.	Total.	Percentage.	Jewish Workshops.	Percentage.	Non-Jewish Workshops.	Percentage.	Total.	Percentage.
Building and ceramics	40	2.1	1,495	6.3	1,535	2.6	187	9.0	76	9.4	263	71.1
Cabinet-making and wooden ware	54	2.8	2,657	11.3	2,711	1.9	163	7.8	152	18.8	315	23.7
Chemicals	27	1.3	124	0.5	151	17.8	7	0.3	..	..	7	100.0
Clothing, etc	902	46.6	6,034	25.6	6,936	13.0	749	36.0	70	8.7	819	91.4
Food preparation	70	3.6	2,950	12.5	3,020	2.3	206	9.9	86	10.6	292	70.5
Gloves and leather goods	175	9.1	4,580	19.4	4,755	3.7	400	19.2	286	35.4	686	58.3
Metal-work (high grade)	352	18.2	1,812	7.7	2,164	16.2	135	6.5	22	2.7	157	85.9
Metal-work (low grade)	156	8.1	2,479	10.5	2,635	5.9	158	7.6	82	10.2	240	65.8
Paper-making, etc	117	6.0	722	3.1	839	13.9	61	2.9	2	0.2	63	96.8
Weaving, spinning, rope-making	42	2.2	727	3.1	769	5.4	16	0.8	32	4.0	48	66.6
Totals	1,935	100	23,580	100	25,515	..	2,082	100	808	100	2,890	..

This account does not include trades outside of those above classified. It will be seen that the Jews are most numerous in tailoring, clothing, etc. (902); but among the Christian artisans also tailoring predominates (6,034). While the non-Jewish tailors form only 25.6 per cent of the total of non-Jews, the Jewish tailors form 46.6 of the total number of Jews. Another occupation in which Jews are prominent is high-grade metal-work, but in metal-work of the lower grade they are not numerous. Paper-making, bookbinding, and paper-box making also employ many Jews of the interior.

Besides artisans there are in the fifteen governments of the Pale and in the ten governments of Poland about 105,000 Jewish day-laborers, or about 2 per cent of the whole Jewish population of that region. Ivan S. Blioch, in his pamphlet on the moral conditions of the population in the Jewish Pale of Russia (see Jew. Encyc. iii. 251a), gives the percentage of Jewish day-laborers to the whole Jewish population as 6.2. This may be explained by the fact that Blioch had in view not only the common day-laborers but also those who work in factories or are occupied in peddling and as middlemen.

Bibliography: *Sbornik Materialov ob Ekonomicheskom Polozenii Yevreyev v Rossii* (published by the Jewish Colonization Association), St. Petersburg, 1904.

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——**Charities:** Statistics of the Passover charities in 1,200 Russian towns show that 132,855 families applied for relief in 1898. They were distributed as follows, the figures in parentheses, following provinces, representing the percentage of pauper families to the total of Jewish families: Kalisz, Warsaw, Syedlitz, Plock, Lomza, Suwalki (14); Taurida (16); Vitebsk, Moghilef, Minsk, Volhynia,

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Chernigov (17); Podolia, Kiev, Poltava, Yekaterinoslav, Kherson, Bessarabia (20); Lublin, Radom, Kielce, Piotrkow, Kovno, Wilna, Grodno (22). This gives an average of 18.8, which is 7 per cent of the total urban population of Russia.

The following table is given for purposes of comparison:

Country.	Year of Investigation.	Percentage of Jewish Poor to Total Population.
Austria-Hungary	1892	1.0
France	1892	4.7
Holland	1892	5.4
Sweden	1893	5.5
Norway	1892	4.1
Germany	1885	3.4
Great Britain	1896	2.9
United States	1890	0.14

In Germany the proportion of poor in cities with a population of from 10,000 to 20,000 was 4.93, from 20,000 to 50,000 was 5.53, from 50,000 to 100,000 was 6.31, over 100,000 was 6.9; in Hamburg it was 9.66; and in Paris (1883), 7.5.

In 1898 the Fuel Charities reported 59,468 families applying for relief—8 per cent of the total number of Jewish families in the territory covered by the report: Northwest, 14,203 families; Southwest, 20,920; New Russia, 15,311; other districts, 9,034.

City.	Percentage of Jewish Families Receiving Fuel.	City.	Percentage of Jewish Families Receiving Fuel.
Wilna	37.7	Kovno	25.8
Dvinsk	30.9	Yekaterinoslav	25.4
Jitomir	29.5	Kherson	22.8
Nikolaief	28.7	Berdychev	19.7
Poltava	27.8	Minsk	17.2
Krementchug	26.7	Kishinef	14.9
Yelizavetgrad	26.7		

In the territory covered by the report of the Fuel Charities, then, from 25 to 37.7 per cent of the population are paupers.

Increase of Pauperism.

The number of destitute Jewish families increased, according to statistics, from 85,183 in 1894 to 108,922 in 1898; even this is far below the actual number, as many towns gave only partial reports. Many thousands of "reticents" shrink from open charity, and inmates of asylums are not included. The increase during these four years was distributed as follows:

Division.	Per Cent.	Division.	Per Cent.
South	39.9	Northwest	26.3
Southwest	32.5	Poland	21.3

Province.	Per Cent.	Province.	Per Cent.
Syedlitz	46.8	Podolia	38.2
Chernigov	46.1	Moghilef	38.1
Piotrkow	42.3	Kielce	35.7
Bessarabia	42.0	Kovno	33.3
Yekaterinoslav	41.9	Vitebsk	31.6
Kherson	39.6	Taurida	29.2
Volhynia	39.4	Suwalki	27.9

Province.	Per Cent.	Province.	Per Cent.
Poltava	26.0	Radom	17.5
Lomza	25.7	Minsk	17.3
Wilna	25.5	Lublin	15.5
Grodno	20.8	Plock	13.3
Kiev	20.2	Warsaw	6.7
Kalisz	18.8		

General business depression, the development of railroads and banking, and the expulsion of the Jews from villages and from the 50-verst frontier-belt account for this increase.

Loan Associations.

Loan-funds on which no interest is charged are organized to help artisans and small traders to carry on their business independently of the usurer. These funds are usually derived from contributions or bequests, as well as from membership dues ranging from 25 copecks to 3 rubles annually. The number of loan associations is as follows:

Division.		Division.	
Northwest	205	South	71
Southwest	50	Poland	350

In the separate provinces of Northwest Russia there are:

Province.		Province.	
Kovno	47	Minsk	27
Grodno	44	Vitebsk	13
Wilna	36		

In the other sections of Western Russia there are:

Province.		Province.	
Suwalki	16	Lublin	2
Chernigov	14	Warsaw	4
Kalisz	13	Plock	4
Syedlitz	1	Kherson	4
Kielce	2		

NUMBER OF LOAN ASSOCIATIONS, WITH THEIR ANNUAL INCOMES.

	100 Rubles.	100-500 Rubles.	500-1,000 Rubles.	Over 1,000 Rubles.
Northwest	57	70	22	9
Southwest	5	18	3	7
South	2	7	3	3
Poland	13	17	10	7

The loans generally range from 5 to 15 rubles. Such small amounts are usually secured by pledges, which are sometimes returned even in case of nonpayment. In some associations the amounts loaned are higher. In 1898 the transactions of the association in Poniewicz, whose capital was 3,402 rubles, amounted to 8,581 rubles. Loans of 100 rubles or more are secured by a note and two indorsements. The Volkovisk association loans as much as 50 rubles at a time.

Most of these associations are unincorporated and are managed by one or several trustees. The Grodno association is incorporated, with a capital stock of 7,000 rubles (in 1900). From 1893 to 1900 its loans ranged from 3.86 to 4.47 rubles. The security accepted is personalty. Even in this model association from one-fifth to one-fourth of the amount loaned remains unpaid. The Warsaw loan-bank advances small amounts without interest, taking pledges as security. In 1901 the number of persons thus accommodated reached 6,671; the loans aggregated 76,062 rubles; 155 unredeemed pledges were sold.

A number of charity boards appropriate a part of their funds for benevolent loans, managed by an auxiliary board, as in the case of the Society Linat ha-Ẓedeḳ of Byelostok. In 1901 the society appropriated 1,300 rubles for this purpose. It advances small loans to artisans and traders for terms not exceeding six months, and charges 0.5 per cent per month to defray expenses. Only easily stored movables are accepted as security.

In about 36 cities 50 loan and savings associations of the Schulze-Delitsch and Reifersen type have been organized. Shares are from 10 to 25 rubles each. The membership, from 1,000 to 3,000, largely consists of small Jewish traders and artisans. Loans must not exceed eight times the amount of a member's share. The interest charged on loans is from 9 per cent to 12 per cent. The largest associations are in Wilna (230,000 rubles capital stock), Warsaw (200,000 rubles capital stock), Kishinef (70,000 rubles capital stock), and Grodno (38,000 rubles capital stock).

There are 126 homes and houses of shelter for transient poor in the larger cities; 6 per cent of them are in Southwest Russia. They are maintained chiefly by appropriations from the meat-tax, seldom by private contributions. The largest of these are in Wilna, Minsk, Berdychev, Krementchug, Odessa, Yelizavetgrad, and Warsaw. The home in Krementchug has 455 inmates and shelters from 3,000 to 4,000 transients annually. There are besides 100 sheltering-homes, called "heḳdeshim," in the small towns of the 25 provinces of Western Russia, especially in the provinces of Grodno, Wilna, Suwalki, Lomza, and Plock (in which there are 96 of these homes). The transient poor are crowded into small, unfurnished, and very unsanitary rooms, where they stay as long as they desire. The HEḲDESH shelters are supported by membership dues and small contributions.

In the small towns within the Pale the destitute poor are fed chiefly by private households; the regular institutions for this form of relief are shown in the following table:

NUMBER OF INSTITUTIONS.

	In the Chief Towns.	In Medium-Sized Towns.	In Small Towns.	Total.
Northwest Russia	8	10	5	23
Southwest Russia	3	7	4	14
South Russia	7	1	1	9
Poland	1	2	1	4

Four of these institutions supply Jewish soldiers with kasher food, and most of them are supported by members' dues. The largest of these is the cheap eating-house of Odessa, in which 400 dinners are supplied daily at the rate of three cents per dinner. About 30 per cent of these are free, being mostly given to poor students.

There are 72 societies for supplying poor students with clothing, 37 in Northwest Russia, 5 in Southwest Russia, 8 in South Russia, and 22 in Poland. In the following provinces there are 37 such societies:

Province.	Societies.	Average Expense: Rubles.
Wilna	5	67
Kovno	6	408
Grodno	6	319
Vitebsk	4	217
Minsk	10	137
Moghilef	6	126

The number of medical committees and hospitals within the Pale is large, and is distributed as follows:

Division.	Medical Committees.	Hospitals.
Northwest	349	29
Southwest	111	48
South	32	16
Poland	173	19
Totals	665	112

The medical committees are confined to small towns. They arrange with the local physician for treating the poor; often they send patients to health resorts or to cities where they can secure better treatment, meeting a part or the whole of the cost of treatment. Members take turns in nursing the sick. The annual income of 124 of the committees is over 500 rubles each; of 43, over 1,000 rubles; of a few, over 5,000 rubles—all derived from members' dues. The hospitals and free dispensaries are chiefly in the larger cities. The income of most of them does not exceed 10,000 rubles. The exceptions are the Jewish hospitals of Warsaw (116,000 rubles) and of Kiev (60,000 rubles). The Vilkomir (Kovno government) hospital owns a drug-store, the public bath, the meat-market, and the slaughter-house, the income from which helps to maintain the hospital. Most of the other hospitals are supported by appropriations from the meat-tax in addition to members' and other dues; they accommodate generally from 15 to 20 resident patients, preferably Jews living in the town, and treat large numbers of visiting patients. Non-Jews and non-residents are admitted when there is room.

To help poor brides there are 51 societies in small towns in Western Russia. Their incomes, from 50 to 400 rubles annually in most cases, are derived from collections made every Friday. Five rubles is the maximum sum given to one bride. There are 486 charitable societies of a general type within the Pale. The following table shows the amounts, in rubles, annually expended by these societies, together with their distribution:

Divisions.	500.	500 to 1,000.	1,000 to 5,000.	Over 5,000.	Total.
Northwest	90	12	20	5	127
Southwest	47	6	13	3	69
South	10	4	8	2	24
Poland	13	3	6	1	23

Of these, 75 receive appropriations from the meat-tax; the rest are supported by members' dues. Besides these, 89 "societies for helping the poor" were called into existence by a special ministerial circular. These societies are distributed as follows: Northwest, 37; Southwest, 4; South, 39; Poland, 6; outside the Pale, 3. They give pecuniary assistance chiefly, but frequently they do the work of the special charities, affording medical help, paying funeral expenses, distributing books, maintaining free dining-rooms, and nursing the sick.

The charters granted to some societies permit the investing of money in loans, the opening of cooperative stores, and the industrial education of orphans and poor children. The two wealthiest societies are those in Lodz (annual income 35,925 rubles) and Yekaterinoslav (50,352 rubles). The societies are well organized, and they are modifying profoundly the economic condition of the Jewish poor. The society of Khotin (Bessarabia) is typical in this respect. Since 1898 it has absorbed all the local charities, the poor-house, the cheap dining-room, and medical relief. It has undertaken the care of orphans and poor children and organized model ḥeders. It supplies the poor with unleavened bread at Passover and makes an arrangement with the bakers in accordance with which the latter deliver maẓẓot at a reduced price to those who are deserving.

Number of Jewish Families Which Applied for Charity at Passover from 1894 to 1898.

Governments.	1894.	1895.	1896.	1897.	1898.
Northwestern Territory.					
Wilna	6,439	6,730	6,500	7,646	8,082
Kovno	5,559	5,831	6,163	6,619	7,414
Grodno	5,695	5,793	6,006	6,261	6,878
Vitebsk	3,658	3,676	3,696	4,211	4,814
Minsk	5,923	5,977	6,308	6,507	6,946
Moghilef	2,725	2,908	3,220	3,437	3,763
Totals	29,999	30,915	31,893	34,681	37,897
Southwestern Territory.					
Chernigov	1,591	1,657	1,779	2,003	2,324
Poltava	2,770	2,857	3,075	3,258	3,490
Kiev	6,724	6,976	7,245	7,526	8,081
Volhynia	5,461	5,951	6,575	7,320	7,614
Podolia	7,127	7,646	8,284	9,161	9,848
Totals	23,673	25,087	26,958	29,268	31,357
Southern Territory.					
Yekaterinoslav	515	566	622	612	731
Kherson	2,873	3,025	3,306	3,835	4,012
Taurida	784	840	873	907	1,008
Bessarabia	4,076	4,423	4,705	5,084	5,788
Totals	8,248	8,854	9,506	10,438	11,539
Totals within Pale of Settlement	61,920	64,856	68,357	74,387	80,793
Poland.					
Warsaw	6,715	6,779	7,120	7,199	7,166
Kalisz	1,394	1,475	1,541	1,639	1,656
Piotrkow	2,117	2,099	2,192	2,190	3,012
Kielce	1,690	1,734	1,965	2,093	2,293
Radom	2,136	2,063	2,112	2,268	2,513
Lublin	4,396	4,440	4,563	4,787	5,177
Syedlitz	1,635	1,737	1,811	1,986	2,401
Lomza	1,659	1,722	1,819	1,875	2,086
Plock (Plotzk)	846	850	891	915	964
Suwalki	673	704	755	767	861
Totals	23,261	23,603	24,769	25,719	28,129
Totals in Western Russia, including Pale of Settlement	85,181	88,459	93,126	100,106	108,922

Bibliography: *Sbornik Materialov ob Ekonomicheskom Polozhenii Yevreyev v Rossii*, vol. ii., St. Petersburg, 1904.

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Degrees.

——**Education:** A systematic and organized attempt was made by the Russian government in 1840 to raise the intellectual and moral condition of its Jewish subjects by the establishment of modern Jewish schools. In accordance with this idea committees were called for from the six chief cities within the Pale of Settlement, whose task it was to formulate plans for the secular education of the Jews of Russia. These committees gave an impetus to the movement for culture among the Jews themselves, and aroused the interest of the ministry of public instruction, at the head of which was Count Uvarov. However, even before Uvarov's day, there had been various attempts at encouraging general education among the Russian Jews. The celebrated "Enactments" of 1804 paid some attention to the matter and provided for the admission of Jewish students to the general educational institutions of the empire. These provisions are marked by a humanitarian and tolerant spirit, and state that no attempts should be made to lead away from their religion Jewish children obtaining their education in the schools, and that those Jews who obtained the customary university education in medicine, surgery, physics, mathematics, or other branches of learning should be granted the proper degrees on equal terms with other subjects of Russia. By the law of 1811 Jewish students who had completed their university studies were exempted from the head-tax. But notwithstanding these provisions the few Jewish students who attempted to avail themselves of the privileges were discriminated against. Thus Simon Levin Wolf, who in 1816 completed the full course at the University of Dorpat, petitioned for permission to take his examinations for the degree of doctor of jurisprudence, but was informed by the faculty that as a Jew he could not be given such permission. When the case was referred to the ministers this decision was confirmed. Again, in 1836 a Jewish doctor, Joseph Bertensohn, applied to the ministry of the interior for appointment to a government position. The minister of the interior presented the matter to the committee of ministers, and the sanction of the czar was obtained for an appointment, but "in the Western provinces only."

Such were the difficulties encountered by Jewish youth in that day. In addition, the Jews of the old school regarded with decided hostility all attempts on the part of their sons to obtain a secular education, while the latter had to contend with deep-seated prejudices among the wealthier classes of Christian society. Among the Jews themselves narrowness and intolerance were most intense, before the forties of the nineteenth century, in the Northwestern provinces, while a more liberal spirit prevailed in the Southwestern provinces.

Odessa was especially distinguished for its liberality, and to its community belongs the credit of having established the first modern Jewish school in

Russia. This school was founded in 1826 through the initiative of Jacob Nathansohn, Leon Landau, H. Herzenstein, and Joseph Schwefelberg, and was supported by the Jewish community. It originally contained four classes, in which, besides specifically Jewish subjects, mathematics, calligraphy, Russian, and German were taught. The school was under the management of a director and school board whose appointment had to be sanctioned by the governor-general of New Russia. The first school board consisted of Dr. Rosenblum, David Friedman, Behr Bernstein, and Solomon Gurovich, and the first director was a German Jew, Sittenfeldt. With one exception the instructors were all Jews, either Austrian or German, and the text-books used were all German; even Karamzin's history of Russia was used in the German translation of Jaffe. The expenses of the school were provided for by an initial appropriation of 9,000 rubles and an annual appropriation of 7,600 rubles for maintenance.

Schools.

The number of pupils at the beginning was 208, and in the following year the number increased to such an extent that the first appropriations were found inadequate; additional funds were provided by a special tax on kasher meat, imposed by order of Count Pahlen, the governor-general. Odessa was thus the first city in which the meat-tax was collected, its introduction elsewhere not taking place until 1844. Even in Odessa, which possessed at that time probably the most enlightened Jewish community in Russia, the establishment of the school created much bitter feeling in Orthodox circles, where it was feared that it would prove a menace to Orthodox Judaism. The Jews of Odessa even petitioned Count Pahlen against the project, claiming that there was no necessity for such an institution, that the local Hebrew schools were sufficient for Jewish subjects, and that German and Russian could be acquired in the lyceum. The reply of Count Pahlen, who had grown impatient with the refractory members of the community, caused the latter to relinquish their opposition. On the death of the first director, Sittenfeldt, in 1828, Basilius Stern was appointed, and retained the position for many years.

Following the example of Odessa the Jewish community of Kishinef established a school, which it placed under the direction of Dr. Goldenthal. In 1838 a similar school was founded in Riga under the direction of Dr. Lilienthal. The curriculum of the Riga school as outlined by its founders included, among other subjects, reading, penmanship, grammar, and history (Russian). The principal, according to the program, was to be an alien of Jewish faith, "educated in the spirit of true learning." According to an official report of July 18, 1840, the school prospered.

With the exception of these schools, whose establishment was largely due to foreign influence, the Jews of Russia were almost strangers to European education. The old organization of the ḳahal, the respect for tradition and ancient custom, as well as poverty, ignorance, and prejudice, made it very difficult to establish an effective educational system. Before the forties the Jewish population of the Northwestern provinces insisted on strict interpretation of the Talmud and close adherence to the dogmas of religion, while the Jews in the Southwestern provinces, from the beginning of the nineteenth century, had leaned toward a liberal interpretation of the religious laws. Between these was a numerically small party advocating European education, which found it necessary to hide its inclinations and was compelled to peruse non-Jewish books in cellars or attics to escape detection.

Secret societies were formed among young men for the promotion of the work of enlightenment. At the head of one of these organizations was an alien named Dr. Rothenberg, who labored with great enthusiasm for the cause. Russian society, unacquainted with the aspirations of these Jewish young men, took little interest in them; this explains why the best Jews of that time were educated in the German spirit and studied German literature, while things Russian were unfamiliar to them.

According to Lilienthal, the idea of improving the condition of the Russian Jews by educating them in a modern spirit originated with the czar himself, and an earnest attempt to carry out this idea was made by Count Uvarov, then minister of public instruction. He worked out the first plan for the establishment of special Jewish schools and presented it to Emperor Nicholas I. (June 22, 1842). His report, remarkable for its breadth of view, states that "radical reforms are imperative for the education of the growing generation of Russian Jews." He shows that the repressive measures against the Jews in many European countries had failed to achieve any beneficial results, and then points out the excellent effects of the humanitarian measures adopted since the beginning of the nineteenth century. His suggestions were approved by Nicholas, who wrote on the margin of the report, "These deductions are correct." The czar requested his ministers to acquaint themselves with the condition of the Jews in order to make possible the enactment of proper laws. To facilitate the work committees were appointed in provinces where Jews were permitted to live. These committees were to render reports, and it was on the basis of these reports that Uvarov worked out his project. He commissioned Dr. Lilienthal to visit the various centers of Jewish settlement in the Pale, determine the attitude of the Jews toward the proposed measures, and allay existing suspicion as to the intentions of the government. From the circular letter issued by Count Uvarov for this purpose it is evident that the Jewish masses regarded with animosity the establishment of the Jewish schools in Odessa, Kishinef, and Riga, and believed that the promoters of these schools intended to lead the Jewish youth away from Judaism. Suspicions of this nature were not without some show of reason; indeed, they were partly justified by the measures taken during the latter part of Alexander I.'s reign and by the attitude of Nicholas I. toward the Cantonists.

Count Uvarov's Report.

Count Uvarov's plan for the establishment of Jewish schools was substantially as follows: The schools were to be divided into two classes—higher and lower. The higher were to be established in the cities and were to contain the equivalent of the first four or five grades of a classical gymnasium. These schools could, if necessary, be modified to serve as preparatory schools for middle or higher institutions of learning. The lower schools were to be established in district towns and were ultimately to replace the Jewish private schools. For the carrying out of the plans of the government Uvarov proposed a committee of rabbis and scholars, whose appointment was to be approved by the governors of their respective provinces and who were to be known as the "Commission for the Education of the Jews of Russia." This plan was approved by the czar, who added in his own handwriting, "I approve of it on condition that the commission shall consist of no more than four rabbis, one from each of the provinces in which Jews are permitted to reside."

Wilna.

Lilienthal occupied himself working out the details of organization, corresponding with foreign Jews in order to determine how many teachers could be secured for the projected schools, and visiting in person some of the larger cities. On going to Wilna he soon became convinced that he would meet very serious opposition there. The Jews of that city impressed him as "familiar with Talmudic and rabbinical lore, but very ignorant of other learning and without much knowledge of the modern branches of science; full of prejudice and narrow-mindedness, and steeped in wild, absurd Ḥasidism which passes all understanding." But after much effort Lilienthal succeeded in convincing the leaders of the community that the school would not be a menace to their religion, whereupon an annual sum of 5,100 rubles was promised by them toward the support of the institution. Lilienthal was then invited to Minsk by the rabbis and the ḳahal, but met there a very determined opposition. The objectors claimed that without equal rights education for the Jew would be a misfortune—words that are proved to have been almost prophetic.

Returning to Wilna, Lilienthal found that the opposition there had gained strength during his absence. The community withdrew its promise and exerted itself to discredit Lilienthal's efforts. The minority in favor of modern education made matters worse by its belligerent attitude. Lilienthal left Wilna greatly disheartened and rendered his report to Count Uvarov. Notwithstanding the discouraging results of the first tour, Lilienthal was again sent out, encouraged at the beginning of the second journey by the friendly attitude of the Jews of Berdychev. This time his efforts proved more successful. He met few difficulties in the Baltic Provinces, where the Jews were to some extent acquainted with modern schools. Lilienthal sent a circular letter to the communities of the Western provinces, wherein he clearly showed their true interests and the danger of narrow opposition; this undoubtedly produced a deep impression. He was awaited impatiently in Berdychev, and his message was received there with great enthusiasm. Similar receptions were accorded him in South Russia. New Russia was prepared for modern schools. There Lilienthal was received joyously, and was pleasantly surprised at the advance already made by the Jews of Odessa in matters educational. He was warmly received also in Kherson and Kishinef. On his return to St. Petersburg, Lilienthal took part in the sessions of the rabbinical commission as the representative of the government. The commission consisted of Voronchenko (chairman), Dukst-Dukshinski (recording secretary), Lilienthal (government representative), Kusnetzov (secretary), and Rabbi Isaac ben Ḥayyim of Volozhin, Mendel Shneersohn, rabbi of Luybavich, Bezaleel Stern, director of the Odessa school, and Israel Halperin, a banker of Berdychev.

Difficulties of the Uvarov Schools.

The schools established according to Uvarov's plans did not meet with the expected success. On the one hand there was a scarcity of competent instructors. It was Lilienthal's expectation that foreign Jews would be appointed as instructors, and he had practically engaged about 200 of them for the proposed work. The authorities decided, however, to employ only natives, believing that enough Jewish instructors could be found in Russia itself. There was no difficulty in securing Christian principals for the schools; and for the classes in general subjects (Russian, geography, arithmetic, etc.) instructors from the non-Jewish schools were appointed. It was not easy, however, to find suitable teachers of Jewish subjects and of German, and appointments were made from among persons not fully competent for their task. Considerable difficulty was encountered in the teaching of German. Professor Mukhlinski, who visited, at the instance of the ministry of public instruction, the Jewish schools of Western Russia, wrote in 1851 that "the Jews of the Western provinces complain of the slight progress of their children in the German language, and for this reason it would be advisable to have in the schools specially qualified teachers of this language, as the influence of the German language in the education of the Jews may prove to be of great importance." The "learned Jew" M. Berlin, assigned to the governor-general of the provinces of Smolensk, Vitebsk, and Moghilef, made a tour of inspection in 1854 among some of the Jewish schools, the result of which was a written warning to a number of the teachers and principals that their duties were being very unsatisfactorily discharged.

The situation of the instructors in the Jewish schools was not an enviable one. The salaries paid were for that time rather high—250 rubles a year to the principals and 225 rubles to the instructors. Nevertheless, since the money for the purpose was derived from the candle-tax, the authorities often delayed payment for months, thus leaving the teachers almost destitute.

Beside these difficulties there was the animosity of the Jewish population, which regarded the instructors as traitors to their religion, and, fearing them as representatives of the government, was always ready to express its enmity toward them. For instance, the instructors and their children were not subject to military service; yet the Jewish communities vented their spite by presenting to the authorities the names of the relatives of the instructors. When these relatives were missing the instructors, according to law, were held responsible for concealing their whereabouts and were thus subjected to much annoyance.

As to pupils in the Jewish schools, it appears that few were sent voluntarily by their parents or guardians. The organization of a school usually began with the arrival of the Christian principal, whose duty it was to enroll students. For this purpose he applied to the Jewish community, stating that it was absolutely necessary to create a student body. The community, being in fear of the administrative authorities, acted in precisely the same spirit that it displayed in the matter of military service. Orphans, artisans' children, and beggars were forced by the influential members of the community into constituting the school contingent; the school was recruited, in fact, from the very dregs of the Jewish population; at times parents were paid for sending their children to the school. The community took care to secure only the minimum number of pupils necessary to give the school the semblance of an educational institution. Thus in one city, where there was, according to official statistics, a Jewish population of 10,000, there were, in 1852, only 27 pupils in the Jewish school; in Vitebsk, in 1849, there were only 13; in Jan., 1851, only 19; and 50 in the November following.

Expedients of the Principals.

But even these figures do not betray the exact condition of affairs. A principal would have been embarrassed, for instance, had he been compelled to report that his school, with three teachers, had often less than ten students. For this reason he would report as being in attendance even those who had left during the year. For example, in one school twenty-three pupils were reported on the rolls, though as a matter of fact fifteen of them had left during the term. In another school most of the students who had entered during the preceding year appeared in the report of the current year, though most of them were marked in the class register as having left "on account of poverty." The irregular attendance led to many attempts at improvement. Thus Professor Mukhlinski suggested that "there should be at every Jewish school a Jewish attendant who could be sent after pupils that failed to report"; and in 1855 the principals of the Jewish schools in the government of Minsk were ordered to see that the Jewish teachers visited the dwellings of the pupils and reported the causes that led to their absence. The school authorities usually ascribed all absences either to poverty or sickness; indeed, there is no doubt that poverty was responsible in part, since, as already stated, most of the pupils came from the poorest homes.

The program of instruction in the schools provided for sixteen lessons of one and a half hours each in the week. Of these lessons seven were devoted to religious instruction, two to Hebrew, four to Russian and penmanship, two to arithmetic, and one to German. Before and after the lessons prayers were said in Russian and Hebrew. The schools were ordered by the higher authorities to omit certain passages from the Hebrew books. For instance, in 1854, when the school authorities of the government of Minsk replaced the Shulḥan 'Aruk with the Ḥayye Adam, they pointed out the passages to be omitted from the latter. In 1853 the same authorities ordered that the teaching of the Mishnah should be discontinued. These changes and omissions were undoubtedly due to the suspicion entertained by the government that the Hebrew books contained statements, expressed or implied, directed against the civil government or against Christianity. Notwithstanding the fact that in some places the population consisted almost exclusively of Ḥasidim, the ministry of public instruction made obligatory upon the schools the use of the Ashkenazic prayer-book with its German translation. Of the text-books employed, several were prepared by Leon Mandelstamm, including Hebrew, German, and Russian grammars.

Failure Recognized.

The evident failure of the Jewish government schools convinced the government after some years that a reorganization of these schools was desirable. At the suggestion of several of the governors of the South-Russian provinces the ministry of public instruction took the problem under consideration. The question was raised whether these schools should be abolished as useless. After a thorough investigation covering a period of eight months the special agent submitted his report to the governor-general of New Russia and the superintendent of instruction in the Odessa district. The report declared that these schools, while requiring reorganization, should not be abolished entirely, and that the main defects in the existing organization were due to an inadequate knowledge of the Russian language on the part of the children admitted and to the unsympathetic and severe methods of the Christian principals, who usually possessed but little pedagogic training. Besides, the pupils who came from the ḥadarim were not accustomed to school discipline, and capable teachers would not remain long in positions affording a salary of only 225 rubles per annum. As a result, the number of ḥadarim had increased rather than decreased since the establishment of the schools; the more so since the principals of the Jewish schools, to whom was given the supervision of the melammedim, often furnished the latter with certificates on personal and illegal grounds. An instance of the increase of the ḥadarim is afforded in the case of Kishinef, where there were 100 in 1864.

The following recommendations were made in the report of the special agent to the governor-general: (1) The schools should be reorganized so as to make those of the first class preparatory for entrance to the classical gymnasium; those of the second class should be provided with a more practical curriculum, so that pupils might be to some extent better prepared for life if obliged to discontinue their studies before graduation. (2) Elementary classes for the younger children should be instituted, thus doing away with the necessity for the ḥeder. (3) As principals of such schools should be appointed only such as had completed their studies in a rabbinical school or in some higher institution of learning. (4) Sufficient money for the purchase of books and other school materials should be allowed to every poor pupil. The remuneration of the Jewish teachers should be increased, and principals should be chosen from among them. (5) It should be made obligatory upon teachers and principals to serve at least five years in one place. (6) The melammedim should be placed under the supervision of the school administrations, and ḥadarim should be allowed only in those places where schools did not exist. The report pointed out also that the reorganization should be of such a character as not to lead the parents to think that the main purpose of the school was to discourage the religious and national sympathies of their children. "The abolition of these schools," said Count Kotzebu, "would drive the Jews back into their fanaticism and isolation. It is necessary to make of the Jews useful citizens, and I see no other means for achieving this than their education."

Artzimovich's Recommendations.

Artzimovich, the superintendent of public instruction of the Odessa district, came to a somewhat different conclusion, as is shown in his report to the minister of public instruction. He dwelt on the suggestion of Dr. Shwabacher, then rabbi of Odessa, to found rabbinical seminaries; he recommended the establishment of such a seminary in Odessa and the appointment of Dr. Shwabacher as its director, the funds for its support to be derived from special Jewish taxes. He further suggested transferring one of the rabbinical schools of Western Russia to Odessa, where there was less prejudice and more intelligence among the Jewish population, where the many educated Jews—doctors, lawyers, bankers, etc.—would exert a beneficial influence upon the students, and where there were many Jewish children who had obtained the desired preliminary education in the general schools. Thus in the Second Gymnasium at Odessa, in 1862, there were 115 Jews; in the woman's gymnasium 36 Jewish girls; in the commercial school 39 Jews; while the number of students in the specially Jewish schools was steadily decreasing. In 1862 there were in the first-class Jewish government schools of Odessa 316 pupils; in 1863 and 1864, 300 pupils; and in Jan., 1865, only 260 pupils. In the second-class school there were 114 in 1862, 135 in 1863, and only 45 in 1864.

The suggestion for the establishment of rabbinical seminaries did not receive support from the government, and the plan was still unrealized twenty-five years later, when the Society for the Promotion of Culture Among the Jews of Russia again raised the question of establishing a seminary in Odessa.

Education in the Agricultural Colonies.

In April, 1866, General Zelenoi, then secretary of the imperial estates, pointed out in a report that the great obstacle to the success of the Jewish agricultural colonies in South Russia was the extreme religious fanaticism of the colonists, and that the surest means of removing it would be to abolish the system which permitted the teaching of children at home. In consequence, Marcus Gurovich, an educated Jew, was commissioned to inspect the Jewish colonies and outline practicable school reforms. Gurovich suggested that in the schools to be opened the melammedim should be retained as instructors in Hebrew, lest changes of too radical a nature should excite the prejudices of the colonists. His plan provided for the establishment of two-class schools with a teaching staff of two melammedim and one secular teacher. In the larger colonies a two-room school should be opened, one room for general subjects, as Bible, Hebrew, German, Russian, arithmetic, and penmanship, and the other for complementary studies, as geography, Russian history, drawing, and agriculture. The secular instructor should be paid by the government, while the melammedim should receive payment from the parents according to agreement.

The minister of public instruction adopted this plan with slight modifications, excluding German as unnecessary, and increasing the attention given to the Russian language. He agreed with Gurovich that great care should be exercised in effecting the proposed changes. Official inertia caused the execution of the proposed measures to be delayed until 1868, when the communities in the various colonies offered to supply the money necessary to carry on the work of instruction provided funds were advanced to them for the initial outlay. In that year there were opened in the ten colonies twelve schools (ten for boys, and two for girls), the maintenance of which was undertaken by the respective communities. In recognition of his services the ribbon of the Order of St. Stanislaus (3d degree) was conferred upon Gurovich, with a purse of 500 rubles.

Good Effects of the Government's Attitude.

The benevolent efforts of the government during the reigns of Nicholas I. and Alexander II. gradually but surely effected important changes in the attitude of the Russian Jews toward modern education. Thousands of Jewish families settled outside of the Pale, became familiar with the Russian language and customs, lost some of their narrowness, and no longer kept their children from attending non-Jewish educational institutions. The classical gymnasiums and universities soon came to have more than a mere sprinkling of Jewish students, and, while in the smaller towns within the Pale secular education was still regarded by the masses with extreme disfavor, the educated and progressive elements of Jewish society in the larger towns constantly gained in strength and importance.

With the reactionary reign of Alexander III. the liberal interpretation of the existing laws was abandoned, and new regulations were passed concerning the attendance of Jewish students in the middle and higher schools. In 1887 a regulation was put in force according to which only 3 to 6 per cent of the students in any gymnasium or university might be Jews. Naturally, while outside the Pale the Jews are comparatively few and the vacancies existing in these institutions are not always filled, the number of Jews in towns within the Pale who wish to enter is greater than the number of vacancies. Thus higher education is difficult to attain for most of the Jewish youth. The very strict interpretation of this law makes matters still worse. It appears that there is a determination on the part of the authorities to reduce the number of Jewish students to a minimum. Many Jew-

Later Attitude of the Government.

ish students graduating from the middle schools with honors are not permitted to enter the universities, the reason alleged being lack of vacancies. In the entire province of Wilna, *e.g.*, there were in a certain year only three or four vacancies. The result is that those who have the means go to schools or universities in Germany, France, or Switzerland.

The lower general schools, while nominally open to Jewish children, are not always accessible to them. The city and district schools admit Jewish students on an equal footing with the others, yet the regulation, issued by the ministry of public instruction in 1901, which requires Jewish students to do written work on Saturday, virtually excludes the children of Orthodox Jews. In Lubny, government of Poltava, there had been twelve Jewish students in the district school, but after the enforcement of the new regulation only one remained. The same is true of many other places. Many of the lower schools even refuse to receive Jewish children, claiming that there are no vacancies. The Jewish communities are thus obliged to provide for the elementary education of their children, and as a result the Jewish schools are indispensable.

Specifically Jewish Schools.

The specifically Jewish schools in Russia to-day may be divided into three classes: (1) government schools, (2) communal schools, (3) private schools. The first class comprises the schools established in the forties and described above, and the teachers' seminary at Wilna. The government schools founded in 1844 were reorganized in 1873. The minister of public instruction pointed out at that time that these schools were to be regarded as temporary and were to be abolished when "the Jews begin to send their children to the general schools." Apparently it was not suspected at that time that ultimately the general schools would be closed to most Jewish students. The Jewish elementary schools are divided into one- and two-class schools, each having a preparatory class. The full course extends over six years. The instructors are usually graduates of the Wilna Jewish seminary, but in case of necessity appointments are made from among Christians familiar with Judæo-German. These schools are not popular with the Jewish masses because too little time is devoted to Jewish subjects; nevertheless they are well attended where other schools are lacking.

The Jewish private schools usually offer a two- or three-year course, but in a few cases a four-year course. Of twenty-four lessons every week, four at the most are devoted to teaching Jewish religion. In most cases the time devoted to Jewish subjects is much less, being rarely sufficient for more than the study of the prayers and of Biblical history. The teachers in private schools are poorly paid—on the average, from 300 to 400 rubles annually for instructing from thirty to forty students. In many instances the expenses of the private schools do not exceed the income.

Talmud Torahs and Ḥadarim.

In addition to these schools there are the Talmud Torahs and the ḥadarim. The Talmud Torah came into existence owing to the necessity of caring for orphans. Being unable to maintain orphan asylums, the community had to content itself with sheltering the orphans through the day. The children were fed, clothed, and taught. The instruction usually consisted in the reading of Hebrew and the study of the prayers, the Bible, and other religious books. The Talmud Torahs are still maintained for the poorer classes and are under the direct supervision of the elders of the community. As a rule the teaching is irregular and without system. Notwithstanding the great interest of the masses in the Talmud Torah and their conscientious contributions, they have little voice in its management; the leaders of the community usually conduct it according to their own ideas. Moreover, the income of the average Talmud Torah rarely exceeds from 400 to 500 rubles annually, and with such small means but little can be accomplished. The methods in vogue in the ḥeder are generally followed, and the children are scarcely less ignorant when they leave the Talmud Torah than they were on entering. There are some exceptions, however, in which the Talmud Torahs are conducted according to modern pedagogic principles. Usually, people who can afford to send their children elsewhere do not send them to the Talmud Torah.

The ḥeder, which is a type of school evolved during many generations of religious isolation, is a purely religious school. The so-called "model" ḥeder is the more modern type, in which an attempt is made to include secular subjects. In 1875 a law was passed which prohibited the ḥeder to admit those who were not graduates of a rabbinical school or of a middle-class school. This law failed to achieve its purpose because of the slight remuneration offered by the ḥeder—often not more than 100 rubles a year; persons who had obtained an education in a rabbinical or middle-class school were not tempted to apply for positions. The government, realizing the futility of the regulation, passed a new law in 1893, which allows any one who so desires to conduct a ḥeder on payment of an annual tax of three rubles.

The ḥeder as an institution is intimately connected with the life of the Jewish masses, and it will take many years and much effort to replace it with modern Hebrew schools. The ḥeder transforms healthy children into sickly and nervous ones, and it has been said with much truth that the physical degeneration of the Jewish masses is due in part to the baneful influence of this class of schools. The ḥeder is usually conducted in the home of the melammed, and often in the family living-room. The melammed usually attends to one or two children at a time, while the rest repeat their lessons aloud. The ḥeder contains children of all ages, rendering system impossible; its sessions are carried on for six days in the week, during the entire day. There is no summer vacation for the Jewish boy, and most of his time is spent in the ḥeder. The model ḥeder is more cleanly, and has the appearance of a properly furnished schoolroom. Unfortunately, the model ḥeder is not met with very frequently.

A better conception of the old ḥeder and the old Talmud Torah may be obtained from the following, taken from the "Voskhod": "Our ḥadarim," writes a correspondent from Zvenigorodka, government of Kiev, "with their melammedim, represent a copy in miniature of the medieval Inquisition applied to children. There are no rules and no system. . . . Our Talmud Torah makes a still sadder picture. . . . Its program consists of cold, hunger, corporal punishment, and Hebrew reading." Another correspondent, from Vitebsk, writes: "Our Talmud Torahs are filthy rooms, crowded from nine in the morning until nine in the evening with pale, starved children. These remain in this contaminated atmosphere for twelve hours at a time and see only their bent, exhausted teachers. . . . Most of them are clad in rags; some of them are almost naked. . . . Their faces are pale and sickly, and their bodies are evidently not strong. In parties of twenty or thirty, and at times more, they all repeat some lesson aloud after their instructor. He who has not listened to the almost absurd commentaries of the ignorant melammed can not even imagine how little the children gain from such instruction." These quotations might be multiplied indefinitely. Those given are, however, sufficient to show how the Jewish masses within the Pale of Settlement obtain their ḥeder education.

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H. R. J. G. L.

——**Emigration**: The extensive emigration of Jews from eastern Europe, where a large Jewish population has concentrated within the last century, forms a very significant phenomenon of Jewish life during the last two decades, and is full of meaning for the entire Jewish people. This emigration has been directed to different regions; namely, North America, England, South Africa, Palestine, Argentina, and Australia. There is no doubt, however, that the main stream has been directed to the United States, and in consequence the Jewish population of that country, which until the eighth decade of the nineteenth century was but small, is now about 1,500,000 persons.

Sources of Information.

The study of this subject presents very considerable difficulties. Russian official statistics afford no information, while the registration at certain foreign ports gives the countries from which the immigrants come, but not their nationality or religion. Though data of Russian emigration through all the German ports and through Antwerp are available, it would seem that during certain years more immigrants from Russia entered the United States alone than had passed through all these ports together; nevertheless a not inconsiderable number of emigrants proceed from Antwerp and Germany to Argentina, Brazil, and South Africa. It becomes necessary, therefore, to seek the desired information in the immigration statistics of the country which is the principal destination of the immigrants, namely, the United States. These statistics, which have been kept since 1820, and which are absolutely reliable, are for the purposes of this article, however, not entirely satisfactory; for up to the year 1898 immigrants were classified only according to the countries from which they came, and not according to race and religion as well. Since the year 1898–99, however, this additional information has been registered, so that it is now possible to determine the extent and character of Jewish emigration to the North-American continent. Moreover, competent authorities agree that until the ninth decade of the nineteenth century the immigrants from Russia (excluding Poland and Finland) were, with the exception of some thousands of Mennonites, almost exclusively Jews. Of recent years the Russian immigrants have included a considerable number of Lithuanians and Germans; but for the year 1903–4 two-thirds of the immigrants from Russia (exclusive of Poland and Finland) were Jews. The following table shows the total immigration into the United States, and that from Russia, beginning with the year 1870–71:

Immigration to the United States.

Year.	Total Immigrants.	Russian Immigrants.	Year.	Total Immigrants.	Russian Immigrants.
1870–1871.....	321,350	1,005	1887–1888 ...	444,427	31,256
1871–1872.....	404,806	1,311	1888–1889....	444,427	31,889
1872–1873.....	452,803	3,490	1889–1890....	455,302	33,147
1873–1874.....	313,339	7,477	1890–1891....	560,319	42,195
1874–1875.....	227,498	4,369	1891–1892....	479,663	76,417
1875–1876.....	169,986	6,787	1892–1893....	439,730	35,626
1876–1877.....	141,857	3,370	1893–1894....	285,631	36,725
1877–1878.....	138,469	4,216	1894–1895....	258,536	33,232
1878–1879.....	177,826	3,784	1895–1896....	343,267	45,137
1879–1880.....	457,257	5,278	1896–1897....	230,832	22,750
1880–1881.....	669,431	8,193	1897–1898....	229,299	27,221
1881–1882.....	788,992	17,497	1898–1899....	311,715	24,275
1882–1883.....	518,592	6,907	1899–1900....	448,572	37,011
1883–1884.....	395,346	15,122	1900–1901....	487,918	37,660
1884–1885.....	334,203	16,603	1901–1902....	648,743	37,846
1885–1886.....	490,109	17,309	1902–1903....	857,046	47,689
1886–1887.....	546,889	28,944	1903–1904....	812,870	77,544

Jews Driven from the Pale.

The data concerning the total immigration have been purposely given, inasmuch as immigration to any country is influenced mainly by two factors. It depends, in the first place, on the advantages to be obtained in the new country, and in the second upon the forces tending to send the emigrants from the old. In years of industrial prosperity, when there is a great demand for labor, immigration increases rapidly, and during an industrial crisis it decreases proportionately. It is but natural that the general causes influencing the economic life of the United States should modify the extent of Russian immigration. Of still greater influence in the case of Russian Jews are the forces which drive the Jewish population from the Pale of Settlement. An examination of the foregoing table shows that there have been two distinct waves in Russian immigration. The first was not great, the maximum intensity being attained in 1873–74, when there were 7,477 arrivals in the United States. This was a time of prosperity in that country. After the crisis which led to a decrease in the total immigration, an increase is again apparent in 1879–80; and the figures gradually rise until 1881–82, when the high-water mark of 788,992 in the total immigration is reached. This is accompanied by a similar increase in the immigration from Russia, the arrivals in the latter year numbering 17,497, an increase over the preceding year of more than 100 per cent. In this rapid increase are seen evidences of the results of the well-known events of the early eighties in Russia—the anti-Jewish riots, the ministry of Count Ignatiev, and the passing of the "Temporary Regulations" (May Laws). With the resignation of Ignatiev (June 12, 1882) the number of immigrants from Russia decreased to 6,907; but in 1883–84 it again rose, to 15,122. Since that time emigration from Russia to the United States has steadily grown.

Effect of the "Temporary Regulations."

It is evident that within the Pale of Settlement chronic conditions had arisen which drove its population to other countries. These conditions were no less than an economic crisis in the life of the Jewish population, intimately connected with the legal limitations and particularly with the rigid application of the "Temporary Regulations." In 1891–92 the gradually growing Jewish immigration took another bound upward, from 42,195 to 76,417. This was the year of the expulsion of the Jews from Moscow by order of the fanatical Grand Duke Sergius, and of their extensive removal from the interior of the country and from the villages. After this the number of immigrants from Russia diminished until 1896–97, when the minimum of 22,750 was reached. A summary of the figures in the foregoing table by decades since 1870 shows that during the first decade there annually entered the United States an average of 4,108 Russian immigrants; during the second decade, 20,686; and during the third, 38,058. For further statistical data see Migration; United States.

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——**Legislation:** With the expulsion of the Jews by the czarina Elizabeth Petrovna (Dec. 2, 1742) the Jewish problem in Russia was apparently solved; but on the partition of Poland, Russia received the territory now known as "White Russia," and other provinces having a large Jewish population. The people of these regions were granted all rights "without distinction of faith or nationality" (Feb. 26, 1785). But even as early as the reign of Catherine II. this decree was not strictly observed, and afterward the Jews were subjected to various acts of special legislation, the origin of which may be ascribed to several motives: (1) *The Religious Motive:* The conversion of a Jew to Christianity frees him from all restrictions. The only impediment to the enjoyment of equal rights by Jews is their religion (Senate decisions, 1889, § 25). (2) *The Economic Motive:* To protect the native population from so-called Jewish exploitation. (3) *The Fiscal Motive:* The fear that Jews might engage in contraband trade. This caused restrictive measures to be passed against them, and led, for instance, to their removal from the western boundaries to a circle 50 versts distant. (4) *To Reduce the Population:* The permission to establish a Jewish colonization association for the emigration of the Jews. Jews leaving Russia with permits to colonize elsewhere are considered (Rules, May 8, 1892) to have abandoned Russia forever. (5) *The Assimilation Motive:* Jews are forbidden to wear clothes different from those worn by the rest of the population; Jewesses are forbidden to shave their heads (ukase, March 31, 1856).

On Oct. 19, 1881, the commission which had been appointed to report on the subject of Jewish affairs, having completed a project for Jewish registration, was discharged, and in its place a committee was formed for the examination of the material collected by the local commissions on the Jewish question. This committee was placed under the chairmanship of Assistant Minister of the Interior Gotovtzev. When the committee was summoned the following persons took part in the proceedings: I. N. Durnovo, the Prince of Tzertelev, and Professors Andreyevski, Grigoryev, and Bestyuzhev-Ryumin. Shortly afterward this committee was merged in a high commission appointed to examine into the operation of the laws affecting the Jews. Its first chairman was Makov, the minister of the interior, who served till his death in 1883, and was succeeded by Count K. N. Pahlen. This commission was discontinued Nov. 17, 1888.

The existing laws affecting Jews will be found in articles 952–989, 992, 993, 1004, of volume ix. of the Code (ed. 1876); articles 11–25, 157–165, 289–291, of volume xi., part 1 (ed. 1890); and articles 700–705, 1060–1096, 1135–1139, of volume xi., part 1.

Following is a summary of the special legislation concerning the Jews of Russia:

I. Legislation on Subdivision: This concerned the separating of Jews into three classes: (*a*) Karaites; (*b*) foreign Jews; (*c*) Polish Jews. As regards (*a*): The czarina Catherine II., in the year 1795, suggested to the governor-general of Voznesensk and Taurida that certain regions of these districts be assigned to the Karaites. From that time additional rights were granted them until 1863, when it was declared that the Karaites "enjoy all the rights accorded to Russian subjects."

At first all foreign Jews (*b*) were allowed to reside in Russia within the Pale of Settlement. In 1824, however, this privilege was restricted, and now only the following are allowed to live within the Pale: rabbis, sent for by the government; physicians for the army or navy; manufacturers intending to establish factories (not distilleries); mechanics for Jewish factories. Foreign Jews not having right of residence may not own real property in the Pale; and if they inherit any, it must be sold within six months of the notification of the inheritance. The right of residence and freedom to engage in any occupation were granted to Polish Jews (*c*) under certain restrictions until 1862, but they were not permitted to own real estate. Though on May 24, 1862, they were granted full rights, in recent years restrictive measures have been revived.

II. Legislation Concerning Religious and Communal Organizations: Within the Pale, Jews may have one bet ha-midrash to every thirty dwellings and one synagogue to every eighty. Without the Pale, a permit to establish a bet ha-midrash or a synagogue must first be obtained from the ministry of the interior (Dec. 25, 1867). Regular attendants at a synagogue constitute a praying community and may elect their own ecclesiastic government, which consists of one man learned in the ritual, an elder, and a treasurer, the local rabbis being ex-officio members. Jews in every locality are organized into a taxable community, which may elect its own tax-collector and assistants, the latter being also assessors.

In 1842 a Jewish commission was appointed to solve certain religious problems. From this was developed a rabbinical commission which was attached to the ministry of the interior (June 24, 1848); its purpose was to sanction by religious authority reforms contemplated by the government. Sessions of the commission were held in 1852, 1857, 1861, 1879, and 1893.

III. Legislation Regarding the Pale of Settlement: For conditions within the Pale see Pale of Settlement.

As regards Jews without the Pale, *i.e.*, those enjoying the right to live in isolated localities, the following legislation was enacted: (1) Only those Jews who had been registered prior to April 18, 1835, were permitted to reside in Courland and in the suburb Shlok Lievland. (2) In Nikolaief and Sebastopol Jews were granted residential rights on Dec. 23, 1791, but were expelled Nov. 20, 1829, notwithstanding the governor-general's intercession. In 1859 it was again found useful to grant them permanent residence in those cities. (3) In the city of Kiev, on June 23, 1794, Jews were permitted to engage in business; they were expelled in 1827, but on Dec. 11, 1861, Jews of the first and the second mercantile gilds (at present the permission is extended only to those of the first gild) were granted permanent residence in the districts of Lybedskaya and Ploskaya. (4) By the Senate decisions of 1888 the native mountain Jews of the Caucasus enjoy the same rights as the native Caucasians (No. 10). (5) In Turkestan the name "native," according to article 262 of the Turkestan Code, applies also to old Jewish settlers and their progeny (May 23, 1889). (6) In Siberia, Jewish agricultural colonies were established at Tobolsk and Omsk in 1835. Emigration thither was stopped in 1857, and measures were taken to diminish the number of Jews there. At present domicil in Siberia is permitted to banished Jewish settlers and their children.

IV. Legislation Concerning Temporary Sojourn: The following classes of Jews may remain temporarily outside the Pale: heirs, for the purpose of receiving legacies; litigants before the courts of justice; merchants; and bidders on contracts. These may remain six weeks, with a possible extension to two months. Carriers are allowed two weeks; a merchant of the first gild, six months; one of the second gild, two months; and learned Jews attached to the staffs of the governors, during their term of service. Those having no rights are deported.

V. Legislation Concerning the Right to Acquire or Lease Property: During the nineteenth century the Russian government, wishing to interest the Jews in agriculture, issued various rules to facilitate their acquisition or renting of land. This encouragement continued during the reign of Nicholas I. Wherever they were allowed permanent residence Jews could acquire all kinds of realty, except inhabited estates. At present (1905), however, they are forbidden to acquire, hold under mortgage, or lease realty in any of the following localities: (1) Outside the cities and towns within the Pale. (2) In nine of the western provinces of the Pale. (3) On a strip 50 versts wide along the western border, when not registered there. (4) In the provinces of Courland, Donarmy, Finland, Kuban, Lievland, Akmolinsk, Semipalatinsk, Semirechinsk, Terek, and Ural.

VI. Legislation Concerning Commercial and Industrial Rights: Jews within the Pale may join mercantile gilds and engage unrestrictedly in business and manufactures. Jewish artisans and laborers may join trade corporations ("tzekh") even outside the Pale; within the Pale, Jews form their own corporations (Rules, 1852). First-gild merchants in the Pale may import or export goods through Christians. Restrictions imposed on manufacturers may be removed by government purveyors of their products.

Jews, where allowed temporary residence, may neither sell goods at home nor peddle them, under penalty of confiscation of the goods or of deportation of the person offering them for sale. This law is now applied even to Jews having common right of residence (Decisions, Criminals Cassations Department $\frac{731}{743}$, $\frac{12}{17}$, $\frac{20}{77}$, $\frac{7}{89}$), etc.

VII. Legislation Concerning Education: (1) *General Institutions:* The laws of 1835 expressed the principle that Jewish children might be received into all schools. In 1886 and 1887 the number of Jewish students in secondary and higher institutions was restricted within the Pale to 10 per cent, elsewhere except in St. Petersburg and Moscow to 5 per cent, and in those cities to 3 per cent. To some schools Jews are not admitted. (2) *Government Schools for Jews:* On Nov. 13, 1844, a decree ordered the establishment of primary and secondary schools for Jewish children, and rabbinical schools for the training of teachers and rabbis. On March 16, 1873, it was decreed that: (*a*) the rabbinical schools in Wilna and Jitomir be changed into institutes for Jewish teachers; (*b*) the grammar schools be closed; (*c*) the Jewish primary schools be retained only where the number of general schools was insufficient. At present only the teachers' institute in Wilna and a few primary schools remain. (3) *Private Schools:* In 1856 rules were issued for the supervision of the private education of Jewish children. Teachers were compelled to procure certificates, and were restricted as to subjects and the methods of teaching. Since 1893 teachers' certificates have been issued for one year only, for a fee of from one to three dollars.

VIII. Legislation Concerning the Right to Hold Office: (1) *State Service:* In 1835 the state service was open to Jews without the Pale holding the doctor's degree and possessing a testimonial from the minister of education and a permit from the czar. To these were added in 1836 and 1838 Jews living within the Pale who held similar credentials, and on Nov. 28, 1861, all Jews with academic degrees were included, without restriction of residence. These privileges were extended in 1865, 1866, and 1867, somewhat restrictedly, to physicians not having academic titles. At present the rights above mentioned are practically void. In 1882 the number of Jewish physicians and nurses in the army was limited to 5 per cent. (2) *Communal Service:* (*a*) In the ante-reform institutions. Jewish municipal representatives, limited to one-third of the council, were elected (1839) by their respective communities. Jews are eligible to no other municipal offices. (*b*) In the new institutions (Jan. 1, 1864). The Jewish elective rights, which at first were unrestricted, were suspended on June 12, 1890, and regulations ordering the preparation of a list of eligible Jews from which the councilmen might elect a number (not exceeding one-tenth of the whole council) to the chamber, was substituted on June 11, 1892. (*c*) As jurors, Jews are elected in proportion to the population. They may not be foremen, nor may they try cases of infraction of the ecclesiastical laws. (3) *In the Army:* Jewish privates or volunteers may not be granted commissions nor be admitted to the military schools (1887). They may not direct military bands, nor be assigned to quarantine, frontier, navy, or gendarmerie service, nor to service in Warsaw or Caucasia.

IX. Legislation Concerning the Practise of Law: The code of Nov. 20, 1864, puts no limitation on the practise of law by the Jews. The regulations of Nov. 8, 1884, and April 10, 1890, make the admission of Jews to attorneyship dependent on a permit from the minister of justice. This, however, has never been granted.

X. Legislation Concerning Military Duty: Until 1827 Jews, instead of performing military duty, had to pay a money-tax. On Aug. 26, 1827, personal military duty on the part of Jews was introduced, the ages of recruits being from twelve to twenty-five years, and the rate ten from each thousand males per annum (at this time the non-Jewish rate was seven per thousand every second year). On Aug. 26, 1856, Jews were granted equal rights with other citizens as regards military duty. The military code of Jan. 1, 1864, contains no special rules for Jews. Later, orders were issued (Feb. 3, 1876) that unfit recruits be replaced by their healthy coreligionists; (May 9, 1878) that any shortage in a precinct be supplied by the drafting of those exempt from duty in such precinct; and (April 12, 1886) that the transfer of Jews from one recruiting precinct to another be restricted. The family of a Jew who evaded service was liable to a fine of 300 rubles, and a reward of 50 rubles was offered for his capture. The number of Jewish recruits drafted during the period embraced within the years 1874 to 1892 (excepting 1883, for which no reliable figures are obtainable) was 173,434.

XI. Legislation Concerning the Jewish Oath: The chief peculiarity of the Jewish oath is that it implies distrust of the person who is taking it and assumes that he will swear falsely. The person swears that he will testify or act not with mental reservation nor according to any secret meaning of the oath taken, but in accordance with the intention of those administering it. Imprecations and renunciations of the Jewish faith in case the oath is violated are eliminated from the oath as at present administered.

H. R. M. My.

XII. Legislation Concerning Special Taxation: *The Double Tax:* By the decree of 1794 the Jews were ordered to pay double taxes for the privilege of engaging in handicrafts or commercial enterprises. Those already engaged in such enterprises were given the alternative of leaving Russia after the expiration of three years, during which period, however, the double taxes on their respective occupations were to be paid. In 1799, when the Jews of Courland were granted the right of permanent residence, this decree was reaffirmed, but modified in favor of those of the Courland Jews who were too poor to pay the double tax for three years, and they were immediately sent across the frontier. In 1800 this modification was abolished, and persons too poor to pay the double tax were to set to work in the government smelting-works.

The double tax was retained in the regulations of 1804, exceptions being made in favor of Jewish farmers, factory-hands, and artisans. At this time the government promised to take proper measures to place the Jews on the same level as other subjects, "when all the Jews engaged in agriculture, manufactures, and commerce will show tenacity of purpose and diligence." This tax was imposed on both sexes and thus made more burdensome.

After 1818 a decree was promulgated which declared that "on account of the impoverished condition of the Jews" they should be required to pay only a single tax; but the government took harsh measures in the collection of arrears. Thus, in 1830, in order to collect them in the governments of Minsk, Grodno, Wilna, and Podolia, the Jews were impressed into military service with the provision that each community furnishing recruits should be credited with 1,000 rubles for every recruit over twenty years old and with 500 rubles for every recruit under that age. This regulation was abolished in the same year, revived in 1851, and finally abolished in 1857.

Another measure, passed in 1831, called for an additional payment by Jewish merchants whenever the amount paid by their Jewish townspeople was insufficient. This was abolished in 1856.

A third measure, the purpose of which was to provide for tax deficiencies and also to supply funds for the education of the Jewish youth, originated the basket-tax, the candle-tax, the tax on Jewish garments, and the tax on Jewish printing establishments. For details of the Basket-Tax see Jew. Encyc. ii. 578b.

The Candle-Tax: This tax is collected on candles lighted by Jewesses on Saturday night. It was established in 1844 and was intended exclusively for the support of Jewish schools. It was at first subject to lease, but as this led to abuses the following regulations were formulated in 1851, to be in force for a period of three years: (1) The total amount to be levied by candle-tax was 230,000 rubles. This was to be collected for three years beginning with 1853. (2) This amount was to be apportioned annually by the ministry of the interior. (3) Each community was to subdivide its pro rata tax. (4) Each community was to be responsible for collecting its proper share. (5) The tax was to be collected by the elders and their assistants, and was to be remitted to the city councils. (6) The elders, their assistants, the members of the city councils, etc., were to be held responsible to the government for the fulfilment of their duties. (7) The ministry of public instruction was to inform the ministry of the interior annually of the amount of the candle-tax fund due from the various communities. (8) The dates when the taxes should be remitted were to be determined by the common consent of the two ministries. (9) The ministry of the interior was to be entrusted with the carrying out of the details affecting the distribution of the funds.

In accordance with a decree issued Dec. 24, 1858, these rules are still in force.

The Tax on Jewish Garments: For the legislation on Jewish garments see the article COSTUME.

The Tax on Jewish Printing Establishments: In 1845 the printing of Jewish books was confined to two printing-houses; the privilege of printing was sold at public auction to the highest bidder among Jews in good standing. Moreover, a duty not to exceed 1½ kopeks per printed sheet was imposed on Jewish books brought from abroad, exception being made in favor of those treating scientific subjects or relating to the study of languages. As a result of this tax the prices of books rose beyond the means of the Jewish masses. The attention of Alexander II. having been directed to this matter, he ordered by a decree dated July 1, 1862, that the Jews should be permitted to open establishments for the printing of Jewish books exclusively, (1) in all places where Jews were permitted to reside, and wherever the ministry of public instruction might find it possible and convenient to have special Jewish censors, and (2) in St. Petersburg, the books to be sold to Jews who enjoyed the right of residence in the capital. These printing establishments were taxed to support the Jewish schools—20 rubles for each hand-press; 120 rubles for each small power printing-press; and 240 rubles for each large power printing-press.

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H. R. J. G. L.

——**The Jew in Russian Literature:** The earliest treatment of the Jew in Russian literature is an abstract one, the conception of his character being founded on the ancient Church enmity. This conception gives place but very gradually to a tolerant attitude inspired by broader knowledge. Notwithstanding the fact that certain relations with the Jews were maintained by ancient Moscow, and that at the end of the eighteenth century Russia included among its subjects hundreds of thousands of Jews, all the references to the Jews in Russian literature up to the middle of the nineteenth century are marked by intolerance and deep ignorance. The oldest literature, which is religious and polemical in character, is directed not so much against men as against religion; its purpose is to show the superiority of the New Testament "grace" to the Old Testament "Law," and to expose from the dogmatic standpoint the teachings of the Jewish religion.

First Attempts.

The supposed social and ethical faults of the Jews, brought to the front by medieval Europe, are scarcely touched upon. Ancient Muscovy occasionally expelled or slaughtered its Jews, not because they were usurers, nor because they exploited the population, but on the ground that their ancestors crucified Jesus. This circumstance determined the point of view of the literature, in which, until its renaissance in the first half of the nineteenth century, references to the Jews are exceedingly rare. It was only in the reign of Nicholas I., when questions of Jewish life called with particular insistence for the attention of the government, that Russian literature first created Jewish types and found an expression for its conception of the Jews.

Notwithstanding the fact that these first attempts to portray the Jews were made by the greatest of contemporary writers, the descriptions do not indicate an intimate acquaintance with Jewish life; they merely reproduce commonplace types, partly caricatures and partly repulsive monstrosities. Such are the detestable poisoner in Pushkin's "Skupoi Rytzar"; the Jewish traitor and coward in the "Taras Bulba," by Gogol; the professional Jewish spy in young Lermontof's poem, "Sashka." Later on, in a story entitled "Zhid," by the tolerant Turgenef, there occurs an even more disgusting and impossible Jewish spy, who barters his own daughter. Economic and periodical literature, hampered by the censorship and hardly able to maintain its existence, paid no attention to the Jews. But new tendencies were already discernible, and the great teacher of an entire generation of Russian humanists, the cultured Granovski, declared from his chair in the University of Moscow: "Two thousand years of cruel suffering and affliction have erased at last the bloody boundary-line separating the Jews from humanity. The honor of this reconciliation, which is becoming firmer from day to day, belongs to our age. The civic status of the Jews is now established in most of the European countries, and even in the backward countries their condition is improved, if not by law, then by enlightenment."

At the outset of the civic regeneration of Russia, the Russian Liberals readily agreed that it was merely necessary for the Jews to adapt themselves to the national culture in order to remove entirely the last traces of the ancient enmity. No one suspected at that time that for the proper solution of the Jewish question it would be necessary to enlighten, not the Jews, but the nations surrounding them. Then came the epoch of the "great reforms" of Emperor Alexander II. With irresistible force young Russia abolished her previous injustice and resigned her traditional prejudices. The Jews, who had freed themselves of the faults produced by centuries of slavery and had surrendered everything which isolated them from the great Russian family, were entitled in the near future to become its full-fledged members. A protest signed by all the prominent writers was made against the use of the word "Zhid." In Russian literature itself the Jewish question had no separate place; it appeared there only as a portion of a greater question concerning the fundamental regeneration of Russian life and Russian government. There was no belligerent anti-Semitism. The weak and infrequent attacks of the obscurantists were met by the recently founded Jewish journals.

Alexander II.

Worthy of note in this connection is the activity of the pedagogue and surgeon N. I. Pirogov. To the traditional ill-will exhibited toward the Jews he opposed clear and convincing proofs of their worth founded on his intimate acquaintance with the life of the Jewish masses in Southwest Russia. In the main, however, Russian literature still showed but a slight and superficial knowledge of the economic and spiritual life of the Jews. This fact was realized, but there was no one with the ability to remove the reproach. In the early seventies the mouthpiece of young and cultured Russia, the monthly "Otechestvenyya Zapiski," began to publish Grigori Bogrov's "Zapiski Yevreya," a story of Russian-Jewish life. It acquainted educated Russian society with a world new to it, so near and yet so strange. The novel had a greater success in Jewish than in Russian circles. In 1855 there appeared in "Russki Vyestnik" O. Rabinovich's "Shtrafnoi." In "Yevreskaya Biblioteka" Levanda first published his artistic sketches of the life of Russian Polish Jews and of the ḳahal of the sixties of the nineteenth century. The entire Russian literature of the seventies is stamped by a careless indifference toward the Jews.

In this epoch of "great reforms," inspired by general political and progressive ideals, the Jews had no active enemies, neither had they real friends. They were not known, nor was it regarded as necessary to know them. But a change was soon brought about. The declining prosperity of the peasantry led to a search for the cause of its poverty, unforeseen at the time of the liberation of the serfs. The petty officials readily found it in the activity of the village Jews. More intelligent, industrious, gifted, and temperate, they crowded out the unstable representatives of the corrupt landlord class from the various spheres of free labor. The part played by Jews in revolutionary movements was found to be considerable. The war with Turkey easily infected superficially cultured Russian society with coarse nationalism. This prepared the way for an outbreak of anti-Semitism, always near the surface among the great mass of the people. Its strongest exponent among the prominent writers was Dostoyevski, who saw in the Jews only the most modern vehicles of those liberal ideas which he had constantly fought against. With the ingenuity characteristic of him, he advocated the granting to the Jews of full rights, on condition, however, that this political equality should not make them stronger than the native population—a condition which deprived his suggestion of any significance. The anti-Russian activity of Lord Beaconsfield and several lawsuits with Jewish military contractors afforded considerable material for the agitators. The Russian press found a demand for anti-Semitism which it actively supplied.

The "Novoye Vremya."

To this period belong the first success of the newspaper "Novoye Vremya" and the beginning of the active and successful anti-Jewish propaganda which this influential paper has been carrying on for more than a quarter of a century. It was joined by others less widely circulated: the "Novorossiski Telegraph," published by Ozmidov in Odessa; the "Kievlyanim," published by Pikhno in Kiev; and the insignificant "Luch," in St. Petersburg. The terrible violence of the South-Russian "pogromy" (riots) and the reactionary reign of Alexander III. placed the Liberal press at a disadvantage; lack of familiarity with Jewish life was always one of its failings. It could not at once assume a definite attitude toward this important question, and protest with proper firmness and force against the tragedy of the annihilation of an entire people. It had previously been accustomed to guard the nation against the discretionary measures of the government; but in this case common sense showed that no policy could be suggested other than a physical struggle of the authorities in behalf of the Jews against the turbulent masses.

Still more important was the fact that the Jewish populace appeared to the Russian Liberals not as an industrial people, but exclusively as petty bourgeois. Being accustomed to trust in popular opinion and await the solution of political questions by contemporary popular movements, a portion of the Russian Radicals was not loath to see in the Jewish pogromy the beginning of such a popular movement; nor was it entirely free from the belief that the pogromy were violent attempts of the masses to throw off the burdens of exploitation. For this reason the protests of the Russian writers against the pogromy were, if not evasive, at least not sufficiently courageous and sincere. The forceful exception was the voice of the great Russian satirist and journalist Saltykov-Shchedrin. In an article entitled "Yulskoye Vyeyaniye," published in the most influential of the Russian progressive papers, edited by himself, he expressed with splendid passion and pathos the deep significance and tragedy of the suffering of the Jews and the absurdity of the accusations directed against them. With his customary penetration he described the real cause of anti-Semitism and the soil on which it had developed, appealing to his readers to make themselves acquainted at first hand with Jewish life. When the single appeal of Saltykov was sounded it was as from a voice crying in the wilderness.

Alexander III.

The entire reign of Alexander III. was an epoch of anti-Semitic orgies, in the press, in society, and above all in government circles. Enactments directed not only against the economic welfare of the Jews, but also against their participation in the blessings of culture, followed one another rapidly. The bringing of accusations against the Jews in the anti-Semitic press was systematized. The "Novoye Vremya," with its satellites, among which the "Nablyudatel," edited by Pyatkovski, was preeminent in unrestrained attacks, stopped at nothing, not even at methodically persistent accusations of ritual murder. This met with but feeble resistance.

Reactionary feeling dominated not only the government, but a considerable portion of the Russian people, and the refutations of the historian of the Jews, S. A. Bershadski, of the statesman Demidov, and of the journalists Chicherin and K. K. Arsenyev were without avail.

The Jewish Question a Christian Question.

Some time afterward the attention of society was attracted by the attempts of two really influential writers to defend the Jews. The attitude of the philosopher V. S. Solovyev and of the writer V. G. Korolenko was the more valuable because it was not inspired by mere pity, but by the evident consciousness of the fact that the suppression of anti-Semitism is of great importance not only for the Jews, but also for the Christians. For Solovyev the Jewish question was a Christian one—namely, that of Christianizing the Aryan world, hitherto Christian only in name. A deeply religious thinker and a Hebrew scholar, he energetically rehabilitated the Talmud and personally endeavored wherever possible to influence the representatives of society and government. The humanitarian champion of everything outlawed and oppressed in Russia, Korolenko attempted to influence Russian society not only by the artistic types in his excellent stories, but also by articles on current questions and by enthusiastic participation in every social undertaking aiming to improve the condition of the Jews. In his "Yom Kippur" he showed that even when seen through an anti-Semitic lens the average Jew, with all his faults, is better than the native Russian "Kulak" who exploits the village population. "Skazanye o-Florye-Rimlyaninye," transporting the reader to the time of the Roman sway over the Holy Land, depicts in living and attractive colors the types of Jewish youth who would not wait to conquer by submission. It was the intention of the author to reply in this story to Tolstoi's theory of non-resistance to evil, but the "Skazanye," addressed to the Jews, could have been taken also as an appeal to their national consciousness. Two voluminous, coarsely anti-Semitic novels that appeared at this time—"Tiomny Put," by Kot-Murlyka, and "Tma Yegipetskaya," by Vsevolod Krestovski—met with no success.

Anton Chekhov, also, a native of South Russia, devoted some time and attention to the Jews. Highly talented, but with insufficiently developed social temperament, he modified his attitude toward the Jews according to the fluctuations in his social sympathies. At first a collaborator on humorous papers, he did not fall far short of clownish raillery. After he had become connected with the "Novoye Vremya" he presented, in two stories entitled "Perakati-Pole" and "Tino," several more passable though somewhat negative Jewish types; and finally, in his "Step" (a story) and "Ivanov" (a comedy), published in the Liberal "Syeverny Vyestnik," he showed that he had had direct acquaintance with the Jews and was capable of working his impressions into lifelike images. But the general attitude of Russian literature at that time toward the Jews may be described as indefinite. Although aggressive and defensive tendencies were distinctly observable, neither were characterized by what is most important, namely, insight into the essence of Jewish life, a clear understanding thereof, and the ability to express this understanding to others. New restrictive enactments were met simply by objections—logical and sensible, it is true—on the part of the Liberal press, while the violently vindictive accusations of the anti-Semites were answered by a few stories from Jewish life which showed that the Jews also were human beings and were besides for the most part poor and suffering—as much so as their supposed victims.

Importance of Solving the Jewish Question.

This was the condition in which Russian literature was found by the social movement of the nineties of the nineteenth century. The reactionary policy of the government became unbearable, even for the patient Russian society. The most acute expression of this reaction was the attitude of the government and its press toward the Jews. Naturally this attracted the attention of the progressive Russian elements, and the enlistment of their sympathies was favored by the evidences of a growing consciousness of responsibility on the part of the Jews, who, ceasing to regard their interests as identical with those of general Russian progress, turned their attention to the specific needs of their own people and began to announce them boldly and persistently. This caused certain modifications in the attitude of Russian literature toward the Jews. Its representatives realized for the first time that the Jewish question called for concentrated attention, that they had hitherto sinned by their indifference, and that they had thereby injured their own cause. They realized, even if not fully, that the solution of the Jewish question was not only a portion of their coming victory, but that in fact it was a preliminary condition of that victory; and the mere number of active participants furnished by the Jews in the final struggle for the complete liberation of Russia showed that their emancipation would be the greatest contribution to the successful conclusion of the struggle. Sketches from Jewish life are gradually occupying more space in Russian periodicals. The misfortunes of the Jews are meeting with greater sympathy among the more cultured Russians than has been the case heretofore. Famine among the Bessarabian Jews led to an appeal in "Pomoshch," a literary annual, which appeal was supported by the most prominent Russian writers.

After the Kishinef Affair.

The coarsely anti-Semitic play of the converted Jew Litvin, "Kontrabandisty," was received with hisses by the Russian youth, both in the capital and in the provinces. Finally, the tragedy of Kishinef brought into existence an entire literature of indignant protests, individual and collective, from the most prominent representatives of Russian letters. Among them should be mentioned Maxim Gorki, always sympathetic to Jewish needs, who gave a powerful description of the Nijni-Novgorod pogrom of 1882, of which he was an eye-witness, and who after the Kishinef horrors raised a passionate protest against the exemption from punishment of the moral instigators of the crime. The romantically exaggerated figure of the pitiable Jew in Gorki's "Artemi Kain" should be noted here. The more conscious attitude of the Russian writers toward the Jews found weak expression in the artistic literature. Among its most prominent manifestations may be noted the stories by Machtet; "Zhid," by Potapenko; "Itzek-Shmul Briliantshchik," by Garin-Michailovski; "Itzka i Davidka," by Yablonovski; "Nukhim," by Alexander Novikov; "Poslednyaya Povyest Katzenbogena," by Menshin Yakubovich; "Kobylka v Puti"; and others.

The Russian writers are seemingly attempting to share with their readers those living and strong impressions which they themselves receive in their infrequent meetings with the Jews. That they are thus supplying a real demand is proved by the success which has been gained among the Russian reading public by writers upon Jewish life. At one time the artistic creations of the Jewish belletristic writers found with difficulty a place in the Russian journals. The greatness of such writers as Levanda passed entirely unnoticed among Russian readers, who were not acquainted with the Jewish periodical press (in Russian). On the other hand, the stories of Kogan-Naumov, Khin, Yushkevitch, Aiseman, and Khotimski found a place in the general journals and considerable success in separate editions.

One of the most recent Russian productions from Jewish life is "Yevrei," by Chirikov, a successful attempt to put into dramatic setting not only the daily life but also the spiritual tendencies of contemporary Russian Jews. This attempt is quite characteristic of the present-day attitude of Russian Liberal literature, which has now separated itself from the old abstract conceptions concerning the Jews. It has become more careful and sympathetic toward them. It has passed beyond the boundaries of the old, obscure humanist apology, and describes various groups and spiritual types among the Jews, though to an insufficient extent; and it still lacks, as formerly, a more exact acquaintance with Jewish life and an understanding of Jewish psychology. Russian literature, for all its outward nearness to the Jews, notwithstanding the necessity of penetrating into this but slightly explored world, and in spite of the significant place Jews hold in Russian life, can not show to the present day a single production from Jewish life equal in pathos and tolerance to Lessing's "Nathan the Wise," in power of description to Gutzkov's "Uriel Acosta," in insight into Jewish daily life to the works of Elizabeth Ozheshko. The Jews have not yet found their poet in Russian literature.

H. R. A. Go.

——**Municipal Government:** When at the first partition of Poland the Jews of the region that was ultimately known as White Russia became subjects of the czarina, they were all registered in the towns and neighboring villages. But they were not included in the mass of the Christian urban population, and their status remained the same as when they lived in Poland. The ḳahals represented the Jews in communal affairs, and were responsible to the government in all matters of taxation; as a result the Jews as individuals were isolated from the civic and social life of their neighbors. But in 1780 the Jews were given the right to register in merchant gilds, and, in consequence, those of their number who had not the capital necessary for registration in the merchant class, and who were also deprived of the right to join other classes, became members of the townfolk class. In this way the mass of the Jewish population was included in its entirety in the town population and also in the tradesman and merchant class, and formed in many cities a quantitatively predominant element.

The class of inhabitants engaged in manufacturing and commerce at that time exerted a dominant influence in the town life and in the municipal government, and its representatives filled positions in the magistracies and the town councils. Having joined the merchants and townsmen, the White-Russian Jews became subject to the urban class institutions (thus lessening the influence of the ḳahal), and took part in municipal administration. The ukase granting this right was issued by Catherine II. in 1783. The Christians of White Russia, accustomed to seeing the Jews excluded from social and political life under the Polish régime, opposed their election. The Jews complained to the empress, and the Senate decided (1786) that Jews and Christians should be elected to municipal offices in proportion to the number of Jews and Christians registered in the municipality. This decision was applied also to other governments that were added, at one time or another, to Russia from Poland.

Nevertheless, when Russian administration was established in the governments of Volhynia and Podolia the governor of these provinces prescribed that the number of Jews serving in the magistracies, which according to law were composed of two burgesses and four aldermen, should not exceed one-third of the total number—more exactly that only two of the aldermen might be Jews. This was the beginning of the limitations of the electoral rights of the Jews in Russia as a whole.

Under Paul I., on account of the reorganization of the municipal administrations, the Jews of the governments of Volhynia and Podolia were elected to the magistracies to the number of one-half of the entire number of councilmen. In 1802 the new governor of these provinces requested the Senate to prescribe that the Jews be elected to the city councils only to the extent of one-third of the entire number of councilors, and that the Christians and Jews elect their representatives separately, and not jointly as had been the custom until then. The Senate not only granted this request, but also extended the new regulation to all the governments where Jews lived, even though no complaints had been made of the supposedly injurious activity of the Jews in the municipal administrations of the other governments.

The position of the Jews in the Lithuanian governments was somewhat different. In 1802 they were granted electoral rights, but the Christians of several towns strongly opposed this concession, and it was consequently revoked. On the other hand, the Jews of the province of Byelostok received the right, under a special law, to become members of the magistracies without any limitation, and of the city councils to the extent of one-half of the entire number of councilmen; but for some unknown reason they were subsequently entirely excluded from the magistracies, and in some cities from the town councils also.

However, all these limiting regulations were local in character. Neither the Regulations (Polozheniye) of 1804 nor the Code of Laws of 1832 mentions the limitations in question, although both decree that the Jewish representatives shall wear German or Polish dress, and shall know one of three languages: Russian, Polish, or German.

New enactments concerning the Jews were promulgated in 1835, and one of them contained among others the following provision: "The Jewish town classes may take part in the elections for municipal offices, and any Jews knowing how to read and write Russian may be elected as members of the city councils, town councils, and magistracies under the same conditions as prevail in the election to these offices of persons of other religious beliefs." In this manner all of the limitations then in force were to become void. The enactment was energetically opposed by Prince Dolgoruki, administrator at that time of the governments of Lithuania, White Russia, and Minsk. He pointed out, among other matters, "that the election of Jews as presidents of the boards of aldermen and as city mayors would hardly be permissible since the president is the presiding officer in the courts, and the city mayor, as the representative of the entire municipality, is obliged at the opening of the elections . . . to lead the townspeople to church for religious service and is then admitted to take the oath"; and that in general "the election of Jews even as members of city magistracies and town councils is in a manner inappropriate to the decorum and sacredness of the courts, where not infrequently the oath is taken with cross and mirror; moreover, the judges should be drawn from men whose integrity and uprightness could be guaranteed at least by the morality instilled into them by education and religious precepts."

While Prince Dolgoruki's representations as to the limitation of the electoral rights of the Jews were being considered in St. Petersburg, there appeared an independent enactment (1836) limiting the election of Jews in the western governments to one-third of the total number of municipal officers. Following this came a new law (1839), called into being as a result of the representations of Prince Dolgoruki, in accordance with which the Jews in any western government might be represented in municipal organizations to the extent of only one-third the number of municipal officers, and only Christians might act as chairmen. The Jews were excluded from the positions of borough president, city mayor, etc., and also from "municipal positions which either are entirely reserved for Christians, or by virtue of their duties could not with convenience and propriety be entrusted to Jews." Aside from membership in town councils and magistracies the Jews could be elected only as aldermen, as deputies of house commissions, and to various other insignificant positions. At the same time the election of Jewish and Christian representatives was to be carried out separately by the Jews and Christians. This law led to even greater limitations in practical application. The circumstance that, contrary to law, the Jews were excluded from participation in elections of Christians to positions reserved for Christians alone, assumed a peculiar significance, because through this interpretation of the law the Jewish population was deprived of any influence in the election of higher officials, and this could but have an evil effect on the attitude of the latter toward the Jews.

In this manner participation by Jews in the various departments of the municipal government was reduced to a minimum by the law of 1839, and yet, when the ḳahal was abolished in 1844, these institutions assumed a special significance for the Jews, as they were entrusted with the administration of all matters especially affecting the Jews.

The law of 1835, which placed Jews and Christians on an equality in electoral rights, was applicable to the entire Jewish population of Russia, while the subsequent restrictive laws of 1836 and 1839 were valid only in the western governments. Nevertheless, the statement that the laws of 1836 and of 1839 were intended only for the western governments was omitted from the code of laws published in 1842, and it was probably due to this that the same limitations were occasionally to be noted in other governments. Thus, in Odessa the Jews participated with the Christians in the election of the city mayor. In 1857, at the instance of the governor-general of New Russia, the Jews took part with the Christians in the elections of the city of Kishinef.

In general, the Jews of South Russia did not suffer from the social ostracism that at one time was carefully fostered in Poland. In the former region greater respect was accorded them in civil life, and the local authorities made repeated representations to the higher government for improvement in their political condition. In 1857 Count Stroganov, the governor-general of New Russia, applied to the minister of the interior for broader electoral rights for the Jews. He was guided in this instance not alone by sentiments of justice toward them, but also by the interests of the cities, which were made to suffer because of the removal of Jews from certain positions and their replacement by persons altogether incompetent and who were therefore not qualified under the law to be entrusted with a share in the municipal administration. In consequence of this the governor of Kherson requested permission to elect a Jew as mayor of Kherson in 1862.

The ministry of the interior began the framing of new city regulations in 1862, and among these one of the ministry of Valuyev prescribed that Jews might be elected to the town council to the number of one-half of the total members thereof, and that they might also participate in the election of the city mayor, although no Jew was eligible for that office. But subsequently the new minister, Timashev, decreed that Jews might be elected to the town council and town administration only to the number of one-third of the total members of the elective body; and, notwithstanding opposition from the representatives of the Imperial Bureau and of the ministry of finances, this limitation was incorporated into the law of July 11, 1870. A point was gained, however, in that the Jews were now included in the general body of electors, and thus received power to influence the election of Christians.

The new regulations had hardly been in force for twenty years when by sudden decision the Imperial Council (July 11, 1892) decreed that the Jews should not take part in municipal elections, and that they should be excluded from municipal administrative positions and the management of separate departments of municipal finance and administration. In other words, the Jews were excluded altogether from the election of councilmen, of members of the administration, and of the city mayor, and were themselves no longer eligible for election to any of the public offices mentioned above. They were permitted to "assume the duties of councilmen" only under the following conditions: The town administrations were to prepare lists of Jews who, were they not Jews, might, according to the general regulations, be elected to the post of councilman, and from this list the commission on municipal affairs was to appoint at its discretion councilmen, whose number was to be determined by the minister of the interior, but was not to exceed one-tenth of the entire number of such officials. Under such conditions the Jewish councilmen ceased to be actual representatives of the Jewish population, and the latter remained without representation. Many instances might be cited to show the injurious effect of this condition of things upon the interests of the Jewish population.

At the beginning of the year 1904 the town council of Odessa resolved to urge the admission of Jews to municipal offices under the general regulations. The outcome of this resolution is still unknown (1905).

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H. R. *

——**Periodicals, Russo-Jewish:** Russo-Jewish journalism came into being on May 27, 1860, with the appearance in Odessa of the weekly entitled Razsvyet (see also Rabinovich, Osip Aaronovich). In the same year there began to appear in Wilna, as a supplement to "Ha-Karmel," articles in the Russian language; but these had no literary or social significance.

The Anti-Semitic Press and "Sion."

From 1861 to 1862 the journal formerly known as "Razsvyet" appeared under the new title "**Sion,**" being edited by E. Soloveichik and L. Pinsker, later the author of "Autoemancipation." Pinsker soon gave place to N. Bernstein. "Sion," as compared with the "Razsvyet," restricted its publicistic activity, and devoted more space to questions of Jewish learning and history. The editors hoped that by familiarizing Russian society with both the historical past and the contemporary life of the Jewish people, they could render its attitude toward the Jews more friendly. The journal was therefore more conservative than the "Razsvyet" had been; and it aimed to discuss the Jewish question in an academic spirit. This, however, proved impossible. The anti-Semitic press by its irritating accusations compelled "Sion" to reply sharply, for it was only through this hostile source that Russian society had learned to know of the Jewish question; but the censorship, which left the other papers unrestrained, interfered in the case of "Sion," and the latter found it necessary to terminate its activities. "Having met," announced the editors, "with peculiar difficulties in refuting unfounded accusations brought against the Jews and the Jewish religion by certain Russian journals, and also wishing to acquaint the public with the true spirit of the Jewish religion, the editors of 'Sion' consider it their duty to discontinue its publication until they shall have obtained permission to edit it with a broader program."

Apparently the reference to "a broader program" was made for the purpose of concealing another cause for discontinuing the publication; namely, the lack of a sufficient number of subscribers. It is believed by some that the limited circulation of the journal was due to the desire of the Jewish youth for a general education, they having become indifferent to the interests of Judaism. But the lack of subscribers may be explained also by the fact that a knowledge of Russian was restricted at that time to a limited portion of the Jewish population.

The "Den" and Russification of the Jews.

After the discontinuance of "Sion," the Jewish community had for a period of seven years no publication of its own. In 1869 there appeared in Odessa a weekly entitled "**Den,**" under the editorship of S. Orenstein, with M. G. Morgulis and I. G. Orshanski as collaborators. The new journal directed its attention mainly to the external relations of the economic and social life of the Russian Jews. Having found that their isolated position was due not to religious or national causes, but to those of a civil, social, and economic nature, "Den" pointed out those conditions under which it seemed likely that the interests of the Jewish inhabitants would become identical with those of the rest of the population, and the existing animosity of the Russians toward the Jews be thus overcome. These conditions, however, could only be created under circumstances legally favorable to Jewish life; in other words, by civil emancipation. This naturally called for certain concessions on the part of the Jews to the spirit of the times and to the general conditions of the life of the empire. "Den" advocated the Russification of the Jews, their education in the Russian spirit, etc.; but no attempts were made to undermine the foundations of Jewish life. It fought with equal courage against the anti-Semitic press and for Jewish rights; and this firmness led to its suppression. In 1871, when the anti-Jewish riots occurred in Odessa, its publication ceased.

After the demise of "Den," St. Petersburg became the center of Russo-Jewish journalism. From 1871 to 1873, with long intermissions, a daily paper entitled "**Wyestnik Russkikh Yevreyev**" and edited by A. Zederbaum and A. Goldenblum was published in that city. It had no public significance. In the year 1879 there appeared simultaneously at St. Petersburg two weeklies, "**Razsvyet**" and "**Russki Yevrei.**" "Razsvyet" was published from Aug., 1879, until Jan., 1883. The editors of

Journalistic Activity in St. Petersburg.

“Wyestnik Russkikh Yevreyev” were the nominal editors of “Razsvyet” also; but those who were more directly responsible for the editorial work on the latter journal were M. S. Varshavski, N. M. Vilenkin, M. I. Kulisher, J. L. Rosenfeld, and others. With No. 15 of the year 1880 the editorship was transferred to the writer Bogrof and to J. Rosenfeld, the latter subsequently becoming sole editor. “Russki Yevrei” was published from Aug., 1879, until Dec., 1884, under the editorship of L. J. Bermann and G. M. Rabinovich.

The “Russki Yevrei” and Assimilation.

The advocacy of assimilation with the Russians attained to considerable proportions in Russian Jewry in the seventh decade of the nineteenth century. It was believed that the Jewish question, if indeed there really was one, was in reality only a part of the general Russian problem; that the fortunes of the Jews would be modified only with a change in the fortunes of the Russian people; and that therefore it was necessary to work with the latter in endeavoring to realize the common Russian aims. It was at the same time considered advisable that the Jews should throw aside everything specifically Jewish. This attitude caused indifference on the part of educated Jews to the oppressive legal and economic conditions of the Jewish population. The two journals arose in opposition to this abnormal state of things. Both of them were representatives of modern assimilation. The “Russki Yevrei” undertook to facilitate a more intimate acquaintance between the Jewish and the Russian people—the same aim that had inspired the “Razsvyet” of 1860 and “Sion,” with the difference that the “Russki Yevrei” emphasized the fact that the Russian Jews, though not Russians, were Russian subjects of Jewish faith. The journal proved the injustice of the accusations brought against the Jews. While devoting a certain amount of space to questions of Jewish internal life, it did not denounce Jewish shortcomings lest, by such self-criticism, it should supply the enemies of the Jews with material for further persecutions.

The Second “Razsvyet.”

The “Razsvyet” assumed a different attitude. As the advocate of “Russo-Jewish needs and wants,” it dwelt more on the phenomena of Jewish every-day life. It courageously directed attention to its failings, and, anticipating no outside help, urged the educated Jews to assume the work of self-improvement. At the same time it pointed out that this work for the Jewish population would prove useful to the world at large also. Apparently it was not practicable at that time, owing to internal conditions, to urge specifically Jewish work, or perhaps the cooperation of the educated Jews could not be counted upon. The pogromy which swept through Russia in 1881 gave birth to the idea of nationalism; and the “Razsvyet” was soon transformed into an advocate of Zionism. It terminated its existence a year or two later.

For the space of one year (1881–82) there was published in Riga the monthly **“Yevreiskiya Zapiski,”** under the editorship of A. Pumpyanski. It was of a historico-literary character. In 1884 there appeared in St. Petersburg seven numbers of the monthly **“Yevreiskoye Obozryeniye,”** edited by L. O. Cantor.

A more kindly fate awaited the journal **“Voskhod.”** It was founded in 1881 by A. E. Landau, who from 1871 to 1880 had published eight volumes under the general title **“Yevreiskaya Biblioteka.”** Only monthly volumes were published in 1881, but from 1882 there appeared also the weekly **“Nedyelnaya Khronika Voskhoda.”** Volume ix. of the “Yevreiskaya Biblioteka” appeared in 1901, and vol. x. (published by G. A. Landau, the son of Adolph Landau) in 1903.

Aims of the “Voskhod.”

“Voskhod” was founded at the most unsettled period of Jewish as well as of Russian life. It has fought with unvarying courage for civil rights for the Jews, and has at the same time fearlessly exposed Jewish national defects as well as the failings of certain social groups. It has received many hard blows, both from Jews and from non-Jews, but it has survived to carry out its original program. At the time when Jewish society was seized with fear and despair, after the pogromy in the early eighties, the “Voskhod” opposed the counsels of the “Razsvyet” and of individuals advocating emigration, declaring itself against such a solution of the Jewish question. At that time the Jews themselves argued that the worse the condition of the Jews in Russia, the better for the idea of the regeneration of the nation on its own soil. The “Voskhod,” however, declared that: “Its aim is to defend the interests of the Russian Jews, and to strive to make the life of Jews in Russia possible and bearable. With this purpose it will defend and guard their rights, and attempt, in so far as lies in its power, to effect an extension of these rights. On the other hand, it will cooperate by all possible means in the improvement of the inner life of the Jews themselves and in the attainment of their social regeneration on Russian soil.” The “Voskhod” continued to adhere to this policy. It defended the rights of the Jews so vigorously and with such persistence that it soon attracted the attention of the government. On June 24, 1884, it received its first warning for “permitting itself very frequently to criticize insolently the existing laws and government measures and to interpret falsely their meaning and aims.” It received a second warning on July 3, 1885, for continuing to criticize the laws adversely, “spreading among the Jews the belief that the government and all classes of the Russian people maintain toward them an attitude of merciless and unreasoning harshness.” Finally, in 1891 the journal was suspended for eight months.

As the only periodical in the field for about fifteen years, the “Voskhod” was read by all the Jewish social groups, and the number of its subscribers increased from 2,692 in 1883 to 4,294 in 1898. In 1899, while Landau was still living, the journal was transferred to other hands.

The significance of the “Voskhod” is not confined to its publicistic activity. During Landau’s editorship there appeared in its pages a whole series

Its Publicistic Activity.

of writings on Jewish life from the social, literary, and historical standpoints. Belletristic writings by Levanda, Ben-Ami, Yaroshevski, and others; historical works by S. M. Dubnow and the Christian jurist S. A. Bershadski; juridical and publicistic papers by M. Morgulis, M. Kulisher, and M. Mysh; archeological and philological contributions by A. J. Harkavy; poems by S. Frug; and translations into Russian of the leading works in foreign languages—all these, representing material of the greatest value, were published in the "Voskhod."

Its Impartial Attitude Toward Zionism.

Under the new management, with G. Syrkin as editor, the journal has adhered to its original program while adapting itself to the requirements of the times. Devoting to the Zionist cause only so much attention as is demanded by its impartial attitude toward this movement, the "Voskhod" is nevertheless read by the most enthusiastic adherents of Zionism. As formerly, the journal is courageously outspoken in defense of the rights of the Jews. It sounded a mighty note of protest against the Kishinef pogrom of 1903, and was punished therefor by the government. Nos. 16 and 17 of the "Khronika" (one of which contained an article by J. Brutzkus urging the Jews to armed defense) were confiscated. The publishers received two other warnings, on April 28 and May 15, 1903, respectively. In 1904 the "Khronika" was suspended for six months for a sharp criticism of the activity of the anti-Semitic journal "Znamya" and of its friends in Russian society. Besides Syrkin there are closely connected with the "Voskhod" L. Zev, M. Trivus, and M. Vinaver. Notwithstanding its high subscription price, 10 rubles, it has not less than 5,000 subscribers. For the last two years it has offered as a supplement the "History of the Jews," by S. M. Dubnow. Recently the weekly numbers of the journal have been named "Voskhod," and the monthly volumes "Knizhki Voskhoda."

The "Buduschnost" a Zionist Organ.

At the end of 1899 there appeared in St. Petersburg the weekly (with a volume of collected articles as annual supplement) entitled **"Buduschnost,"** under the editorship of S. O. Gruzenberg, who was for many years a contributor to the "Voskhod." The journal was soon transformed into a Zionist organ, and this caused it to lose public support. It is, moreover, indifferently supported by the Zionists. At first the contributors were well-known writers, but one after another these withdrew, and its editor, though an old, experienced, and capable journalist, was unable to maintain the paper at its original high level.

In 1903 there appeared in St. Petersburg the **"Yevreiskaya Semeinaya Biblioteka,"** a monthly journal under the editorship of M. Ryvkin. In the following year the title was changed to **"Yevreiskaya Zhizn,"** and the editorship was undertaken by G. Sorin, with the collaboration of M. M. Margolin and J. D. Brutzkus. The journal, which is devoted to Zionism, at once gained popularity, securing in the first year of its existence about 7,000 subscribers—a circumstance explained to a certain extent by the support of a Zionist organization and by the low subscription price, 4 rubles. As a supplement the journal offers a collection of Frug's poems.

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H. R. *

——**Rural Communities:** Wishing to create important commercial centers, Catherine II. ordered, in 1782, that merchants and commoners no longer reside in rural communities to the detriment of the peasants, but remove to the towns. This measure was directed at the commercial classes, which included the Jews; and as they were without exception registered among the merchants and tradespeople, the regulation, which was only a partial limitation for the Christians, became for the Jews a general legal limitation, and was especially burdensome because the great mass of them resided in rural communities. Closely allied with the concentration movement was the question of the distilling and sale of spirits. As merchants and tradespeople the Jews of White Russia were at that time forbidden by the local authorities to distil spirits, to lease estates, or to manage rural industries, that is, to continue in those occupations by which the Jews, owing to peculiar historical conditions, had earned their livelihood for a period of years. This regulation was generally considered a restrictive measure directed against the Jews, as before its enactment they had received the same privileges as the merchants and trading classes. But in 1786 the Senate repealed the regulations regarding leases and the distilling of spirits; and in so far as the question of residence in rural districts was concerned, the Senate, knowing that the empress, for important reasons of economic policy, desired the removal of the Jews to the towns, and knowing also that the conditions prevailing in the towns did not warrant peremptory removal, contented itself by ruling that the Jews should not remove prematurely, because it was uncertain whether they would find work or dwellings in the towns. Nevertheless many Jews were removed and thereby ruined.

Removal of Jews.

Before long this question was revived. In 1795, when Russian administration was being introduced in the new governments annexed from Poland, viz., those of Minsk, Volhynia, and Podolia, the empress ordered that "efforts be made" to remove the Jews to the towns so that they might engage there in commerce and in handicrafts. She did not intend to make the measure compulsory in character, yet the governor-general of White Russia, who had received a similar order concerning the Jews, set one year as the time-limit for their removal. But at the time the sparsely populated cities were not adapted to accommodate so great an influx of new inhabitants. Even then the towns contained many Jews, who furnished a greater number of merchants and artisans than was necessary. The order for the removal of the Jews created apprehension also among the estate-owners, to whom it meant pecuniary loss, and for these reasons the governor-general ordered that only Jews living in inns and villages situated on main roads be forced to obey it. An extension of time was also granted; but notwithstanding the fact that the removals were not carried out on as large a scale as was desired, such removals as did take place materially affected the prosperity of the Jews, and much suffering and inconvenience was caused thereby.

The question of the harm said to be caused by Jews dwelling in rural districts, and the best means of dealing with the subject, were matters referred for consideration, by order of the Senate, to the local authorities and to owners of estates situated in governments which had a Jewish population. Neither the authorities nor the owners found it desirable to remove all the Jews, who, moreover, they suggested should be distributed over a larger area. These suggestions were transmitted to the Senate, which was at that time engaged in working out a general plan for Jewish reform.

In 1801 a new regulation was passed ordering merchants and tradesmen to remove to the cities. The Jews of White Russia petitioned the Senate to be allowed to remain in their old homes, and the Senate granted their request. But in other governments no attempt was made to remove the Jews, and the administration of the government of New Russia went before the Senate to urge the nonremoval of Jews from the rural districts, as the administration declared they caused no harm or damage to the peasants.

Committee of 1802.

In 1802 the project of Jewish reform was submitted to a committee composed of persons near to the emperor, and, according to the regulations worked out by it (1804), the Jews were to be deprived of the right of distilling spirits, of leasing estates, and of residing in villages and hamlets. A time-limit of three years was set for their removal. This committee expressed itself as opposed to resorting to stringent measures in dealing with the Jews, and explained that only dire necessity induced it to forbid them to distil, to sell spirits, and to lease estates.

In connection with this prohibition the committee ordered the removal of all the Jews from the rural districts, as under the proposed conditions the greater part of the Jewish population would be without means of subsistence. The exclusion of the Jews from the distilling industry and from leaseholding was declared incompatible with justice and with the requirements of life: the government budget was based largely on the income from the tax on spirits; and the estate-owners also derived their incomes almost exclusively from the proceeds of distillation. This condition of affairs was permitted to continue in the former Polish governments for many decades, and had led to the Jews, in virtue of peculiar circumstances, serving during all that time as intermediaries between the estate-owners and the peasants; the Jews caused economic injury not as Jews but as intermediaries, and that without benefit to themselves.

Count Gudovich, governor-general of Minsk, Podolia, and Volhynia, stated that the tavern-keepers had no daily bread for themselves nor for their families, "for they receive only a tenth or even a fifteenth part of the profits." The governor of Lithuania stated that the taverns were in charge only of women, as lack of means drove the men to other work. Senator Derzhavin wrote that the Jewish masses in White Russia were suffering from extreme privation and poverty. The governor of Kiev reported that the Jews not only were unable to pay taxes but had no means of subsistence, which showed very clearly that the Jews secured no profit for themselves either from the distilling of spirits or from the ownership of leases. Senator Derzhavin, in a private letter written in 1800 to one of the legal officers of the crown, dealt with the famine in White Russia, which he officially ascribed to the Jews; but he said also: "It is difficult to seriously accuse any one without actually violating the common principles of justice and fairness. The peasants sell their grain to the Jews for spirits, and therefore they do not have enough bread. The landlords do not prohibit drinking because they derive their entire incomes from the sale of liquor; and the Jews can not be held entirely to blame if they take the last crust from the peasants for their own sustenance."

Its Conclusions.

From the evidence collected the committee reached these conclusions: (1) The landlords made an excessive quantity of distilled spirits in order to pay the heavy taxes with which they were burdened, and to provide for their living expenses. (2) The Jews trafficked in spirits in order to be able to pay the double taxes imposed upon them, and to keep from starvation. Owing to the existing economic conditions the Jews could not have found other means of subsistence at that time. (3) The peasants in their turn drank in order to forget the burdens of their serfdom.

The committee, being powerless to improve the social and economic life of the peasants, decided to pretend that the removal of the Jews to the towns would result in such an improvement. Undoubtedly it realized the impossibility of carrying into effect the measure proposed, for it involved the removal of more than fifty thousand Jewish families. Nevertheless steps were taken to enforce the removal, and they were attended by extreme barbarity. Count Kotchubei, a member of the committee placed in charge of the movement, learned what misery was thereby caused in some villages. Hundreds of families were left without shelter in the fields or on the squares of near-by cities, as there were not sufficient houses to accommodate them, and nothing was provided with which to feed them. The government was unable to supply the necessary means or to grant the tracts of land promised for the purpose of transforming the former merchants into agriculturists.

The suffering was intense, and, to maintain the prestige of the government, orders were given to suspend the removals, ostensibly because Napoleon had summoned a Jewish synod in Paris—a circumstance that, had not the order been suspended, might have caused restlessness among the Jewish masses. A new committee was organized for reviewing the question, and Count Kotchubei insisted on delay, pointing out that only a part of the Jews could be removed, and that enormous sums would be required

Removal Postponed.

by the government to carry the measure into effect; for the poor Jews, under the existing economic conditions, could not readily find other means of sustenance. The subject was referred to a new commission composed of higher officials, and later Senator Alexieff was ordered by the emperor to make a journey through localities having a Jewish population, for the purpose of seeing whether immediate removal was feasible. He was instructed that if it was feasible he should order the governors to effect it. If, however, he found it impracticable, he was to report to the emperor the best means for removing the Jews gradually. At this time permission was given to the Jews to select delegates to present to the senator their views on the question of removal. The Jewish delegates petitioned for the repeal of the enactment, and the senator declared the removal impracticable; but this did not lead to a solution of the matter, for the government desired to maintain its prestige and did not care to consider the repeal of this law, and set itself to temporizing by postponing its enforcement. On Oct. 19, 1807, a ukase was issued ordering gradual removal during a term of three years. In consequence of this decree the expulsion of Jews from the villages was resumed, and the suffering inflicted thereby attracted the attention of the new minister of the interior, Count Kurakin. He reported to the emperor that the removal could only be effected in the course of several decades. Therefore, by decree of Dec. 29, 1809, the ukase was repealed, and a few days later a new commission for the investigation of the subject was appointed under the chairmanship of Senator Popov. This commission continued its labors for three years. It made a general and thorough investigation, and declared in its voluminous report that the exclusion of the Jews from the manufacture of and traffic in spirits would not decrease drunkenness among the peasants, as the general social and economic conditions, and not the Jews, were accountable therefor. The removal of the Jews from the rural districts would work injury to the peasantry from both the economic and the commercial standpoint; their immediate transformation into farmers was an impossibility; the overcrowding of the towns with an excess of poor would lead only to very distressing consequences. Hence, the commission recommended that the Jews be allowed to remain in their old homes, and that they be permitted to continue their vocations as theretofore. This report was not given the force of a legal enactment, but as removals had already been discontinued by order, the Jews were permitted to enjoy a period of peace. This peace, however, was not of long duration, for in 1821, in consequence of representations from the military governor of Chernigov, which branded the Jews as speculators, an order was issued calling for their removal from the rural districts of that government. This measure was extended to the government of Poltava in 1822, and in the following year to the governments of White Russia because of a deficiency in foodstuffs there. In 1827 a partial removal of the Jews was begun in the rural districts of the government of Grodno, and in 1830 a similar one was enforced in the government of Kiev.

Removal of 1821.

In 1835 a decree was issued ordering the suspension of the removals; but they were undertaken again in 1843, when the Jews were excluded from the military settlements of Kiev and Podolia.

All the removals in question were presumably inspired by the supposed evil influence of the Jews in increasing drunkenness among the peasants. But there were also other reasons for the expulsion. For instance, in 1835 the Jews were excluded from the government of Astrakhan on the pretext that they caused harm to the trade with Asia. The Jews in the boundary-zone were expelled therefrom in order to suppress contraband trade. Thus in 1812 the Jews living on the landed estates situated near the frontier of the government of Volhynia were removed, and in 1816 a decree was issued calling for the removal of the Jews from the 50-verst boundary-zone. Under the decree the places where the Jews were registered according to the census and where there were organized ḳahals were exempt. This led to removals from the government of Volhynia up to the year 1821. Subsequently the Jews returned to their old homes. However, in 1825 another decree concerning the western-frontier governments announced that only those Jews who owned real property should be allowed to remain within the 50-verst zone. In 1839 this decree was extended to the territory of Bessarabia. On April 20, 1843, an imperial decree ordered that all the Jews living in the 50-verst boundary-zone adjacent to Prussia and Austria should be removed to the interior of the governments, the owners of houses being permitted to sell them within two years provided they obeyed the law without reservation. Later an extension of time was granted, and the removal was not carried out in its entirety; nevertheless the policy of removal was far-reaching and was continued for a term of years.

Removal from Towns.

In addition to removal from villages and hamlets there was also the removal from towns, but this was conducted on a much smaller scale. In this the Christians of Kovno took the initiative. They petitioned Emperor Paul I. in 1797 for the removal of the Jews from their city on the ground of ancient Polish privileges. The governor-general of Lithuania, Count Ryepnin, declared, however, that the Christians "did not themselves know for what they were asking, and merely obeyed their ancient antipathy and unwarranted envy of the Jews," and that the removal of the Jews would cause harm to the city; therefore this petition was not granted. Paul I. ordered that the Jews be left also in Kaminetz-Podolsk, whence it had been intended that they should be removed. Similarly, in 1801 he rejected the petition of the merchants of Kiev for the exclusion of the Jews. Under Alexander I. petitions of this kind were renewed, but unsuccessfully. In 1803 the petition of the Christians of Kovno and in 1810 a similar one from the Christians of Kiev were rejected. In all these petitions the Christians were impelled by the desire of ridding themselves of their competitors in commerce and manufacture. In more recent times the agitation for the exclusion of Jews from the towns was resumed. In 1827 the Christians of Kiev had their wish granted and the Jews were expelled, notwithstanding the fact that the local authorities earnestly desired their retention. In 1829 expulsion from Nikolaief and Sebastopol was ordered, and only those Jews who had served in the army or navy were authorized to remain. However, in 1830 the military governor of Nikolaief and Sebastopol, in agreement with the sentiments of the city police administration, the magistrates, and the city council, applied to the ministry of the interior for the retention of the Jews, and pointed out that if they were removed the city would be without artisans. This application not being granted, in 1832 the governor applied for at least a postponement of the expulsion. This was granted, at first for two years, and later for another year; but ultimately the Jews were expelled. In this instance the government was apparently influenced by the military importance of the cities. In 1883 the Jews were expelled from Yalta (there only remained those who were registered in the local community), which was then excluded from the PALE OF SETTLEMENT, probably because the imperial family sojourned there during the summer months. In accordance with the laws of 1891 and 1892 there were expelled from Moscow, within a short time, all Jewish artisans, brewers, distillers, and even soldiers who had served under Nicholas I. for twenty-five years and who had enjoyed certain privileges. Altogether there were expelled from Moscow about 20,000 Jews.

Aside from these expulsions en masse, the removal of separate groups of Jews and of individuals was continued until very recently. The complicated enactments concerning the PALE OF SETTLEMENT, in connection with the general disabilities of the Jews, offer a wide field for unwarranted interpretation of the written laws; added to this there are at times ignorance of the laws and, not infrequently, intentional disregard of them on the part of those in subordinate authority. Finally, the change in family relations, the change of occupation, and other circumstances often led to the expulsion of Jews.

On April 3, 1880 (under Alexander II.), the minister of the interior suggested to the governors that they should not expel the Jews who did not enjoy right of residence in any given locality, but who were already established there and engaged in commercial undertakings, the destruction of which would ruin not only the Jews but also the Christians who had entered into business relations with them. In connection with this it was ordered that no Jews should be permitted to establish themselves in new localities without having first secured permission to do so. A document containing these orders was again sent out in 1882. On Jan. 14, 1893, the order was rescinded, and the governors were commanded to enforce, not later than Nov. 1, 1893, the expulsion of the Jews directed by the law. Later the time was extended to June 1, 1894 (persons who had attained the age of seventy or more were exempted entirely). For the reasons indicated above, the expulsion of the Jews from various localities was thereafter intermittently persisted in.

After the outbreak of the war with Japan orders were issued by circular to discontinue the expulsions temporarily. In Kiev the local authorities attempted to expel the mother and the wife of a Jewish physician who had been sent to the scene of war, because according to the strict interpretation of the law the mother and wife could live in Kiev only with the male head of the family.

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H. R. *

——**Poland*** (Polish, "Polska"; German, "Polen"; Hebrew, פולין; Russian, "Polsha"): Former powerful kingdom in north central Europe, comprising, until its first partition, in 1772, a territory bounded by the Oder and the Warta on the west, by the Carpathian Mountains and the Dniester on the south, by the Dnieper on the east, and by the Düna on the north.

From the historical documents thus far available it is difficult to determine with certainty when the first Jewish settlers arrived in Poland. Some Polish writers, like Naruszewicz, are of the opinion that Jews went to Poland in very early times, and that they lived there before the introduction of Christianity (965) under Mieczyslaw I. Others, like Janicki, claim that authentic evidence as to the presence of Jews in Poland does not go further back than the twelfth century, when, under Prince Mieczyslaw III. (1173–1209) and kings Casimir the Just and Leshek the White (1194–1205), the Jews had charge of the mints.

The Polish historian Maciejowski advances the view ("Zydzi w Polsce," etc., p. 8) that "Jews were present in Poland if not in the eighth century at least in the ninth"; but on the other hand he ridicules the statement of Leon Weil ("Orient," 1849, p. 143), who, on the strength of certain documents, relates the following: "Hard pressed by the Germans, the Jews sent to Poland (894) a delegation composed of the most eloquent Spanish rabbis, in order to petition the reigning prince, Leshek, for the apportionment to them of a parcel of land in Polish territory on which they might establish themselves and engage in agricultural pursuits and in handicrafts and the liberal arts. No special territory was assigned to them; but they were given permission to settle anywhere in the land, and to engage in the occupations specified. Eleven years later (905) the Jews were by charter assured religious liberty, autonomy in judicial matters, freedom of trade, independence from the Shlyakhta, or lesser nobles, and protection from the attacks of hostile mobs. This charter was lost in the Polish-German war of 1049."

Jewish Charter of 905.

Coins unearthed in 1872 in the Great-Polish village of Glenbok show conclusively that in the reigns of Mieczyslaw III., Casimir, and Leshek the Jews were, as stated above, in charge of the coinage in Great and Little Poland. These coins bear emblems having inscriptions of various characters; in some examples only the name of the king or prince being given, as, for instance, "Prince Meshko," while in others the surname is added, as "Meshek the Blessed" or "the Just." Some of the coins, moreover, bear inscriptions having no direct reference to Poland, to the reigning princes, or even to the coin itself, but referring to incidents of a purely Jewish character, as, for instance, "Rejoice, Abraham, Isaac, and Jacob"; "Abraham Duchs (אבראם דוכס) and Abraham Pech (פחה)." Similar coins had been discovered elsewhere several years earlier; but, owing to their peculiar inscriptions, doubts were expressed, even by such a noted numismatist as Joachim Lelewel, as to their being coins at all. Their true nature was revealed only with the discovery of the Glenbok treasure. All the inscriptions on the coins of the twelfth century are in Hebrew; and they sufficiently prove that at the time in question the Jews had already established themselves in positions of trust and prominence, and were contented with their lot.

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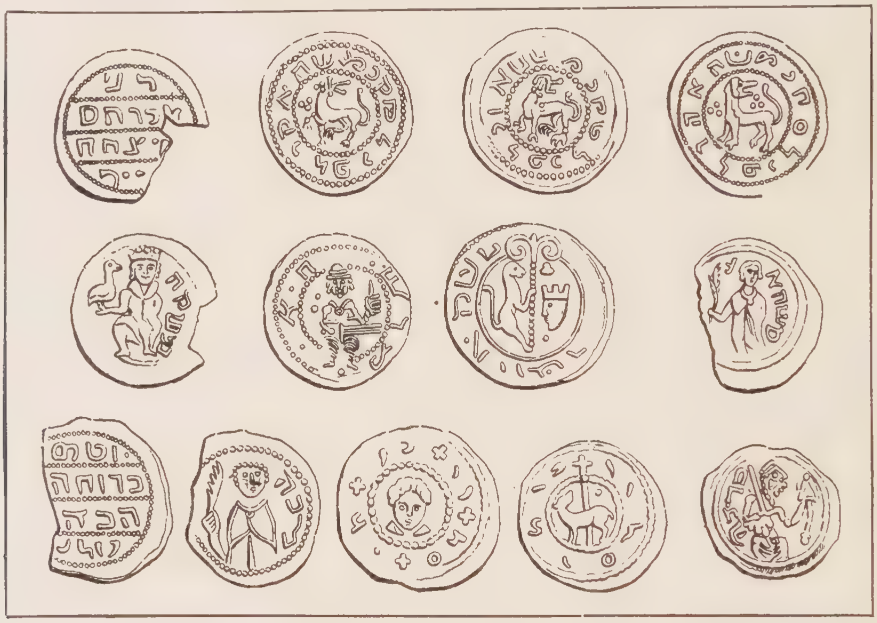
* Owing to the recent disturbances in Russia, the article POLAND, which was assigned to a Russian collaborator and which was to have appeared in its proper vocabulary place, was not received. The only other caption under which it could be inserted is that under which it now appears.



Polish Coins with Jewish Inscriptions.
(From "Revue Numismatique.")

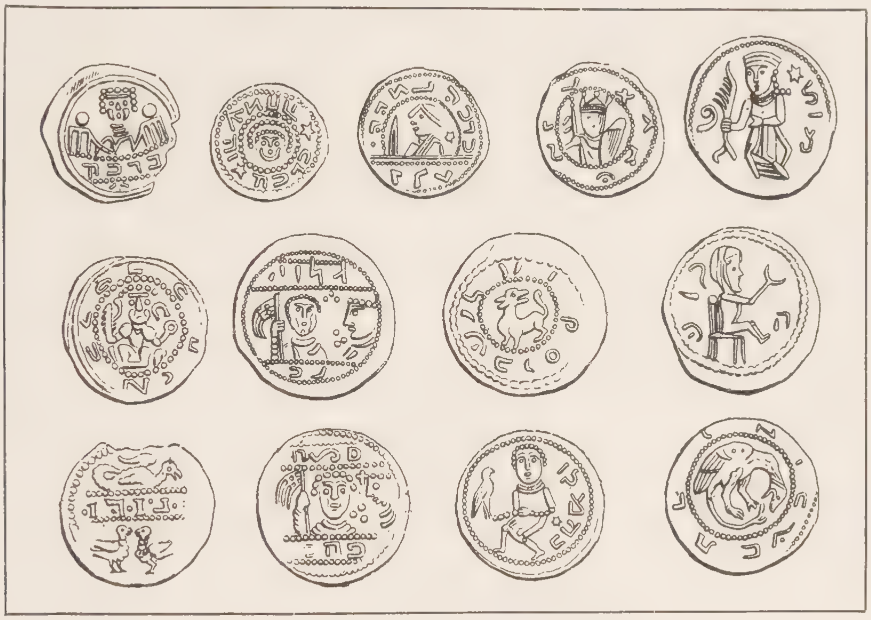
Jewish Coiners.

"The Jewish coiners," says Bershadski, "might have been people who came to the country only occasionally, and for that special purpose." But there is found among the few documents dating from the second half of the thirteenth century a charter issued by Premyslaw II., successor of Boleslaw of Kalisz, confirming a previous grant of privileges whereby the Jew Rupin, son of Yoshka, is permitted to dispose of his inheritance, a hill ("montem") situated near the boundary of his estate of Podgozhe. It is difficult to assume that the acquisition of real estate, its transmission by inheritance, and its further cession to the "Jewish elders of Kalisz and their entire community" were permitted on the strength of the charter of privileges granted by Boleslaw of Kalisz to Jewish immigrants, for the charter makes no mention of a Jewish community, nor of the right of Jews to acquire landed property. "The facts," says Bershadski, "made plain by the grant of Premyslaw II. prove that the Jews were ancient inhabitants of Poland, and that the charter of Boleslaw of Kalisz, copied almost verbally from the privileges of Ottocar of Bohemia, was merely a written approval of relations that had become gradually established, and had received the sanction of the people of the country."

Bershadski comes to the conclusion that as early as the thirteenth century there existed in Poland a number of Jewish communities, the most important of which was that of Kalisz. Maximilian Gumplovicz, however, hazards the conjecture that the word "Pech" on the Glenbok coins is the Chazarian "Pech" or "Beck," meaning "viceroy of the Chaghan" (see Jew. Encyc. iv. 5a, *s.v.* Chazars), and that the supposedly legendary King Abraham Prochownik, who according to tradition ruled Poland for one day only, perhaps really existed in the person of some Chazarian prince who was for a time viceroy of Poland. Gumplovicz cites the Polish writer Stronezynski ("Pieniadze Piastow," 2d ed., Warsaw, 1883), who thinks that the coins with Hebrew inscriptions belong to a period prior to the introduction of Christianity. The Arab geographers of the ninth century relate that Jews of western Europe who traveled to Chazaria came there by way of the Slavonic countries and Poland (see Jew. Encyc. iv. 3a, *s.v.* Chazars).

It is not definitely known whether the first Jewish arrivals in Poland were from the Chazarian countries in South Russia or from western Europe. The first historian of the Jews of Poland, Czacki, states in his "Rozprawa o Zydach i Karaitach" (1807) that the earliest Jewish immigrants in Poland were of German origin; but, as has been pointed out by Bershadski and Dubnow, Czacki's work, however conscientious and clear-sighted, can be regarded only as a historical document, and not as a complete history of the Polish Jews. Unfortunately, Czacki was followed blindly by Sternberg, Weil, and Graetz.

Though direct proof is absent, it is nevertheless safe to assume from the documents at present available that South Russia furnished the first Jewish settlers in Poland (see JEW. ENCYC. viii. 118, *s.v.* LITHUANIA). It is known also that German Jews traded in the Slavonic countries as early as the reign of Charlemagne; and some of them may have established themselves in Poland.



POLISH COINS WITH JEWISH INSCRIPTIONS.
(From "Revue Numismatique.")

Early Jewish Slave-Traders.

The first actual mention, however, of Jews in the Polish chronicles occurs under date of the eleventh century. It appears that Jews were then living in Gnesen, at that time the religious capital of the Polish kingdom. Some of them were wealthy, owning Christian slaves; they even engaged in the slave-trade, according to the custom of the times.

The pious Queen Judith, wife of the Polish king Ladislaus Herman (d. 1085), spent large sums of money in purchasing the freedom of Christian slaves owned by Jews.

The first extensive Jewish emigration from western Europe to Poland occurred at the time of the First Crusade (1098). Under BOLESLAW III., KRZYWOUSTY (1102-39), the Jews, encouraged by the tolerant régime of this wise ruler, settled throughout Polish and Lithuanian territory as far as Kiev. Boleslaw on his part recognized the utility of the Jews in the development of the commercial interests of his country. The Jewish traveler PETHAHIAH BEN JACOB HA-LABAN visited Poland toward the end of the twelfth century. At that time their position in the numerous principalities had been securely established. The Prince of Cracow, Mieczyslaw III. (1173-1202), in his endeavor to establish law and order in his domains, prohibited all violence against the Jews, particularly attacks upon them by unruly students. Boys guilty of such attacks, or their parents, were made to pay fines as heavy as those imposed for sacrilegious acts. Early in the thirteenth century Jews owned land in Polish Silesia.

The commercial relations between the Jewish settlements in Poland and those in western Europe were not without effect in intellectual and religious matters. The Polish Jews, devoting their energies to commercial pursuits, were obliged, according to the testimony of Eliezer of Bohemia, to obtain their rabbis from France, Germany, and other west-European countries, while the young Polish Jews went abroad for the study of rabbinical and other literature. Among the rabbinical scholars of the twelfth century mention is made of Mordecai of Poland (Dubnow).

From the various sources it is evident that at this time the Jews enjoyed undisturbed peace and prosperity in the many principalities into which the country was then divided. In the interests of commerce the reigning princes extended protection and special privileges to the Jewish settlers. With the descent of the Tatars on Polish territory (1241) the Jews in common with the other inhabitants suffered severely. Cracow was pillaged and burned, other towns were devastated, and hundreds of Jews were carried into captivity. As the tide of invasion

The Tatar Invasion.

receded the Jews returned to their old homes and occupations. They formed the middle class in a country where the general population consisted of landlords and peasants, and they were instrumental in promoting the commercial interests of the land. Money-lending and the farming of the different government revenues, such as those from the salt-mines, the customs, etc., were their most important pursuits. The native population had not yet become permeated with the religious intolerance of western Europe, and lived at peace with the Jews.

This patriarchal order of things was gradually altered by the Roman Church on the one hand, and by the neighboring German states on the other. The emissaries of the Roman pontiffs came to Poland in pursuance of a fixed policy; and in their endeavors to strengthen the influence of the Catholic Church they spread teachings imbued with hatred toward the followers of Judaism. At the same time Boleslaw V., Wstydliwy (1228–79), encouraged the influx of German colonists. He granted to them the Magdeburg Rights (see Magdeburg Law), and by establishing them in the towns introduced there an element which brought with it deep-seated prejudices against the Jews. There were, however, among the reigning princes determined protectors of the Jewish inhabitants, who considered the presence of the latter most desirable in so far as the economic development of the country was concerned. Prominent among such rulers was Boleslaw Pobozny of Kalisz, King of Great Poland. With the consent of the class representatives and higher officials he issued in 1264 a charter which clearly defined the position of his Jewish subjects. This charter, which subsequently formed the basis of Polish legislation concerning the Jews, does not differ greatly from that granted by Witold (1388) to the Jews of Lithuania (for text of the latter charter see Jew. Encyc. viii. 120, *s.v.* Lithuania).

In a critical review of L. Gumplovicz's work on Polish-Jewish legislation, Levanda (in "Voskhod," 1886, No. ix.) comes to the conclusion that Boleslaw's charter was meant to define unequivocally the exact position that the Jews were to occupy in the body politic throughout Poland's history. The terms of the charter, marked by patriarchal simplicity, show clearly that the Jews were regarded as an association of money-lenders to whom a concession was made to trade and to lend money on interest, with the guaranty of religious freedom and of the inviolability of person and property. They were to circulate their capital and thus supply the needs of the Christian population, and were to be allowed to enjoy profits made through their business operations. No mention occurs in the charter of other business pursuits, handicrafts, or industries, from which it may be inferred that the Jews were to engage in no other occupation than money-lending. The term "privilegium" applied to the charter shows that the latter was not a part of the general laws, but an exception to their provisions. It opened a wide gap between the Christian and the Jewish population that was never closed. It placed the latter in a position of isolation, owing to which they were compelled to develop an internal organization of their own. This, however, served them in good stead with regard to the defense of their commercial interests and in the mastery of new forms of commercial activity.

The charter dealt in detail with all sides of Jewish life, particularly the relations of the Jews to their Christian neighbors. The guiding principle in all its provisions was justice, while national, racial, and religious motives were entirely excluded. In order to safeguard their persons and property, the Jews were in some instances granted even greater privileges than the Christians, who thus came to recognize that the Jews were to be regarded as a people with a civilization of their own and entitled to the protection of the laws.

Hostility of the Church.

But while the temporal authorities endeavored to regulate the relations of the Jews to the country at large in accordance with its economic needs, the clergy, inspired not by patriotism, but by the attempts of the Roman Church to establish its universal supremacy, used its influence toward separating the Jews from the body politic, aiming to exclude them, as people dangerous to the Church, from Christian society, and to place them in the position of a despised sect. In 1266 an ecumenical council was held at Breslau under the chairmanship of the papal nuncio Guido. The council introduced into the ecclesiastical statutes of Poland a number of paragraphs directed against the Jews. In paragraph 12 it is stated that "since Poland has but lately joined the fold of the Christian Church it may be apprehended that its Christian inhabitants will the more easily yield to the prejudices and evil habits of their Jewish neighbors, the establishment of the Christian faith in the hearts of the believers in these lands having been of such a recent date. We therefore emphatically decree that Jews living in the bishopric of Gnesen shall not dwell together with Christians, but shall live separately in some portion of their respective towns or villages. The quarter in which the Jews reside shall be divided from the section inhabited by the Christians by a fence, wall, or ditch." The Jews were ordered to dispose as quickly as possible of real estate owned by them in the Christian quarters; they were not to appear on the streets during Church processions; they were allowed to have only a single synagogue in any one town; and they were required to wear a special cap to distinguish them from the Christians. The latter were forbidden, under penalty of excommunication, to invite Jews to feasts or other entertainments, and were forbidden also to buy meat or other provisions from Jews, for fear of being poisoned. The council furthermore confirmed the regulations under which Jews were not allowed to keep Christian servants, to lease taxes or customs duties, or to hold any public office. At the Council of Ofen held in 1279 the wearing of a red badge was prescribed for the Jews, and the foregoing provisions were reaffirmed.

The Badge Instituted.

Though the Catholic clergy continued in this way to sow the seed of religious hatred—which in time bore a plentiful harvest—the temporal rulers were not inclined to accept the edicts of the Church, and the Jews of Poland were for a long time left in the enjoyment of their rights. Ladislaus Lokietek, who ascended the Polish throne in 1319, endeavored to establish a uniform legal code throughout the land. By the general laws he assured to the Jews safety and freedom and placed them on an equality with the Christians. They dressed like the Christians, wearing garments similar to those of the nobility, and, like the latter, wore also gold chains and carried swords. Ladislaus likewise framed laws for the lending of money to Christians. In 1334 Boleslaw issued a charter of still greater significance. It was much amplified by King CASIMIR III., THE GREAT (1303-70), who was especially friendly to the Jews, and whose reign is justly regarded as an era of great prosperity for the Polish Jewry. His charter was more favorable to the Jews than was Boleslaw's, in so far as it safeguarded some of their civil rights in addition to their commercial privileges. This far-seeing ruler sought to employ the town and rural populations as checks upon the growing power of the aristocracy. He regarded the Jews not simply as an association of money-lenders, but as a part of the nation, into which they were to be incorporated for the formation of a homogeneous body politic. For his attempts to uplift the masses, including the Jews, Casimir was surnamed by his contemporaries "king of the serfs and Jews." His charter for the Jews provided among other things that any lawsuit in which Jews were concerned might at their request be brought before the king; that they might not be summoned before the ecclesiastical tribunals; that elders or waywodes had no right to exact special taxes or contributions from them; that the murder of a Jew was to be punishable by death, whereas in Boleslaw's charter the penalty had consisted merely of a fine and confiscation of property. Apart from these amplifications of Boleslaw's charter, Casimir granted to the Jews the right of unrestricted residence and movement; and they were not obliged to pay taxes other than those paid by the Christians. They were permitted to lend money on farms and other real property, and to rent or acquire lands and estates (L. Gumplovicz, "Prawodawstwo," etc., p. 23).

Prosperity Under Casimir III.

Most of the documents of the fourteenth century treat of the Jews of Little Poland and especially of those of Cracow. Notwithstanding its paucity the material is ample to show the gradual growth of the Jews in numbers and in wealth. Thus in 1304 mention is made of the cession by Philip Pollack to Genez Magdassen of one-half of the former's property on the Jewish street in Cracow; in 1313 the Jew Michael and his son Nathan purchased an estate in the Jewish quarter from the widow of the burgher Günther; in 1335 the Jew Kozlina acquired from the burgher Herman four houses near the Jewish cemetery; in 1339 the widow of the Jew Rubin sold her house to the burgher Johann Romanich; and in 1347 there occurs a reference to a Jewish quarter in the suburb of Cracow ("vicus Judæorum"), with a synagogue and a cemetery on the banks of the Rudava. The cemetery had existed from the beginning of the century. Prominent among the Jews of Cracow in the latter half of this century was the leaseholder Levko, who was under the direct jurisdiction of the king. Levko leased the salt monopoly, and had exclusive jurisdiction over the numerous laborers in the salt-mines. He was regarded as the money-king of his time; and his sons, who inherited his wealth, frequently lent large sums to Queen Yadwiga and also to Ladislaus Jagellon (see CASIMIR III).

Nevertheless, while for the greater part of Casimir's reign the Jews of Poland, as has been seen, enjoyed tranquillity, toward its close they were subjected to persecution on account of the BLACK DEATH. Massacres occurred at Kalisz, Cracow, Glogau, and other Polish cities along the German frontier, and it is estimated that 10,000 Jews were killed. Compared with the pitiless destruction of their coreligionists in western Europe, however, the Polish Jews did not fare badly; and the Jewish masses of Germany fled to the more hospitable lands of Poland, where the interests of the laity still remained more powerful than those of the Church.

But under Casimir's successor, Louis of Hungary (1370–84), the complaint became general that justice had disappeared from the land. An attempt was made to deprive the Jews of the protection of the laws. Guided mainly by religious motives, Louis persecuted them, and threatened to expel those who refused to accept Christianity. His short reign did not suffice, however, to undo the beneficent work of his predecessor; and it was not until the long reign of the Lithuanian grand duke Ladislaus II., Jagellon (1386–1434), that the influence of the Church in civil and national affairs increased, and the civic condition of the Jews gradually became less favorable. Nevertheless, at the beginning of Ladislaus' reign the Jews still enjoyed the full protection of the laws. Hube cites a series of old documents from Posen, from which it appears that in monetary transactions the Jews of Great and Little Poland were protected by the courts to such an extent that in cases of non-payment they might take possession of the real estate of their Christian debtors. Thus in 1388 a verdict was rendered in favor of the Jew Sabdai, whereby his debtor was placed under arrest and was made to pay the principal together with nine years' interest upon it. In 1398 another debtor pledged himself to transfer to his Jewish creditors half of a village with all its revenues, excluding the manor and the land belonging to it. In 1390 the Jew Daniel was placed in possession of the estate of Kopashevo for a debt of 40 marks; and in the same year a debt of 20 marks due to the above-mentioned Sabdai from the owner of a certain estate was given preference over all other obligations of the latter, and Sabdai was put in possession of the estate.

Extensive Persecutions in the Fourteenth Century.

As a result of the marriage of Jagellon to Yadwiga, daughter of Louis of Hungary, Lithuania was temporarily united to the kingdom of Poland. Under his rule the first extensive persecutions of the Jews in Poland were inaugurated. It was said that the Jews of Posen had induced a poor Christian woman to steal from the Dominican church three hosts, which they desecrated, and that when the hosts began to bleed, the Jews had thrown them into a ditch, whereupon various miracles occurred. When informed of this supposed desecration, the Bishop of Posen ordered the Jews to answer the charges. The woman accused of stealing the hosts, the rabbi of Posen, and thirteen elders of the Jewish community fell victims to the superstitious rage of the people. After long-continued torture on the rack they were all burned slowly at the stake. In addition, a permanent fine was imposed on the Jews of Posen, which they were required to pay annually to the Dominican church. This fine was rigorously collected until the eighteenth century. The persecution of the Jews was due not only to religious motives, but also to economic reasons, for they had gained control of certain branches of commerce, and the burghers, jealous of their success, desired to rid themselves in one way or another of their objectionable competitors.

The same motives were responsible for the riot of Cracow, instigated by the fanatical priest Budek in 1407. The first outbreak was suppressed by the city magistrates; but it was renewed a few hours later. A vast amount of property was destroyed; many Jews were killed; and their children were baptized. In order to save their lives a number of Jews accepted Christianity. The reform movement of the Hussites intensified religious fanaticism; and the resulting reactionary measures spread to Poland. The influential Polish archbishop Nicholas Tronba, after his return from the Council of Kalisz (1420), over which he had presided, induced the Polish clergy to confirm all the anti-Jewish legislation adopted at the councils of Breslau and Ofen, and which thitherto had been but rarely carried into effect. In addition to their previous disabilities, the Jews were now compelled to pay a tax for the benefit of the churches in the precincts in which they were residing, but "in which only Christians should reside."

In 1423 King Ladislaus Jagellon issued an edict forbidding the Jews to lend money on notes. In his reign, as in the reign of his successor, Ladislaus III., the ancient privileges of the Jews were almost forgotten. The Jews vainly appealed to Jagellon for the confirmation of their old charters. The clergy successfully opposed the renewal of these privileges on the ground that they were contrary to the canonical regulations. In the achievement of this purpose the rumor was even spread that the charter claimed to have been granted to the Jews by Casimir the Great was a forgery, inasmuch as a Catholic ruler would never have granted full civil rights to "unbelievers."

Charter of Casimir IV.

The machinations of the clergy were checked somewhat by Casimir IV., Jagellon (1447–92). He readily renewed the charter granted to the Jews by Casimir the Great, the original of which had been destroyed in the fire that devastated Posen in 1447. To a Jewish deputation from the communities of Posen, Kalisz, Syeradza, Lenchich (Lenczyca), Brest, and Wladislavov which applied to him for the renewal of the charter, he said in his new grant: "We desire that the Jews, whom we protect especially for the sake of our own interests and those of the royal treasury, shall feel contented during our prosperous reign." In confirming all previous rights and privileges of the Jews—the freedom of residence and trade, judicial and communal autonomy, the inviolability of person and property, and protection against arbitrary accusation and attacks—the charter of Casimir IV. was a determined protest against the canonical laws, which had been but recently renewed for Poland by the Council of Kalisz, and for the entire Catholic world by the Diet of Basel. The charter, moreover, permitted more intimate relations between Jews and Christians, and freed the former from the jurisdiction of the clerical courts. Strong opposition was created by the king's liberal attitude toward the Jews, and was voiced by the leaders of the clerical party. Cardinal Zbignyev Olesnicki, Archbishop of Cracow, placed himself at the head of the opposition and took the king sternly to task for his favors to the Jews, which he claimed were "to the injury and insult of the holy faith." "Do not think," he wrote to the king in 1454, "that you are to decree whatever you please in matters of the Christian religion. No man is so great or so powerful that he may not be opposed in the cause of religion. Hence I beg and implore your majesty to repeal the privileges and rights in question." Joining forces with the papal nuncio Capistrano, Olesnicki inaugurated a vigorous campaign against the Jews and the Hussites. The repeated appeals of the clergy, and the defeat of the Polish troops by the Teutonic Knights—which the clergy openly ascribed to the wrath of God at Casimir's neglect of the interests of the Church, and his friendly attitude toward the Jews—finally induced the king to accede to the demands which had been made. In 1454 the statute of Nieszawa was issued, which included the abolition of the ancient privileges of the Jews "as contrary to divine right and the law of the land." The triumph of the clerical forces was soon felt by the Jewish inhabitants. The populace was encouraged to attack them in many Polish cities; the Jews of Cracow were again the greatest sufferers. In the spring of 1464 the Jewish quarters of the city were devastated by a mob composed of monks, students, peasants, and the minor nobles, who were then organizing a new crusade against the Turks. More than thirty Jews were killed, and many houses were destroyed. Similar disorders occurred in Posen and elsewhere, notwithstanding the fact that Casimir had fined the Cracow magistrates for having failed to take stringent measures for the suppression of the previous riots.

The policy of the government toward the Jews of Poland was not more tolerant under Casimir's sons and successors, John Albert (1492–1501) and Alexander Jagellon (1501–6). John Albert frequently found himself obliged to inquire into local disputes between Jewish and Christian merchants. Thus in 1493 he adjusted the conflicting claims of the Jewish merchants and the burghers of Lemberg concerning the right to trade freely within the city. On the whole, however, he was not friendly to the Jews. The same may be said of Alexander Jagellon, who had expelled the Jews from Lithuania in 1495 (see Lithuania). To some extent he was undoubtedly influenced in this measure by the expul-

Importance of the Polish Jewry.

sion of the Jews from Spain (1492), which was responsible also for the increased persecution of the Jews in Austria, Bohemia, and Germany, and thus stimulated the Jewish emigration to Poland. For various reasons Alexander permitted the return of the Jews in 1503, and during the period immediately preceding the Reformation the number of Jewish exiles grew rapidly on account of the anti-Jewish agitation in Germany. Indeed, Poland became the recognized haven of refuge for exiles from western Europe; and the resulting accession to the ranks of the Polish Jewry made it the cultural and spiritual center of the Jewish people. This, as has been suggested by Dubnow, was rendered possible by the following conditions:

> "The Jewish population of Poland was at that time greater than that of any other European country; the Jews enjoyed an extensive communal autonomy based on special privileges; they were not confined in their economic life to purely subordinate occupations, as was true of their western coreligionists; they were not engaged solely in petty trade and money-lending, but carried on also an important export trade, leased government revenues and large estates, and followed the handicrafts and, to a certain extent, agriculture; in the matter of residence they were not restricted to ghettos, like their German brethren. All these conditions contributed toward the evolution in Poland of an independent Jewish civilization. Thanks to its social and judicial autonomy, Polish Jewish life was enabled to develop freely along the lines of national and religious tradition. The rabbi became not only the spiritual guide, but also a member of the communal administration [Kahal], a civil judge, and the authoritative expounder of the Law. Rabbinism was not a dead letter here, but a guiding religio-judicial system; for the rabbis adjudged civil as well as certain criminal cases on the basis of Talmudic legislation."

The Jews of Poland found themselves obliged to make increased efforts to strengthen their social and economic position, and to win the favor of the king and of the nobility. The conflicts of the different parties, of the merchants, the clergy, the lesser and the higher nobility, enabled the Jews to hold their own. The opposition of the Christian merchants and of the clergy was counterbalanced by the support of the Shlyakhta, who derived certain economic benefits from the activities of the Jews. By the constitution of 1504, sanctioned by Alexander Jagellon, the Shlyakhta Diets were given a voice in all important national matters. On some occasions the Jewish merchants, when pressed by the lesser nobles, were afforded protection by the king, since they were an important source of royal revenue.

Favorable Reign of Sigismund I.

The most prosperous period in the life of the Polish Jews began with the reign of Sigismund I. (1506–48). In 1507 that king informed the authorities of Lemberg that until further notice its Jewish citizens, in view of losses sustained by them, were to be left undisturbed in the possession of all their ancient privileges ("Russko-Yevreiski Arkhiv," iii. 79). His generous treatment of his physician, Jacob Isaac, whom he made a member of the nobility in 1507, testifies to his liberal views. In the same year Sigismund leased the customs revenues of Lubuchev to the Jew Chaczko, exempting him from all taxes. Similar exemptions from general or special taxes were granted by the king to a number of other Jews. In 1510 he reduced the taxes imposed upon the Jewish community of Lemberg to 200 florins, in consideration of their impoverished condition, and appointed as tax-collectors the Jews Solomon and Baruch. In the following year he was called upon to adjudicate in a case which illustrates the strained relations between the Jews and Christians of that city. The Jew Abraham was accused of sacrilege and placed under arrest. The king ordered his release on May 1 with the stipulation that he should either appear before the king's court on May 2 of the following year or pay a penalty of 3,000 marks. His bondsmen were the Jews Abraham Franczek of Cracow, Isaac Jacob Franczek of Opoczno, Slioma Swyathly, Oser, David and Michael Tabyc, and the Lemberg Jews Israel, Judah, two named Solomon, and Samuel. In the same year Sigismund exempted the Jews of Lemberg from the payment of all crown taxes for six years. In 1512 he leased to the Lemberg Jew Judah, son of Solomon, the customs revenues of Yaroslav for a term of four years. On June 2 of the same year he appointed Abraham of Bohemia prefect of the Jews of Great and Little Poland; and on Aug. 6 following he appointed the Kazimierz Jew Franczek as tax-collector for all the provinces of Little Poland, excepting Cracow and Kazimierz. In 1515 he adjudged an important suit between the aldermen and the Jews of Lemberg concerning the rights of the latter to carry on trade in that city. The aldermen had complained that the Jews had gained complete control of the trade, thus rendering it impossible for the Christian merchants to do business. Both parties submitted to the king copies of their ancient charters of privileges, and Sigismund decreed that the Jews, like the other merchants of Lemberg, were entitled to trade in various products throughout the country, but that they might sell cloth in the cities and towns during fairs only. The purchase of cattle by them was permitted only to the extent of 2,000 head annually, and then on the payment of a special duty.

Certain Jews Admitted to Denizenship.

In 1517 Sigismund confirmed the ancient privileges of the Jews of Posen. In 1518 he ordered the customs-collector of Posen not to exact from the Jews larger duties on their wares than those collected from the king's other subjects. In the same year he confirmed the election for life of the rabbis Moses and Mendel as judges over the Jews of Great Poland. They were given the authority to decide suits both individually and jointly; and the Jews of Great Poland were required to recognize their authority, and to pay a fine into the royal treasury in case of failure to accept their decisions. In October of the same year the king admitted to Polish denizenship the Bohemian Jews Jacob and Lazar, granting them the right of unrestricted residence and movement throughout the kingdom. In 1519 Sigismund released the Jews of Great Poland, for a period of three years, from the payment of any crown taxes directly to the royal tax-collectors. He decreed that instead five Jewish collectors should be chosen, and a commission of eleven persons be appointed for the apportionment of the total tax of 200 florins among the several Jewish taxpayers, due regard being had to the wealth of each, and special reductions being provided in the case of the poor. In the event of the death or impoverishment of any of the taxpayers the collectors were empowered to increase the taxes of the well-to-do, in order that the poorer taxpayers might not be excessively burdened and that the total amount of the tax might remain undiminished. This decree was the result of complaints made by the Jews of Great Poland against the abuses and oppressions of the royal tax-collectors. The members of the commission appointed for this purpose were: Isaac of Meseritz (Mezhirechye), Samson of Skwirzyna, Mendel of Gnesen, Beniash of Obornik, Moses of Vlazlav, Kalman of Pakosch, David of Brest-Kuyavsk, Slioma of Lenchich, Abraham of Polotzk (formerly of Sokhaczev), Uziel of Kalisz, and Solomon of Plonsk. The tax-collectors appointed were: Samuel and Beniash of Posen; Mossel, the customs collector of Inovlozlav; Moses, the customs collector of Brest-Kuyavsk; and Jacob, a physician of Sokhaczev.

Two Congregations in Cracow.

In the same year a quarrel arose between the Bohemian and the Polish Jews in the community of Cracow over the question whether there should be one rabbi for the entire community or a separate rabbi for each faction. The case was brought before the king, who decided (May 25, 1519) that, in accordance with established custom, the community should have two rabbis. Rabbi Peretz, who had already held that position for two years, and Rabbi Asher (son-in-law of Rachael), both of them experts in the Law, were proposed by the respective parties with the consent of the entire community. The king reserved the right, in case Peretz declined to continue in the rabbinate, to appoint his successor. Each rabbi was forbidden to interfere in the affairs of the other, under a penalty of 100 marks in silver payable into the royal treasury; and each member of the community was at liberty to choose which congregation he would join. The entire community was ordered, under a penalty for disobedience, to pay to the rabbis the various fees and other sources of income assigned to them by ancient custom. This arrangement failed to adjust the difficulties, as is seen from a subsequent decision of the king (Nov. 5, 1519). A party of recently arrived Bohemian Jews, headed by Rabbi Peretz, wished to crowd out from the synagogue belonging to the Polish congregation the native part of the community, headed by Rabbi Asher. This ancient synagogue had been built by the Polish Jews and kept in repair by them until the arrival of the Bohemians. The king's second decision was more favorable to the native portion of the community, which was left in permanent possession of the synagogue. The followers of Rabbi Peretz were not permitted to enter the edifice without the consent of Rabbi Asher and his followers; and a penalty of 1,000 marks was imposed for infraction of this regulation. The Bohemians were, moreover, precluded on pain of a similar fine from inducing members of the native community to join their synagogue; while Rabbi Asher and his followers still retained the right to admit any person at their discretion.

The commercial activity of the Jewish merchants arrayed against them their Christian rivals of the larger cities. The magistrates of Posen and Lemberg, in their opposition to the Jews, even went so far as to propose a coalition against them (1521). The struggle was not always above board. In some towns the populace was incited against the Jews, and several riots occurred. Sigismund took measures to prevent the repetition of such disorders; and in the case of Cracow he warned the magistrates that he would hold them responsible for any recurrence.

Jewish Favorites of Sigismund.

Sigismund's protection of his Jewish favorites is demonstrated by his letter of respite, Aug. 26, 1525, to the Posen Jew Beniash, surnamed "Dlugi" (= "the Tall"), an insolvent debtor, granting him an extension of time (until Feb. 21, 1527) wherein to pay his liabilities. This letter was intended to enable Beniash to adjust his business affairs, which had become involved owing in part to the large amount of debts due to him from various persons, especially Christians. A subsequent letter extended the royal protection to him for a further term of three years, prohibited forcible collection of money from him, and ordered that he be assisted in the collection of his debts. Any infringement of the provisions of the letter was to be regarded as lese-majesty. Further, Beniash was made subject to the jurisdiction of the king and of the waywode of Cracow. An especial mark of favor was shown also to the Jew Lazar of Brandenburg in a royal order dated Nov. 14, 1525, and exempting him for life from payment of the taxes imposed upon the other Jews of Cracow. In return for this privilege he was to pay only the sum of three florins annually. These favors were an acknowledgment of services rendered at Venice in the interests of the royal treasury and to Jodoc Ludwig, the king's ambassador there.

By an edict of June 14, 1530, the king exempted the Jew Simon and his family of the new town of Cerczin from subjection to any religious bans, and announced that any rabbi or doctor of the kingdom issuing an excommunication against them would be liable to a fine of 100 marks. On July 30, 1532, the king appointed Moses Fishel chief rabbi of the Polish synagogue of Cracow in succession to Rabbi Asher; and Fishel, with all his property in Kazimierz, was exempted for life from all taxes and duties, both ordinary and extraordinary. On Aug. 8, 1541, Sigismund issued an edict whereby the Jews of Great Poland were given the right to elect a chief rabbi, "a doctor of Judaism," subject to confirmation by the king. The government officials were forbidden to install in this office any person not previously elected thereto by the voluntary act of the Jews themselves.

But while Sigismund himself was prompted by feelings of justice, his courtiers endeavored to turn to their personal advantage the conflicting interests of the different classes. Sigismund's second wife, Queen Bona, sold government positions for money; and her favorite, the waywode of Cracow, Peter Kmita, accepted bribes from both sides, promising to further the interests of each at the Diets and with the king. In 1530 the Jewish question was the subject of heated discussions at the Diets. There were

Converts to Judaism.

some delegates who insisted on the just treatment of the Jews. On the other hand, some went so far as to demand the expulsion of the Jews from the country, while still others wished to curtail their commercial rights. The Diet of Piotrkow (1538) elaborated a series of repressive measures against the Jews, who were prohibited from engaging in the collection of taxes and from leasing estates or government revenues, "it being against God's law that these people should hold honored positions among the Christians." The commercial pursuits of the Jews in the cities were placed under the control of the hostile magistrates, while in the villages Jews were forbidden to trade at all. The Diet revived also the medieval ecclesiastical law compelling the Jews to wear a distinctive badge. In 1539 a Catholic woman of Cracow, Katherine Zalyeshovska, was burned at the stake for avowed leanings toward Judaism, the populace being incited against the Jews by various pamphlets circulated among the people. This and similar cases of conversion to the Jewish faith were probably the result of the secret societies which were established among the Shlyakhta in 1530, and which owed their origin to the religious reforms among the intelligent members of Polish society on the advent of Lutheranism in the German districts of Poland (see Dubnow in "Voskhod," May, 1895).

The influx of foreign Jews, particularly from Bohemia, was probably responsible for a decree of Oct. 17, 1542, by which ordinance they were forbidden to settle within the kingdom, and freedom of movement was accorded only to such Bohemian Jews as had already settled on crown or Shlyakhta lands. An exception was allowed, however, in favor of the cities of Cracow, Posen, and Lemberg. This decree, issued at the request of the Jews themselves, was promulgated before the death of Sigismund Jagellon, and was not signed by Sigismund II., Augustus, as certain sources state.

Sigismund II., Augustus (1548–72) followed in the main the tolerant policy of his father. He confirmed the ancient privileges of the Polish Jews, and considerably widened and strengthened the autonomy of their communities. By a decree of Aug. 13, 1551, the Jews of Great Poland were again granted permission to elect a chief rabbi, who was to act as judge in all matters concerning their religious life. Jews refusing to acknowledge his authority were to be subject to a fine or to excommunication; and those refusing to yield to the latter might be executed after a report of the circumstances had been made to the authorities. The property of the recalcitrants was to be confiscated and turned into the crown treasury. The chief rabbi was exempted from the authority of the waywode and other officials, while the latter were obliged to assist him in enforcing the law among the Jews. In agreements concluded (June 30 and Sept. 15, 1553) between the Jews of Cracow and the Christian merchants of Kazimierz and Stradom the signatures of the following prominent Jews occur: Rabbi Moses; Jonas Abramovich; Israel Czarnij; Simon, son-in-law of Moses; Samuel, son of Feit; Moses Echlier; Rabbi Esaias; Lazar, son-in-law of the widow Bona; and Rabbi Alexander. In 1556 the king issued a decree defining the judicial rights of the Jews of Lublin. In a similar document issued in the same year the conflicting claims of the Jewish and Christian merchants of Posen were adjusted.

Under Sigismund II.

The favorable attitude of the king and of the enlightened nobility could not prevent the growing animosity against the Jews in certain parts of the kingdom. The Reformation movement stimulated an anti-Jewish crusade by the Catholic clergy, who preached vehemently against all heretics—Lutherans, Calvinists, and Jews. In 1550 the papal nuncio Alois Lipomano, who had been prominent as a persecutor of the Neo-Christians in Portugal, was delegated to Cracow to strengthen the Catholic spirit among the Polish nobility. He warned the king of the evils resulting from his tolerant attitude toward the various non-believers in the country. Seeing that the Polish nobles, among whom the Reformation had already taken strong root, paid but scant courtesy to his preachings, he initiated a movement against the Tatars and the Jewish inhabitants of Lithuania, whom he attempted to convert to Catholicism (1555). Returning from Wilna to Cracow in 1556 he inaugurated there a crusade against the Jews. In the interests of this crusade a rumor was spread among the populace to the effect that a Christian woman of Sochaczow, Dorotea Lazencka, had sold to the local Jews a host which she had received at communion and which they had pierced until blood began to flow from the punctures. By order of the Bishop of Kholm three Jews of Sochaczow and their "accomplice," Dorotea Lazencka, were put in chains, and later sentenced to death. When the king, who was at that time in Wilna, learned of the matter, he sent to the burgomaster of Sochaczow orders to stop the proceedings until a thorough investigation could be made. The bishop, however, presented a forged royal order for the execution; and the supposed blasphemers were burned at the stake a few days before the king's deputy arrived (1557). Sigismund Augustus was highly incensed at this sanguinary deed, the prime mover in which was the nuncio Lipomano. "I am horrified at the thought of this shameful crime," he said, "and besides I do not wish to be regarded as a fool who believes that blood may flow from a pierced host." The Protestant nobles, who could not conscientiously bring themselves to believe in the absurd medieval fable, took the part of the Jews; and numerous satires were written against the nuncio and the bishop. Sigismund pointed out that papal bulls had repeatedly asserted that all such accusations were without any foundation whatsoever; and he decreed that henceforth any Jew accused of having committed a murder for ritual purposes, or of having stolen a host, should be brought before his own court during the sessions of the Diet.

Host-Desecration Charges.

Notwithstanding this decree and the ridicule of the reformers, clerical influences forced the enactment of anti-Jewish laws at the Diets of 1562 and 1565. At this time the Jews found a defender in Solomon ben Nathan Ashkenazi, who before his departure for Turkey was the king's physician. Simon Günzburg, a wealthy court Jew and a celebrated architect, also defended the cause of his coreligionists. In 1566 the Jew Benedict Levith was awarded for a term of four years the monopoly of importing Hebrew books and of selling them throughout the country. At the request of the Jews the king permitted (1567) Rabbi Isaac May to build a yeshibah in the suburb of Lublin. In 1571 the elders of the Jewish community of Posen were given the right to expel from the city lawless or immoral members of the community, and even to sentence them to death. The local waywode was at the same time forbidden to oppose the execution of such sentences. The autonomy thus granted by Sigismund August to the Jews in the matter of communal administration laid the foundation for the power of the Ḳahal, which, as has been pointed out by Dubnow, subsequently brought to the Polish Jewry both great advantage and considerable harm.

The officers of the ḳahal frequently made agreements with the magistrates on the strength of which the Jews were given the right, in return for certain taxes, to trade freely and to own real estate within the city limits. There were, however, some cities like Syeradz and Vielun in which Jews were not allowed even to reside. In 1659 Lithuania was united to Poland; for the effect of this union on Jewish life in Poland see Jew. Encyc. viii. 126, *s.v.* Lithuania.

The death of Sigismund Augustus (1572) and the termination therewith of the Jagellon dynasty necessitated the election of his successor by the elective body of the Shlyakhta. The neighboring states were deeply interested in the matter, each hoping to insure the choice of its own candidate. The pope was eager to assure the election of a Catholic, lest the influences of the Reformation should become predominant in Poland. Catherine de Medici was laboring energetically for the election of her son Henry of Anjou. But in spite of all the intrigues at the various courts, the deciding factor in the election was the above-mentioned Solomon Ashkenazi, then in charge of the foreign affairs of Turkey. Henry of Anjou was elected, which fact was of deep concern to the liberal Poles and the Jews. Fortunately this participator in the massacre of St. Bartholomew secretly fled to France after a reign of a few months, in order to succeed his deceased brother Charles IX. on the French throne.

Stephen Bathori (1576–86) was now elected king of Poland; and he proved both a tolerant ruler and a friend of the Jews. On Feb. 10, 1577, he sent orders to the magistrate of Posen directing him to prevent class conflicts, and to maintain order in the city. His orders were, however, of no avail. Three months after his manifesto a riot occurred in Posen, for details of which see Jew. Encyc. ii. 596a, *s.v.* Bathori, Stephen. Political and economic events in the course of the sixteenth century forced the Jews to establish a more compact communal organization, and this separated them from the rest of the urban population; indeed, although with but few exceptions they did not live in separate ghettos, they were nevertheless sufficiently isolated from their Christian neighbors to be regarded as strangers. They resided in the towns and cities, but had little to do with municipal administration, their own affairs being managed by the rabbis, the elders, and the dayyanim or religious judges. In the reign of Stephen Bathori they were attacked by the Polish poet Sebastian Klenowicz (1545–1602) in his works "Worek Judaszow" (= "The Bags of the Judas") and "Victoria Deorum." These conditions contributed to the strengthening of the ḳahal organizations. Conflicts and disputes, however, became of frequent occurrence, and led to the convocation of periodical rabbinical congresses, which were the nucleus of the central institution known in Poland, from the middle of the sixteenth to the middle of the eighteenth century, as the Council of Four Lands. The meetings were usually held during the fairs of Lublin; and the sphere of the activity of the council gradually widened until it came to include not only judicial but administrative and legislative functions also. At times the regulations of the Polish government were strengthened by the official sanction of the council. A notable instance of this occurred in 1587, when the council approved with great solemnity the well-known edict forbidding the Jews to engage in the farming of government revenues and of other sources of income, since "people eager for gain and enrichment by means of extensive leases might bring great danger to the many."

Under Stephen Bathori.

Yeshibot were established, under the direction of the rabbis, in the more prominent communities. Such schools were officially known as gymnasiums, and their rabbi-principals as rectors. Important yeshibot existed in Cracow, Posen, and other cities. Jewish printing establishments came into existence in the first quarter of the sixteenth century. In 1530 a Hebrew Pentateuch was printed in Cracow; and at the end of the century the Jewish printing-houses of that city and Lublin issued a large number of Jewish books, mainly of a religious character. The growth of Talmudic scholarship in Poland was coincident with the greater prosperity of the Polish Jews; and because of their communal autonomy educational development was wholly one-sided and along Talmudic lines. Exceptions are recorded, however, where Jewish youth sought secular instruction in the European universities. The learned rabbis became not merely expounders of the Law, but also spiritual advisers, teachers, judges, and legislators; and their authority compelled the communal leaders to make themselves familiar with the abstruse questions of Talmudic law. The Polish Jewry found its views of life shaped by the spirit of the Talmudic and rabbinical literature, whose influence was felt in the house, in the school, and in the synagogue.

In the first half of the sixteenth century the seeds of Talmudic learning had been transplanted to Poland from Bohemia, particularly from the school of Jacob Pollak, the creator of Pilpul. Shalom Shachna (*c.* 1500–58), a pupil of Pollak, is counted among the pioneers of Talmudic learning in Poland. He lived and died in Lublin, where he was the head of the yeshibah which produced the rabbinical celebrities of the following century. Shachna's son

Pioneers of Talmudic Learning.

Israel became rabbi of Lublin on the death of his father, and Shachna's pupil Moses Isserles (ReMA; 1520–72) achieved an international reputation among the Jews. His contemporary and correspondent Solomon Luria (1510–73) of Lublin also enjoyed a wide reputation among his coreligionists; and the authority of both was recognized by the Jews throughout Europe. Among the famous pupils of Isserles should be mentioned David Gans and Mordecai Jaffe, the latter of whom studied also under Luria. Another distinguished rabbinical scholar of that period was Eliezer b. Elijah Ashkenazi (1512–85) of Cracow. His "Ma'ase ha-Shem" (Venice, 1583) is permeated with the spirit of the moral philosophy of the Sephardic school, but is extremely mystical. At the end of the work he attempts to forecast the coming of the Messiah in 1595, basing his calculations on the Book of Daniel. Such Messianic dreams found a receptive soil in the unsettled religious conditions of the time. The new sect of Socinians or Unitarians, which denied the Trinity and which, therefore, stood near to Judaism, had among its leaders Simon Budny, the translator of the Bible into Polish, and the priest Martin Czechowic. Heated religious disputations were common, and Jewish scholars participated in them.

Sigismund III.

The Catholic reaction which with the aid of the Jesuits and the Council of Trent spread throughout Europe finally reached Poland. The Jesuits found a powerful protector in Bathori's successor, Sigismund III. (1587–1632). Under his rule the "golden freedom" of the Polish knighthood gradually vanished; government by the "liberum veto" undermined the authority of the Diet; and the approach of anarchy was thus hastened. However, the dying spirit of the republic was still strong enough to check somewhat the destructive power of Jesuitism, which under an absolute monarchy would have led to drastic anti-Jewish measures similar to those that had been taken in Spain. Thus while the Catholic clergy was the mainstay of the anti-Jewish forces, the king remained at least in semblance the defender of the Jews (see Jew. Encyc. viii. 127b, *s.v.* Lithuania). False accusations of ritual murder against the Jews recurred with growing frequency, and assumed an "ominous inquisitional character." The papal bulls and the ancient charters of privilege proved generally of little avail as protection. In 1598 the crown judges of Lublin condemned three Jews to death for the supposed murder of a Christian child whose body had been found in a swamp near the village of Voznika. The accused were tortured on the rack and then quartered amid impressive ceremonies at Lublin. The body of the murdered child was placed in one of the monasteries in Lublin and became an object of worship for the populace. A polemical movement against the Jews also was initiated by the clergy. The priest Moeczki published in Cracow (1598) a bitter denunciation of the Jews under the title "Okrucienstwa Zydowskie" (= "Jewish Atrocities"); and similar works were published by Gubiczki (1602), by Wyeczlaw Grabowski ("O Zydach w Koronie," 1611), and by the Polish physician Sleshkowski, who accused the Jewish physicians of systematically attempting to poison their Catholic patients. The plague then raging in Poland was attributed by him to divine wrath at the protection afforded to the Jews of the country (1623). Most bitter of all in his tirades against the Jews was the Polish writer Sebastian Miczinski, author of "Zwierciadlo Korony Polskie" (3d ed. 1618). A pupil of the Jesuits, he collected in this book every charge that was ever invented against the Jews by fanatical superstition and popular malice. He incited the Polish people, and especially the delegates to the Diet, to treat the Jews as they had been treated in Spain and elsewhere.

Blood Accusations.

Ladislaus IV. (1632–48), though personally a tolerant ruler, could not check the bitter factional hatreds of his subjects. In 1642 he permitted the Jews of Cracow to engage freely in export trade, but withdrew this permission two months later in compliance with the demands of the Christian merchants. Many of the Jews, thus restricted and oppressed in the cities, moved to the villages and became leaseholders of estates belonging to the Shlyakhta, and engaged also in the liquor trade. The powerful nobles as well as the high church dignitaries leased their lands to them, and the synod of Warsaw (1643) severely criticized some of the bishops for thus placing the Jews over the Christian peasants. The synod of Posen indignantly commented on the "audacity of the Jews" in trading in the market-places on Christian holy days. In 1636 the Jews of Lublin had been acquitted by the crown tribunal of the charge of having murdered a Christian child for ritual purposes. The local clergy, annoyed at the acquittal, invented another charge, supported by "evidence." The Carmelite monk Paul declared that Jews had lured him into a house, had bled him with the aid of a German barber named Schmidt (a Lutheran), and had collected his blood in a dish, whispering meanwhile some prayer. The tribunal accepted this accusation, and, after a trial accompanied by torture on the rack, sentenced one Jew, named Mark, to death. The Carmelites hastened to make this case public in order to strengthen the prejudice of the populace. The Jew Mark is mentioned also on the fly-leaf of an old prayer-book preserved in the synagogue of Pinchov. The inscription speaks of "the martyrs on this earth in the city of Lublin, in the year (5)396 = 1636." The martyr Mark is called here "the learned Rabbi Mordecai, son of the sainted Rabbi Meïr." The pamphlet by the Carmelite monks referring to this case is entitled "Processus Causæ Inter Instigatorem Judicii Tribunalis Regni et Perfidium Marcum Judæum Agitatæ." This case is reported also in the book of the priest Stefan Zuchowski, published in 1713. Nine months after the revolting judicial murder of Lublin a more horrible execution took place in Cracow (1637). The details of this case are not known; but, from entries in the Pinchov prayer-book and the pinkes of the burial society of Cracow, it appears that seven Jews were executed; namely, Rabbi Abraham ben Isaac, Jacob b. David, Samuel b. Samuel, Elijah b. Judah, Benjamin b. Shalom, Jacob b. Issachar, and Moses b. Phinehas. Zhukhowski makes no mention of this case. A similar case occurred in Lenchich in 1639 (see Jew. Encyc. viii. 128, *s.v.* Lithuania).

Study of the Talmud.

The hostility of their Christian neighbors reacted on the inner life of the Polish Jews; and the scholar Delmedigo, who visited Poland and Lithuania in 1620, was struck by their indifferent and at times hostile attitude toward secular learning. But, while the intellectual field of the Jews was narrowed equally with their social life, there was displayed in both an unceasing activity inspired by Talmudic precepts. The Talmud served them as an encyclopedia of all knowledge and for questions of everyday life, including abstract law, legal decisions, both civil and criminal, religious legislation, theology, etc. It was diligently studied; but the methods of study depended on the social position of the student. The rabbis of higher rank, those who took an active part in the ḳahal administrations and who participated in the Council of Four Lands, paid most attention to the practical application of the Talmudic law. Chief among them was Mordecai Jaffe (see Jew. Encyc. vii. 58), who at the end of the sixteenth century frequently presided at the meetings of the council. His successor as rabbinical elder and president of the council was Joshua ben Alexander ha-Kohen Falk, rabbi of Lublin, and later director of the yeshibah at Lemberg. Together with these should be mentioned: Meïr ben Gedaliah Lublin (d. 1616), authority in rabbinical matters; Samuel Edels (d. 1631); and Joel Sirkes (d. 1641). The Cabala had become entrenched under the protection of Rabbinism; and such scholars as Mordecai Jaffe and Joel Sirkes devoted themselves to its study. The mystic speculations of the cabalists prepared the ground for Shabbethaianism, and the Jewish masses were rendered even more receptive by the great disasters that overtook the Jews of Poland about the middle of the seventeenth century. Had the rabbis of that time evinced a more active interest in worldly affairs, and had they taken warning from the ominous popular unrest, they might in a measure have averted the calamity of the Cossacks' uprising. It should be stated, however, that the great catastrophe was due not to the Jews themselves, but to the decay of the entire system of which the Jews were but an inactive part (see Jew. Encyc. iv. 283b, *s.v.* Cossacks' Uprising).

Cossacks' Uprising.

The kingdom of Poland proper, which had hitherto suffered but little either from the Cossacks' uprising or from the invasion of the Russians, now became the scene of terrible disturbances (1655-58). King Charles X. of Sweden, at the head of his victorious army, overran Poland; and soon the whole country, including the cities of Cracow and Warsaw, was in his hands. The Jews of Great and Little Poland found themselves between two fires: those of them who were spared by the Swedes were attacked by the Poles, who accused them of aiding the enemy. The Polish general Stefan Czarniecki, in his flight from the Swedes, devastated the whole country through which he passed and treated the Jews without mercy. The Polish partizan detachments treated the non-Polish inhabitants with equal severity. Moreover, the horrors of the war were aggravated by pestilence, and the Jews of the districts of Kalisz, Cracow, Posen, Piotrkow, and Lublin perished en masse by the sword of the enemy and the plague. Certain Jewish writers of the day were convinced that the home and protection which the Jews had for a long time enjoyed in Poland were lost to them forever.

Some of these apprehensions proved to be unfounded. As soon as the disturbances had ceased, the Jews began to return and to rebuild their destroyed homes; and while it is true that the Jewish population of Poland had decreased and become impoverished, it still was more numerous than that of the Jewish colonies in western Europe. Poland remained as hitherto the spiritual center of Judaism; and the remarkable vitality of the Jews manifested itself in the fact that they in a comparatively short time managed to recuperate from their terrible trials.

King John Casimir (1648-68) endeavored to compensate the impoverished people for their sufferings and losses, as is evidenced by a decree granting the Jews of Cracow the rights of free trade (1661); and similar privileges, together with temporary exemption from taxes, were granted to many other Jewish communities, which had suffered most from the Russo-Swedish invasion.

In spite of the spiritual poverty of the Jews of Poland, some of them sought instruction at foreign universities. Among the Polish physicians of the time was Jacob, who studied medicine at Padua, and came to Posen after the expulsion of the Jews from Vienna in 1670. He married the daughter of the physician Moses Judah (Mojzese Judko). In 1673 Moses Judah became the physician to the Jewish community at a salary of 40 gold ducats; he was also one of the elders of the Jewish community, and defended its suits at the Diets. He was highly respected by the nobility. His son, who also had studied medicine at Padua, succeeded him in his post, and remained in Posen until 1736. The grammarian Isaac ben Samuel ha-Levi lived for some time in Posen, and died there in 1646. The philosopher Solomon Ashkenazi of Posen and the mathematician Elijah of Pinczow were prominent at the end of the seventeenth century.

John Casimir's successor, King Michael Wischneveczki (1669-73), also granted some privileges to the Jews. This was partly due to the efforts of Moses Markowitz, the representative of the Jewish communities of Poland. The heroic king John Sobieski (1674-96) was in general very favorably inclined toward the Jews; but the Senate and the nobility deprecated such friendliness toward "infidels."

Accession of the Saxon Dynasty.

With the accession to the throne of the Saxon dynasty the Jews completely lost the support of the government. While it is true that Augustus II., the Strong (1697-1733), and Augustus III. (1733-63) officially confirmed at their coronations the Jewish charters, such formal declarations were insufficient, owing to the disorders prevailing in the kingdom, to guard the already limited rights of the Jews against the hostile elements. The government was anxious only to collect from the ḳahals the taxes, which were constantly being made heavier in spite of the fact that the Jews had not yet recovered from the ruinous events of the Cossacks' uprising and the Swedish invasion. The Shlyakhta and the other classes of the urban population were extremely hostile to the Jews. In the larger cities, like Posen and Cracow, quarrels between the Christians and the Jewish inhabitants were of frequent occurrence; and they assumed a very violent aspect. Based originally on economic grounds, they were carried over into the religious arena; and it was evident that the seeds which the Jesuits had planted had finally borne fruit. Ecclesiastical councils displayed great hatred toward the Jews. Attacks on the latter by students, the so-called "Schüler-Gelauf," became every-day occurrences in the large cities, the police regarding such scholastic riots with indifference. Indeed, lawlessness, violence, and disorder reigned supreme at that time in Poland, marking the beginning of the downfall of the kingdom. In order, therefore, to protect themselves against such occurrences, the Jewish communities in many cities made annual contributions to the local Catholic schools.

Prevalence of Superstition.

Many miracle-workers made their appearance among the Jews of Poland, prominent among whom was Joel ben Isaac HEILPRIN, known also as "Ba'al Shem I.," a believer in and practitioner of demonology. These men added to the mental and moral confusion of the Jewish masses. "There is no other country," says a writer of the seventeenth century, "in which the Jews occupy themselves so much with mystic fantasies, devilism, talismans, and the invocation of spirits, as in Poland." Even famous rabbis of that time devoted themselves to cabalistic practises. Special notoriety as a cabalist was gained by NAPHTALI BEN ISAAC HA-KOHEN, whose belief in the power of a certain amulet led to the destruction of almost the entire Jewish quarter of Frankfort. The popular superstitions that had so completely enveloped the Polish Jewry were the direct cause of the Messianic movements that had begun to agitate the Jewish world; and although Shabbethai Ẓebi, hailed at first as the Messiah, lost a large number of his followers on his conversion to Mohammedanism, mysticism had become too deeply rooted in the Jewish masses to be destroyed even by this rude awakening. Shabbethaianism was succeeded by Frankism (see JEW. ENCYC. v. 475, *s.v.* FRANK, JACOB, AND THE FRANKISTS). The era of enlightenment which dawned for the Jews of Germany with the coming of Moses Mendelssohn in the second half of the eighteenth century was coincident with that of the decay of the Polish Jewry.

The sufferings of the Polish Jews from external enemies in times of war and from persecutions by their Christian neighbors in times of peace served to cement more strongly their internal life and stimulated a more thorough organization for the common protection. One of the proclamations of the Council of Four Lands, issued in 1676, reads as follows:

> "We have sinned grievously against the Almighty; the disturbances increase from day to day. It is becoming more and more difficult for us to live. Our people are considered as naught among other nations; and it is wonderful, in view of all our misfortunes, that we still exist. The only thing left for us to do is to form ourselves into a close union, following strictly the commands of the Lord and the precepts of our venerable teachers and guides."

This was followed by a series of paragraphs ordering implicit obedience to the instructions of the ḳahals, and forbidding the leasing of government taxes or estates of the Shlyakhta and the formation of any commercial companies with non-Jews, without the consent of the ḳahals, "since such enterprises lead to clashes with, and reproaches against the Jews by, the Christian population." It was also forbidden to "transfer Jewish goods into strange hands" or to appeal to the Polish authorities merely from a desire to injure the interests of society or to create discord or party conflicts in the communities. In this way the power of the ḳahals became very pronounced; and they were aided by the government, which found it more convenient to deal with a few centralized bodies than with a multitude of individuals. Each ḳahal was responsible to the government for the action of its individual members, and was required also to collect the taxes (see JEW. ENCYC. vii. 409, *s.v.* KAHAL). In time, however, the ḳahals began to abuse the power entrusted to them, and frequent complaints were heard against their oppressive rule.

Period of Decadence.

The decade from the Cossacks' uprising until after the Swedish war (1648–58) left a deep and lasting impression not only on the social life of the Polish-Lithuanian Jews, but on their spiritual life as well. The mental level of the Jews gradually sank. The Talmudic learning which up to that period had been the common possession of the majority of the people became accessible to a limited number of students only, while the masses remained in ignorance and superstition. The intellectual activity even of the rabbis fell to a low level; for while it is true that there were still many prominent rabbis in Poland who were men of great Talmudic learning and secular knowledge, they did not leave behind them any such great works as did their predecessors — Solomon Luria, Isserles, Mordecai Jaffe, and Meïr of Lublin. In the very few works that were produced there was noticeable an utter lack of originality. Some rabbis busied themselves with insignificant quibbles concerning religious laws; others wrote commentaries on different parts of the Talmud in which hair-splitting arguments were raised and discussed; and at times these arguments dealt with matters which were of no practical moment. Aaron Samuel KAIDANOVER (1614–76), who barely escaped with his life from the Cossacks in 1648, wrote "Birkat ha-Zebaḥ," a commentary on the sacrifices and the abolished rituals of the Temple of Jerusalem. Others, like ABRAHAM ABELE GOMBINER in his "Magen Abraham," produced commentaries on the Shulḥan 'Aruk. Aside from sophistic argumentations these rabbis recognized no branch of knowledge, either secular or theological.

Side by side with the scholastic writings of the rabbis there flourished also a didactic literature. Such were the productions of the preachers ("darshanim") who occupied prominent positions in the synagogues or traveled from town to town. The collections of contemporary sermons contain a conglomeration of haggadic and cabalistic sayings on which in many cases are based entirely erroneous interpretations of the Biblical text. These darshanim cared little for the enlightenment of their hearers, and were intent solely on making a brilliant display of their own erudition in theological matters. Some preachers endeavored to inculcate in their people an appreciation of the practical Cabala. The works of Isaac Luria and his school were at that time very popular in Poland, and their teachings were spread among the people in the form of monstrous stories concerning the future life, the terrible tortures inflicted on sinners, the transmigration of souls, etc.

Reform Measures.

Disorder and anarchy reigned supreme in Poland during the second half of the eighteenth century, from the accession to the throne of its last king, Stanislaus Augustus Poniatowski (1764–95). This state of affairs was due to the haughty demeanor of the nobility toward the lower classes. The necessity for reform was, it is true, recognized by the king and by many of the Polish people; but Poland was already in the grasp of Russia, and little could be done in this direction. Jewish affairs were sadly neglected, the government seeking merely the extortion of larger taxes; thus the Diet which met at Warsaw in 1764 for the discussion of measures of reform considered the Jews only to the extent of changing the tax system. Up to that time a poll-tax had been imposed upon the total number of Jews in Poland, the synod and Diet apportioning it among the different ḳahals; but under the new system every individual Jew was taxed two gulden, and every ḳahal was responsible for payments by its own members. The already oppressive tax burden was increased by this "reform"; and the central autonomous government which the Jews had until then enjoyed was overthrown. At that time the Shlyakhta likewise were jealously guarding their own interests; and at the election of the king in 1764 they insisted that Jews should not be permitted to manage any crown lands or to lease taxes or other revenues of the kingdom. Again, in 1768 the Diet revived a law from the old constitution of 1538, to the effect that Jews wishing to engage in any commercial enterprise in the cities must obtain a permit from the local magistracies. In many instances the members of these were Christian merchants and burghers, competitors of the Jews.

First Partition.

About this time, and as a direct consequence of the disorganization of Poland, the disastrous incursions of the brigand bands known as the Haidamacks took place. The movement originated in Podolia and in that part of the Ukraine which still belonged to Poland. These and other internal disorders combined to hasten the end of Poland as a kingdom. In 1772 the outlying provinces were divided among the three neighboring nations, Russia, Austria, and Prussia. Russia secured a considerable part of the territory now known as White Russia; Austria obtained Galicia and a part of Podolia; while Prussia received Pomerania and the lands lying along the lower Vistula. Jews were most numerous in the territories that fell to the lot of Austria and Russia. The permanent council established at the instance of the Russian government (1777–88) served as the highest administrative tribunal, and occupied itself with the elaboration of a plan that would make practicable the reorganization of Poland on a more rational basis. The progressive elements in Polish society recognized the urgency of popular education as the very first step toward reform. In 1773 the Order of Jesus in Poland was abolished by Pope Clement XIV., who thus freed Polish youth from the demoralizing influences of Jesuitism. The famous Edukacyjne Komisje (educational commission), established in 1775, founded numerous new schools and remodeled the old ones. One of the members of the commission, Andrew Zamoiski, elaborated a project for the reorganization of the social life of the Jews (1778). The author demanded that the inviolability of their persons and property should be guaranteed and that religious toleration should be to a certain extent granted them; but he insisted that Jews living in the cities should be separated from the Christians, that those of them having no definite occupation should be banished from the kingdom, and that even those engaged in agriculture should not be allowed to possess land. This shows how deeply hatred of the Jew was rooted in the hearts of the Polish nobility and how difficult it was for even the best of them to consider the Jewish question from an unbiased point of view. In 1786 certain members of the Polish nobility conspired with the Catholic clergy, the governor-general, and others, and sent delegates to St. Petersburg with the object of depriving the Jews of the right to farm taxes and customs duties and to engage in distilling, brewing, etc. It should be mentioned, however, that among the clergy there were many who were friendly to the Jews. At the Quadrennial Diet (1788–91) the demand for reform grew stronger. Matheus Butrymowicz, a deputy to the Diet, published in 1789 a pamphlet in which he strongly condemned the lack of toleration, and advised that equality of rights and citizenship should be granted to the Jews. Tadeusz Czacki, the author and statesman, was even more liberal; and in his well-known "Rozprawa o Zydach," etc. (= "Discourse on the Jews"), he advocated the establishment of separate institutions by the Jews for the management of their religious affairs. In June, 1790, a special commission was appointed by the Diet to frame a measure for the reform of the social life of the Jews. At the head of this commission was Ezerski, and Butrymowicz was one of its members. Two projects were submitted: one by Hugo Kollontai, and the other, as some suppose, by King Stanislaus himself, of which the chief feature was the recognition, in the national system of government, of the civil and political equality of the Jews. This was the only example in modern Europe before the French Revolution of tolerance and broad-mindedness in dealing with the Jewish question. But all these proposed reforms were too late.

The Second and Third Partitions.

Through the intrigues and bribery of Catherine II. the Confederation of Targowitza was formed, to which belonged the adherents of the old order of things. A Russian army invaded Poland, and soon after a Prussian one followed. A second partition of Poland was made July 17, 1793, Russia taking a large part of White Russia, half of Volhynia, all of Podolia, and the part of the Ukraine which had previously been retained by Poland, and Germany taking Great Poland (Posen).

A general rising of the Poles took place in 1794. Kosciusko was made dictator, and succeeded in driving the Russians out of Warsaw. Dissensions, however, arose among the Poles, and the Russians and Prussians again entered Poland. Kosciusko was decisively defeated at Maciejowice Oct. 10, 1794; Suvarof entered Warsaw Nov. 8, and Polish resistance came to an end. The Jews took an active part in this last struggle of Poland for independence. A certain Joselovich Berek formed with the permission of Kosciusko a regiment of light cavalry consisting entirely of Jews. This regiment accomplished many deeds of valor on the field of battle and distinguished itself especially at the siege of Warsaw, nearly all its members perishing in the defense of Praga, the fortified suburb of the capital.

The third and final partition of Poland took place in 1795. Russia acquired the whole of Lithuania and Courland; Austria, the remainder of Galicia, and Podolia, including Cracow; Prussia, the rest of Poland, including Warsaw, the capital; and therewith Poland ceased to exist as an independent country. The great bulk of the Jewish population was transferred to Russia, and thus became subjects of that empire.

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RUSSKI YEVREI. See Periodicals.

RUSTCHUK: City of Bulgaria, on the southern bank of the Danube. It was founded by the Russians in 968, was occupied in turn by the Greeks and the Bulgarians, and was finally captured by the Turks under Bayazid I. in 1389. Jews are known to have gone to Rustchuk for commercial purposes from different points in the vicinity of the Danube in the early part of the eighteenth century; but they did not take their families with them. The foundation of the present Jewish community dates from 1792, when some natives of Belgrade, which city had been captured by Emperor Joseph II. of Austria in 1788 and retaken by the Turks in the following year, sought refuge in Rustchuk to escape the reprisals of the latter.

The first chief rabbi of the city was Abraham Graziani (1800-6), who drew up a code of regulations and obtained the grant of a piece of land for a cemetery, the community being placed under the control of the rabbinate of Adrianople. The Jews of Rustchuk flourished commercially until the Continental blockade; but the sieges of 1807 and 1811 destroyed the prosperity of the community. The Russians converted the synagogue into a stable for their horses, and finally destroyed it by fire, the memory of this catastrophe being perpetuated by the Jews of the city in a popular song entitled, after the Russian name of the war, "Za Vera" = "For Religion." By the time peace was declared, almost the entire Hebrew community had removed to Bucharest; but some time later ten families of refugees returned with several families from Nicopolis and with Graziani, the chief rabbi. Graziani, although he made some much-needed reforms, was removed from office in 1814. His successors were Solomon Capon (1814-20); Shabbethai Behar Abraham (1822-35); Jacob Yom-Ṭob b. Abraham, called Baïram (1835-46); Benjamin Pinto of Bosnia (1864); Abraham Melammed (1869), the first rabbi of Rustchuk to bear the official title "ḥakam bashi"; and A. Salonicchio, the present (1905) incumbent.

The War of Greek Independence in 1828 drove several thousand Mohammedan emigrants from Rumania to Rustchuk; and a Jewish resident named Perez Alkalai generously provided the fugitives with all necessary supplies, receiving as a reward a "berat" from Vali Pasha which exempted him permanently from all taxation. In 1837 and 1845 the city was visited by the sultans Maḥmud II. and 'Abd al-Majid respectively, and the Jewish congregation was the object of the imperial bounty.

The community of Rustchuk, which is the most prosperous in Bulgaria, possesses an excellent library, which is a legacy from Chief Rabbi Shabbethai Behar Abraham; and the family of Rosanes also has a library containing some rare works. The first rabbinical author of the city was Elijah Ventura, originally from Spalato, who wrote a Hebrew work entitled "Kokeba di-Shebiṭ"; the above-mentioned Abraham Graziani composed the "She'erit Ya'aḳob"; while in the libraries are preserved several manuscript works of his successor, Solomon Capon, among them the "Ḳontres 'al Re'em." Abraham b. Israel Rosanes (Abir) published in "Ha-Maggid" (1868) an account of his travels in Palestine, while his son Solomon Israel Rosanes, called "Tchelebon," is well known for the researches in the history of the Oriental Jews published by him in various periodicals, such as the "Anuar Penetru Israeliti" (1888, xi.).

The city contains two synagogues: one large one, and a smaller one called "Ḳaballah Ḳadosh Shalom." It possesses also two schools, supported by the Alliance Israélite Universelle, with an attendance of 272 boys and 204 girls, as well as a Zionist society, a ḥebra ḳaddisha, a chief rabbi, and a rabbinical tribunal. There is likewise a small Ashkenazic community, which has an oratory of its own. Every ten years the interment of the contents of the Genizah is celebrated with great ceremony.

A Jewish press was established at Rustchuk in

1894; and two Judæo-Spanish papers, "La Alborada" and "El Amigo," have been published there for some time.

In 1904 the Jews of Rustchuk numbered 4,030 in a total population of 48,000. They are chiefly engaged in commerce and banking.

Bibliography: Franco, *Hist. des Israélites de l'Empire Ottoman*, p. 213; *Ha-Maggid*, 1868; *Bulletin Annuel de l'Alliance Israélite Universelle*, 1903; *Revue des Ecoles de l'Alliance Israélite Universelle*, Paris, 1901.

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RUSTICANUS. See Berthold of Regensburg.

RUTH, BOOK OF: The Book of Ruth, which is poetically idyllic in character, although the narrative is in the form of prose, contains an episode from the period of the Judges. For this reason it is placed in the Septuagint after the Book of Judges; and this order is followed in the Vulgate and in the English translations. In the Hebrew Bible, however, Ruth is found in the "Ketubim," or third part of the canon, where it stands next after the Song of Solomon, being the second of the Five Megillot. In Spanish manuscripts and in one Bible of 1009 Ruth comes first (Buhl, "Canon of the Old Testament," i., § 10; see Bible Canon). This position, as will be noted more fully below, probably accords better with the date of the book; for it was written so long after the date of which its story treats that many of the customs to which it refers had become antiquated.

——**Biblical Data:** The book takes its name from one of its characters, who, with her mother-in-law, Naomi, shares the honor of being its heroine. The story is as follows: Elimelech, a man of Bethlehem-judah, with his wife, Naomi, and his two sons, Mahlon and Chilion, went in time of famine and sojourned in the land of Moab. There Elimelech died, and the two sons married, Mahlon taking Ruth as his wife, and Chilion taking Ophra—both women of Moab, where both sons likewise died. In due time Naomi heard that the famine in Judah had passed, and determined to return thither. Ruth, in spite of the dissuasion of Naomi, accompanied her mother-in-law to Bethlehem, and cast in her lot with the people of Judah. The two women arrived in Bethlehem at the beginning of barley harvest. Naturally they were in a state of dire poverty. Elimelech had had an inheritance of land among his brethren, but, unless a Go'el could be found, Naomi would be compelled to sell it (in Ruth iv. 3 מָכְרָה should be pointed מֹכרה = "is going to sell"; comp. "Am. Jour. Semit. Lang." xix. 145). Elimelech had a prosperous relative in Bethlehem whose name was Boaz, and who, like others, was engaged in the harvest. Naomi sent Ruth to glean in his fields, and, after he had spoken kindly to her and shown her some favors, she, still acting upon the advice of her mother-in-law, approached Boaz at night and put herself in his power. Boaz was attracted to her, but informed her that there was a kinsman nearer than he who had the first right to redeem the estate of Elimelech, and that it would be necessary for this kinsman to renounce his right before he (Boaz) could proceed in the matter. Accordingly he called this kinsman to the gate of the city before the elders, and told him of the condition of the wife and daughter-in-law of Elimelech, and of his (the kinsman's) right to redeem the estate and to marry Ruth. The kinsman declared that he did not desire to do so, and drew off his shoe in token that he had renounced his rights in favor of Boaz. Boaz thereupon bought the estate from Naomi, married Ruth, and became by her the father of Obed, who in due time became the father of Jesse, the father of King David.

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——**Critical View:** It should be noted that in the narrative of the Book of Ruth there are several points which are not quite clear. In certain parts, as i. 12–14, the action seems to presuppose the existence of the levirate law (comp. Gen. xxxviii. and Deut. xxv. 5 *et seq.*), while in other parts, as iv. 3 *et seq.*, the redemption of Elimelech's estate for his widow seems to be the chief point in the discussion. This seems to presuppose the extension to wives of the law concerning the inheritance of daughters (Num. xxxvi.). Again, from the general course of the narrative one receives the impression that Boaz is the Go'el; but in iv. 13 *et seq.* the go'el seems to be Obed (comp. Nowack, "Handkommentar zum Alten Testament," p. 199, *s.v.* "Richter," "Ruth," etc.; Bertholet, in "K. H. C." *ad loc.*). Finally, if the levirate law had been really fulfilled, Obed should have been counted the son of Mahlon, the son of Elimelech, whereas he is really called (iv. 21) the son of Boaz.

Bewer (in "Am. Jour. Semit. Lang." xix. 143 *et seq.*) points out that four steps in the development of the levirate are met with in the Old Testament: (1) the go'el need not be a brother, but may be any kinsman of the deceased, as in Gen. xxxviii.; (2) he must be a brother (although this form is not actually found, it is necessarily presupposed by the following); (3) only such brothers as have lived with the deceased are required to perform the duties of the levirate (comp. Deut. xxv. 5 *et seq.*); and (4) no man is allowed to take his brother's wife (Lev. xx. 21). According to this classification, the form of levirate in the Book of Ruth is the oldest of all, but here is encountered the difficulty that the described form of purchase of the estate of Naomi does not at all accord with any form of levirate, but with the law of Lev. xxv. 25 (Holiness Code, cited hereafter as H). Bewer therefore concludes that the levirate idea is not an original part of the Book of Ruth, but that the work was first composed on the basis of Lev. xxv. 25, and that it was afterward interpolated to some extent to ingraft upon it the levirate idea. The phenomena of the book, however, may quite plausibly be explained in another way, as will be pointed out below.

Date of Composition.

According to Bewer the Book of Ruth is later than H., *i.e.*, it is post-exilic. This view of the date is for other reasons held by many scholars (*e.g.*, Kuenen, "Historische Bücher des Alten Testaments," i., part 2, p. 195; Cornill, "Einleitung," p. 241; Nowack, *l.c.*; Bertholet, *l.c.*; and Kautzsch, "Literature of the Old Testament," p. 129). The days of the Judges are referred to as a time far past (i. 1), and even the law of Deut. xxv. 5 *et seq.* is referred to as a custom now obsolete (comp. Ruth iv.

7); the language of the book contains several Aramaisms (*e.g.*, נשא נשים, i. 4; שבר, עגן, i. 13; and קים, iv. 7); the interest in the genealogy of David (iv. 20 *et seq.*) is thought to indicate a date when David had become the ideal of the nation; and the evident interest of the author in the marriage of an Israelite with a Moabitess—an interest in sharp contrast to the law of Deut. xxiii. 3 *et seq.* as well as the procedure of Ezra and Nehemiah (Ezra ix., x., and Neh. xiii. 23 *et seq.*)—indicates that the author of Ruth was a contemporary of Ezra and Nehemiah and wrote the book to show that their opposition to foreign marriages was contrary to ancient and most honorable precedent.

Although Driver ("Introduction," p. 427) urges that the general beauty and purity of style of Ruth indicate a pre-exilic date, holding that the Davidic genealogy at the end is probably a later addition, the post-exilic origin of Ruth seems to be confirmed by its position among the "Ketubim," in the third part of the canon. The view which makes it a tract against the marriage policy of Ezra and Nehemiah seems most probable.

Bewer's Theory of Interpolations.

Bewer (*l.c.* xx. 205 *et seq.*) holds that the work was written at that time and for that purpose, and that in its original form, without any reference to the levirate, it was a more effective weapon in the controversy than it is now. His view is that some friend of Ezra added the levirate interpolations in order to make it appear that the foreign marriage of Boaz was not a precedent for ordinary people, as the levirate compelled him to act thus.

If the book was written at the date supposed, it is clear from the law of H (Lev. xx. 21) that the levirate had passed away. It is too much, therefore, to expect an absolutely clear and accurate account of its workings. That the writer should mingle its provisions with those of Lev. xxv., which refer to the redemption of the estates of the poor, would at this date be very natural. Confusion, too, as to who the go'el actually was would also be natural. Bewer's theory of interpolations seems, accordingly, unnecessary. Cheyne's view ("Encyc. Bibl." *s.v.*) that Elimelech was a Jerahmeelite, and that he went to sojourn in the land of Miṣṣur, is one of the curiosities of his Jerahmeel-Miṣṣur theory.

Bibliography: In addition to the works cited in the article, Bleek, *Einleitung in das Alte Testament*, ed. Wellhausen, 1893; König, *Einleitung*, 1893; Strack, *Einleitung*, 4th ed., 1895; Oettli, *Ruth*, in *Kurzgefasster Kommentar*, 1889.

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RUTH RABBAH (called also **Midrash Rut**): A haggadic and homiletic interpretation of the Book of Ruth, which, like that of the four other scrolls ("megillot"), is included in the Midrash Rabbot. This midrash, divided into eight chapters or sections ("parashiyyot"), covers the whole text of the Biblical book, interpreting it verse by verse, now in its literal, now in an allegorical, sense. The first chapter terminates with Ruth i. 2; the second, with i. 17; the third, with i. 21; the fourth, with ii. 9; the fifth, with iii. 7; the sixth, with iii. 13; the seventh, with iv. 15; and the eighth, comprising only two verses, with iv. 19, verses 16 and 17 of ch. iv. being omitted. Like Ekah Rabbati, the commentary proper on the Book of Ruth is preceded by a long introduction ("petiḥta"), which consists of several proems having no connection with one another.

Introduction and Proems.

The commentary itself, except in ch. i. and vii., where it follows directly upon the Biblical text, is generally introduced by one or more proems. It is composed in the spirit of the Palestinian haggadists, its main sources being the Jerusalem Talmud, Bereshit Rabbah, Wayiḳra Rabbah, and Ekah Rabbati. It would seem, moreover, that its author was opposed to the Babylonian Talmud; for in his interpretation of iv. 7—a passage which is omitted in the printed editions—he disparages that work. It is true that parallel passages are found in Shir ha-Shirim Rabbah, which this midrash closely resembles as regards arrangement and mode of interpretation, and in Ḳohelet Rabbah. But as to the former, nothing proves that it is anterior to Ruth Rabbah, while the latter is recognized by modern scholars to be posterior to this midrash. It apparently contains no Babylonian haggadot, and, although in i. 3 (= ii. 4) it gives the haggadic interpretation of I Chron. iv. 22, which is also found in B. B. 91b, it may be seen that the source in the latter treatise is a baraita and not a Babylonian haggadah. Thus Ruth Rabbah is one of the earlier midrashim, composed about the same time as or shortly after Shir ha-Shirim Rabbah. According to Zunz ("G. V." ed. Brüll, p. 277, Frankfort-on-the-Main, 1892), Ruth Rabbah, as well as Shir ha-Shirim Rabbah and Ḳohelet Rabbah, was one of the sources of the Yelammedenu, Debarim Rabbah, Pesiḳta Rabbati, and Shemot Rabbah, being a medium between these midrashim and the older haggadah (comp., however, Friedmann, introduction to his edition of the Pesiḳta Rabbati, p. 25).

Examples of Haggadah.

Ruth Rabbah is specially interesting from a cultural-historical point of view in that it endeavors to throw light on the habits and conditions of the time in which the incidents of the Book of Ruth took place. Thus, interpreting the very first words of the book, "in the days when the judges judged" (Ruth i. 1), as "in the days when the people judged their judges," the author wishes to show that there was a time when the judges perverted their judgments so that they were held responsible by the people. But when was there such a time, and who were those judges? According to Rab, the judges were Barak and Deborah; according to R. Huna, Deborah, Barak, and Jael; and according to Joshua b. Levi, Ehud and Shamgar. The famine is circumstantially described; it was one of the ten great famines which afflicted the entire world.

Elimelech is represented in an unfavorable light, his name being interpreted as meaning "one eager for royalty." He left the land of Canaan not because he would himself suffer from the famine, but because he was afraid that the people might apply to him for help. In interpreting i. 14, the author of this midrash expresses his views with regard to kissing. According to an anonymous authority, kisses are permitted on three occasions only: (1) on conferring a high office, as when Samuel kissed Saul

(I Sam. x. 1); (2) at meetings, as in the case of Aaron kissing Moses (Ex. iv. 27); and (3) at parting, as when Orpah kissed her mother-in-law. According to R. Tanḥuma, kissing is permitted also to relatives, as when Jacob kissed Rachel (Gen. xxix. 11). Under other circumstances kissing is declared indecent. Very graphic is the description of Ruth's insistence on following Naomi (Ruth i. 16–18), in that, when her attention was directed by her mother-in-law to the laws relating to proselytes, she accepted them all.

Both Naomi and Ruth are described as righteous women whose acts were charitable. The latter particularly is pointed out as being modest and of exemplary manners (ii. 5). In his interpretation of iii. 3 the author of the midrash shows the necessity of honoring the Sabbath by wearing special garments. It may be remarked that in iii. 13 there is a recension of the story of Elisha b. Abuyah, the main source of which is Ḥag. 14b. The midrash terminates with a statement to the effect that the Messiah is to descend from Ruth through David.

With regard to lexical interpretations, in certain cases the explanation of words is not contrary to grammatical rules, but sometimes, as in all the other midrashim, the interpretation is arbitrary. Thus, while "Elimelech" is interpreted as composed of "elai" and "melek" (= "to me belongs royalty"; comp. above), "Naomi" as "she whose acts are agreeable," and "Orpah" (from "'oref" = "the nape of the neck") as "she who turned her back [comp. Jer. ii. 27 and elsewhere] upon her mother-in-law," "Wa-yehi" is interpreted as an exclamation of sorrow; and "Ruth" (derived from ראה = "to see") as "she who saw or considered her mother-in-law's words." For commentaries on and editions of Ruth Rabbah see Ekah Rabbati, Esther Rabbah, and Ḳohelet Rabbah.

Bibliography: Weiss, *Dor*, iii. 273–274, iv. 209; Winter and Wünsche, *Die Jüdische Litteratur*, i. 532 *et seq.*; Wünsche, Introduction to his German translation of *Ruth Rabbah*.

W. B. M. Sel.

RYSSEL, CARL VICTOR: German Protestant theologian; born at Reinsberg, Saxony, Dec. 18, 1849; died at Zurich, March 2, 1905. Having completed his theological and Oriental studies, he commenced his academic career at the Leipsic University in 1878 and was appointed assistant professor there in 1885. In 1889 he received a call to Zurich as professor of Old Testament studies and Oriental languages.

Ryssel, who was doctor of philosophy and theology, was the author of: "Die Synonyma des Wahren und Guten in den Semitischen Sprachen," Leipsic, 1872; "De Elohistæ Pentateuchici Sermone," *ib.* 1878; "Untersuchungen über die Textgestalt und die Echtheit des Buches Micha: Ein Kritischer Commentar zu Micha," 1887. He also prepared the third edition of Fürst's "Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament" (1876), and, for the "Kurzgefasstes Exegetisches Handbuch zum Alten Testament," the second edition of "Ezra, Nehemiah and Esther" (1884) and the third edition of "Exodus-Leviticus" (1897); he also contributed many articles to learned periodicals.

Bibliography: Holtzmann-Zöpffel, *Lexikon für Theologie und Kirchenwesen*.

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SAADIA: Biblical commentator, whose native country and epoch can not be precisely determined. Rapoport (in "Bikkure ha-'Ittim," ix. 34–35) was the first to prove that the commentary on Daniel which is ascribed to Saadia Gaon does not belong to him, but to another Saadia. This scholar further says that, owing to differences between that commentary and the one on Chronicles (see Saadia b. Naḥmani), he can not affirm that both works belong to the same author, although he does not feel justified in asserting to the contrary. Matthews proves in "A Commentary on Ezra and Nehemiah" (Oxford, 1882) that the author of the latter commentary is identical with Saadia, the author of the commentary on Daniel.

In his commentary Saadia displayed a profound knowledge of both Talmudim and of the Targum, which latter he often quotes and explains. He was acquainted with the works of earlier commentators, whom he quotes under the general term "poterim" (= "interpreters") or "anshe lebab" (= "men of understanding"); only once (commentary on Dan. vi. 15) he quotes by name a Mattithiah Gaon. He very often bases his interpretations on the interchange of letters of the same class, as the "alef" and "'ayin," "lamed" and "resh"; also on the interchange of letters which occur near each other in various alphabetical combinations, as, for instance, the "alef" and "taw" in the combination את בש, or the "alef" and "lamed" in the combination אל בם. As is the Talmudic method of interpretation, Saadia often explains foreign nouns as well as Hebrew proper names by resolving them into the syllables of which they are constructed. It may be seen from his commentary on Dan. vi. 19 and Ezra i. 9 that Saadia knew Arabic well: possibly it was his mother tongue.

As to the time in which he lived, both Rapoport and Matthews suppose that he flourished in the beginning of the twelfth century. The former further supposes that he lived in France, that he was a contemporary of Yaḳar, and that Ibn Ezra may have known his commentary. On the other hand, Porges (in "Monatsschrift," xxxiv. 63–73) concludes that he lived at the end of the twelfth century, this conclusion being based on the fact that Saadia, in his commentary on Dan. viii. 9 *et seq.*, refers to the conquest of Jerusalem by the Mohammedans in which the Christian churches were destroyed. Porges thinks this is a reference to the conquest of Jerusalem by Saladin in 1187. Further, in the commentary on

Dan. xi. 30 Saadia refers to the fact that the Lombardians united afterward with the Romans to wrench Jerusalem from the Moslems. Although Saadia knew Arabic, Porges thinks he at least resided in Italy, as he mentions very often the Lombardians and Romans, and speaks of the book "Zerubbabel," which was written in Italy. Besides, almost all the manuscripts of Saadia's commentary on Daniel, Ezra, and Nehemiah were copied in Italy. It may be added that in Joseph Ḳara's commentary on Lam. iv. 6 there is a note by Moses of Rome: "Such is the interpretation of R. Saadia." Poznanski (in "Ha-Goren," ii. 120 *et seq.*), however, declares Porges' arguments doubtful; for the conquest of Jerusalem by the Moslems spoken of by Saadia may be that achieved by Omar in 638, and by "the Romans" Saadia may have understood the Byzantine empire. Nor is it likely, Poznanski thinks, that Saadia, who spoke Arabic and who knew the Karaite literature, lived in Italy. He thinks that Saadia lived in northern Africa, where even in the time of the Geonim works of various contents as well as commentaries on the Bible had been written.

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W. B. M. SEL.

SAADIA BEN ABRAHAM LONGO. See LONGO, SAADIA BEN ABRAHAM.

SAADIA (SA'ID) B. DAVID AL-ADENI (="of Aden"): A man of culture living at Damascus and Safed between 1473 and 1485. He was the author of a commentary on some parts of Maimonides' Yad ha-Ḥazaḳah, and copied the commentary of an Arabian writer on the first philosophical sections of that work. He also edited an Arabic commentary on the Pentateuch, of which only fragments are now extant, and composed philosophical hymns in Arabic and Hebrew. In 1451 he copied at Aden the dictionary of Tanḥuma. Saadia b. David circulated under his own name and under the title "Zakat al-Nufus" a work of the Arabian writer Ghazali on the views of the philosophers. An autograph of this spurious work is extant in a defective manuscript in the St. Petersburg Library.

Another **Saadia b. David,** surnamed **Zarafah,** a Mauritanian, was the author of a responsum in the manuscript "Zera 'Anashim," and of a poem, printed in 1623, on Solomon Duran's "Ḥesheḳ Shelomoh."

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* i. 21, xx. 135; idem, *Hebr. Uebers.* p. 298; *idem*, in Kayserling's *Bibliothek Jüdischer Kanzelredner*, Supplement, ii. 35 *et seq.*; Azulai, *Shem ha-Gedolim*, i. 76.

J. M. K.

SAADIA B. JOSEPH (Sa'id al-Fayyumi): Gaon of Sura and the founder of scientific activity in Judaism; born in Dilaẓ, Upper Egypt, 892; died at Sura 942. The name "Saadia," which, so far as is known, he was the first to bear, is apparently an artificial Hebrew equivalent of his Arabic name, "Sa'id." In an acrostic of the Hebrew introduction to his first work, the "Agron," he calls himself סעיד בן יוסף; but later he wrote his name סעדיה, or in its fuller and punctuated form סַעֲדְיָהוּ, as in the "Sefer ha-Galui," while the form סעדאל is given by Moses ibn Ezra. Saadia's enemies spread malicious stories, which probably had no basis in fact, regarding his origin; and both Ben Meïr and the pamphlets referring to the controversy of Saadia with the exilarch allude to the low calling followed by his father, and speak of his parent as a non-Jew. On the other hand, Saadia in his polemic "Sefer ha-Galui" lays stress upon his ancient Jewish lineage, claiming that he belonged to the noble family of Shelah, the son of Judah (I Chron. iv. 21), and counting among his ancestors Ḥanina b. Dosa, the famous ascetic of the first century. Expression was given to this claim by Saadia in calling his son Dosa. Nothing is known, however, of the latter except his name. Regarding Joseph, Saadia's father, a statement of Ben Meïr has been preserved to the effect that he was compelled to leave Egypt and that he died in Joppa, probably during Saadia's lengthy residence in the Holy Land. The usual epithet of "Al-Fayyumi," represented in Hebrew by the similar geographical name "Pitomi" (comp. Ex. i. 11), refers to Saadia's native place, the Fayum in Upper Egypt; and it is known, through his opponents mentioned above, that he was born at Dilaẓ (דילץ), a village there.

Early Works.

Nothing whatever is known of the youth and education of Saadia; nor are his teachers named, except that Mas'udi, a Mohammedan author who died in 957, states that Saadia was a pupil of Abu Kathir, with whom Mas'udi himself carried on a disputation in Palestine. At all events he must have acquired very extensive knowledge in early life, as is shown by his writings. It was in his twentieth year (913) that Saadia completed his first great work, the Hebrew dictionary which he entitled "Agron." In his twenty-third year, according to a verse contained in Abraham ibn Ezra's "Yesod Mispar," he composed a polemical work against Anan, thus apparently beginning the activity which was to prove so important in opposition to Karaism and other heresies and in defense of traditional Judaism. In the same year he left Egypt and went to settle permanently in Palestine, as he states in a Hebrew letter (Schechter, "Saadyana," vii.) addressed at the beginning of his controversy with Ben Meïr to three of his pupils who had remained in Egypt. It was this discussion—a remarkable dispute between the authorities of Palestine and Babylonia concerning the calendar—which first revealed to public notice the full force of the energy which characterized Saadia's nature and the full depth of his knowledge, although he must even before this time have become generally known and been highly esteemed, not only on account of these qualities, but also on account of his literary activity. He was in Aleppo and on his way from the East when he learned of Ben Meïr's regulation of the calendar, which was imperiling the unity of Judaism. Thereupon he immediately addressed a warning to him, and in Babylon he placed his knowledge and pen at the disposal of the exilarch David b. Zakkai and of the scholars of the academy, adding his own letters to those sent by them to the communities of the Diaspora (922). In Babylonia, furthermore, he wrote his "Sefer ha-

Mo'adim," or "Book of Festivals," in which he refuted the assertions of Ben Meïr regarding the calendar, and probably helped much to avert from the Jewish community the perils of schism.

Dispute with Ben Meïr.

This activity of Saadia's was likewise doubtless an important factor in the call to Sura which he received in 928. He was made gaon by the exilarch David b. Zakkai; and the ancient academy, which had been founded by Rab, then entered upon a new period of brilliancy. This first gaon called from abroad, however, was not allowed undisturbed activity. There were doubtless many who viewed unwillingly a foreigner as the head of the academy; and even the mighty exilarch himself, whom the aged Nissim Naharwani had vainly attempted to dissuade from appointing Saadia, found, after two brief years, that the personality of his appointee was far different from that of the insignificant and servile geonim whom he had succeeded, and who had officiated at the exilarch's bidding. In a probate case Saadia refused to sign a verdict of the exilarch which he thought unjust, although Kohen Ẓedeḳ, gaon of Pumbedita, had subscribed to it. When the son of the exilarch threatened Saadia with violence to secure his compliance, and was roughly handled by Saadia's servant, open war broke out between the exilarch and the gaon. Each excommunicated the other, declaring that he deposed his opponent from office; and David b. Zakkai appointed the utterly unimportant Joseph b. Jacob as gaon of Sura, while Saadia conferred the exilarchate on David's brother Ḥasan (Josiah; 930). Ḥasan was forced to flee, and died in exile in Khorasan; but the strife which divided Babylonian Judaism continued. Saadia was attacked by the exilarch and by his chief adherent, the young but learned Aaron ibn Sargado, in Hebrew pamphlets, fragments of which show a degree of hatred on the part of the exilarch and his partizans that did not shrink from scandal. Saadia did not fail to reply. He wrote both in Hebrew and in Arabic a work, now known only from a few fragments, entitled "Sefer ha-Galui" (Arabic title, "Kitab al-Ṭarid"), in which he emphasized with great but justifiable pride the services which he had rendered, especially in his opposition to heresy (see also Abraham ibn Daud in Neubauer, "M. J. C." i. 166).

The "Sefer ha-Galui."

The seven years which Saadia spent in Bagdad, far from the gaonate, did not interrupt his literary activity. His principal philosophical work was completed in 933; and four years later, through Ibn Sargado's father-in-law, Bishr (בשר, Neubauer, *l.c.* ii. 84, line 2; not כשר, which Grätz transliterates as "Kasser," and Steinschneider, "Die Arabische Litteratur der Juden," p. 47, by "Kasher") ben Aaron, the two enemies were reconciled. Saadia was reinstated in his office; but he held it for only five years. David b. Zakkai died before him (*c.* 940), being followed a few months later by the exilarch's son Judah, while David's young grandson was nobly protected by Saadia as by a father. According to a statement made by Abraham ibn Daud and doubtless derived from Saadia's son Dosa, Saadia himself died, as noted above, in 942, at the age of fifty, of "black gall" (melancholia), repeated illnesses having undermined his health.

After Philo, Saadia was the first great writer in post-Biblical Judaism. Like Philo, he called Egypt his fatherland; and as Philo had united the Hellenic language and culture with the Jewish spirit, so the language and civilization of the Mohammedan Arabs gained a similar but far more lasting influence over the history of Judaism through the writings of Saadia. He was, moreover, almost entirely a creator and an innovator in the scientific fields in which he labored, although much of his work, even that which was written in Hebrew, is now known only from citations. A complete edition of those of his writings which have been preserved either in their entirety or in fragments was begun by Joseph Derenbourg in 1892 in honor of the millenary of Saadia's birth. Of this work, which is expected to fill ten volumes, only five have thus far appeared (1893-99).

His Works.

The following is a survey of Saadia's works arranged according to subject-matter:

Exegesis: Saadia translated into Arabic most, if not all, of the Bible, adding an Arabic commentary, although there is no citation from the books of Chronicles. The translation of the Pentateuch is contained in the Polyglot Bibles of Constantinople (1546), Paris (1645), and London (1657), and in an edition for the Jews of Yemen (תאג̄ or כתר תורה, Jerusalem, 1894–1901), as well as in the first volume of Derenbourg's edition of Saadia's complete works. A large fragment of the commentary on Exodus exists also in manuscript (see Berliner's "Magazin," vii. 133). The translation of Isaiah was edited by Paulus (1790–91), and with portions of the commentary, by Derenbourg in his third volume. A translation of and commentary on the Psalms have been edited in the dissertation of Margulies (Breslau, 1884), and by others; selections were published by Ewald in his "Beiträge zur Aeltesten Auslegung und Spracherklärung des Alten Testaments" (i., Stuttgart, 1844); and the introduction was translated into German by J. Cohn (Berliner's "Magazin," viii. 1–19, 61–91). A translation of Proverbs, together with a commentary and an introduction thereto, was edited by Derenbourg; and extracts have been published by Bondi (1888), a detailed characterization being given by Heller ("R. E. J." xxxvii.). Cohn likewise edited the translation of and commentary on Job, a complete edition of which was published by Bacher (in Derenbourg, "Œuvres Complètes," v.); and extracts were published by Ewald (*l.c.*). The translations of the Five Megillot found in various manuscripts, and ascribed therein to Saadia, are not genuine, though they are probably based on his translation, the version of Esther contained in them and printed in a siddur of Yemen (Vienna, 1896) being, at all events, very close to Saadia's rendering (see Poznanski in "Monatsschrift," xlvi. 364). His translation of and a portion of his commentary on Daniel are preserved in manuscript; but the Hebrew commentary on Daniel which bears Saadia's name in the rabbinical Bible was written by another Saadia who lived in the twelfth century (see Porges, *ib.* xxxiv. 63–73); and the same statement holds true with regard to the commentary on Ezra edited under Saadia's name by Mathews (1882; see "Ha-Goren," ii. 72 *et seq.*). Here likewise may be mentioned the Arabic midrash on the Decalogue ascribed to Saadia and frequently reprinted (see Steinschneider, *l.c.* p. 285; *idem*, "Hebr. Bibl." vii. 114; "J. Q. R." xii. 484). For the commentary on Canticles of which a Hebrew translation was edited at Constantinople (*c.* 1577) and which was attributed to Saadia see Ewald and Dukes, "Beiträge," ii. 104–109; and for a similar commentary on Ecclesiastes (Hasiatyn, 1903) see Bacher in "Hebr. Bibl." ix. (1905).

Hebrew Linguistics: (1) "Agron," so far as is known, Saadia's first production. It is a double dictionary, the two parts being arranged according to the alphabetic order of initials and of final letters respectively, and was intended to be used in versification, in which acrostics and rime were the chief requisites. In a later edition Saadia added the Arabic translation of each word, and also included passages concerning various "memorable subjects of the poets," naming the work in its new form "Kitab al-Shi'r." The Arabic introduction to the second edition and the Hebrew preface of the first have been in great part preserved (see Harkavy, "Studien," v. 39–59). (2) "Kutub al-Lughah," twelve "Books on Language," which are also designated as the twelve parts of a work entitled "The Book on Language," in which, as the author himself states in his "Sefer ha-Galui," he sought to explain the "i'rab," or the grammatical formation of the Hebrew language. Of this Hebrew grammar, which is the oldest one known, fragments of greater or less extent have been preserved, especially in Saadia's commentary on the "Sefer Yeẓirah" and by Dunash ben Labraṭ. (3) "Tafsir al-Sab'ina Lafẓah," a list of seventy (properly ninety) Hebrew (and Aramaic) words which occur in the Bible only once or very rarely, and which may be explained from traditional literature, especially from the Neo-Hebraisms of the Mishnah. This small work has been frequently reprinted.

Halakic Writings: (1) Short monographs, in which individual problems of the Halakah are systematically presented. Of these Arabic treatises of Saadia's little but the titles and extracts is known (see Steinschneider, *l.c.* pp. 48 *et seq.*; Poznanski, "Orientalistische Literaturzeitung," 1904, col. 306), and it is only in the "Kitab al-Mawarith" that fragments of any length have survived; these were edited by Müller in the "Œuvres Complètes," ix. 1–53. A book of rules for the sheḥiṭah is extant in manuscript (*ib.* p. xxxvii.). (2) A commentary on the thirteen rules of Rabbi Ishmael, preserved only in a Hebrew translation (*ib.* pp. 73–83). An Arabic methodology of the Talmud is also mentioned, by Azulai, as a work of Saadia under the title "Kelale ha-Talmud" ("Shem ha-Gedolim," ii. 16). (3) Responsa. With few exceptions these exist only in Hebrew, some of them having been probably written in that language. About fifty have been collected from the mass of geonic responsa by J. Müller (*l.c.* ix. 87–142), who has also compiled numerous citations from Saadia which bear on the Halakah (*ib.* pp. 145–173). On the "Book of Feasts" see below. Saadia's interpretation, or more correctly translation, of the Mishnah into Arabic was used in the twelfth century in Bagdad, according to the traveler Pethahiah of Regensburg; but no further data are known concerning it.

Liturgy: (1) The "Siddur." Saadia's prayer-book, hitherto known in detail only from the analysis of Steinschneider ("Cat. Bodl." cols. 2203–2211, supplemented by Neubauer in "Ben Chananja," 1863–65), is called by its author ("Cat. Bodl." col. 1096) "Kitab Jawami' al-Ṣalawat wal-Tasabiḥ," or "Book of Collections of Prayers and Songs of Praise." It contains the entire ritual for week-days, Sabbaths, and festivals, with explanations in Arabic and Saadia's own synagogal poetry (comp. Bondi, "Der Siddur Saadia's," Frankfort-on-the-Main, 1904). (2) Of this synagogal poetry (comp. Steinschneider, *l.c.* cols. 2211–2217; Zunz, "S. P." pp. 93–98, 668; Schechter, *l.c.* xvii.–xxv.) the most noteworthy portions are the "Azharot" on the 613 commandments, which give the author's name as "Sa'id b. Joseph" (see above), followed by the expression "Alluf," thus showing that the poems were written before he became gaon. They have been collected by Rosenberg ("Kobeẓ," pp. 26, 54, Berlin, 1876; see also "Œuvres Complètes," ix. 59–69; "J. Q. R." vi. 704; Schechter, *l.c.* xv.); and there are in addition the "'Abodah" (Rosenberg, *l.c.* pp. 10–17), and the "Hosha'not" (designated in Saadia's "Siddur" as the "Alfabatat"), a portion of the prayer-book of Yemen (see "J. Q. R." xiv. 592), edited by Kohut (in "Monatsschrift," xxxvii.). (3) In connection with Saadia's liturgical poetry may be mentioned his poem on the number of the letters in the Bible (see Derenbourg, "Manuel du Lecteur," pp. 139, 235), which has been incorrectly claimed for another author (see Steinschneider, "Hebr. Bibl." vii. 143, note 2).

Philosophy of Religion: (1) The "Kitab al-Amanat wal-I'tiḳadat," or "Book of the Articles of Faith and Doctrines of Dogma," the first systematic presentation and philosophic foundation of the dogmas of Judaism, completed in 933. This work is better known under its Hebrew title, "Sefer Emunot we-De'ot," as translated by Judah ibn Tibbon, his version having been first printed in Constantinople in 1562 and frequently republished, while the original was edited by S. Landauer (Leyden, 1880). Another translation, or rather paraphrase, of the "Kitab al-Amanat," of uncertain authorship, is contained in several manuscripts; large portions of this rendering were edited by Gollancz ("The Ethical Treatises of Berachyah," London, 1902; comp. "Monatsschrift," xlvi. 536). Of the ten sections or "maḳalat" of the work, the seventh, treating of the resurrection, is contained in two versions, the first of which, the basis of the translation of Ibn Tibbon, has been edited by Bacher in the "Steinschneider Festschrift," pp. 98–112, and the second by Landauer.

The "Emunot we-De'ot."

(2) "Tafsir Kitab al-Mabadi," an Arabic translation of and commentary on the "Sefer Yeẓirah," written while its author was still residing in Egypt (or Palestine). The Arabic original was edited with a French translation by Lambert (Paris, 1891). A Hebrew translation exists in manuscript; but the

Hebrew commentary on the “Sefer Yeẓirah” printed under Saadia's name in 1562 is incorrectly ascribed to him.

Polemical Writings: (1–3) Refutations of Karaite authors, always designated by the name “Kitab al-Rudd,” or “Book of Refutation.” These are directed respectively against Anan, the founder of Karaism (written in 915); against Ibn Saḳawaih or Saḳuyah, an author of whom nothing more is known; and “against a bitter assailant” (“‘ala mutaḥamil hayyum”) who had criticized the anthropomorphism of the Talmudic Haggadah. These three works are known only from scanty references to them in other works; that the third was written after 933, is proved by one of the citations. (4) “Kitab al-Tamyiz” (in Hebrew, “Sefer ha-Hakkarah” or “Sefer ha-Mibḥan”), or “Book of Distinction,” composed in 926, and Saadia's most extensive polemical work. It was still cited in the twelfth century; and a number of passages from it are given in a Biblical commentary of Japheth ha-Levi (“J. Q. R.” x. 245–252, xiii. 656 *et seq.*). (5) There was perhaps a special polemic of Saadia against Ben Zuṭa, though the data regarding this controversy between that Karaite scholar (who is otherwise unknown) and Saadia, which is mentioned in Ibn Ezra's commentary on the Pentateuch (comp. Jew. Encyc. v. 105), are known only from the gaon's gloss on the Torah. (6) A refutation directed against the rationalistic Biblical critic Ḥiwi al-Balkhi, whose views were rejected by the Karaites themselves; mentioned by Saadia in the first section, p. 37, of his “Kitab al-Amanat wal-I‘tiḳadat.” This work was written probably in Hebrew; the third section of the “Kitab al-Amanat wal-I‘tiḳadat” doubtless contained the refutation which Saadia directed against Ḥiwi (comp. Jew. Encyc. vi. 429b). (7) “Kitab al-Shara'i‘,” or “Book of the Commandments of Religion,” probably also polemical in content (see Steinschneider, “Die Arabische Litteratur der Juden,” pp. 50 *et seq.*). (8) “Kitab al-‘Ibbur,” or “Book of the Calendar,” likewise apparently containing polemics against Karaite Jews (see Posnanski in “J. Q. R.” x. 260). (9) “Sefer ha-Mo‘adim,” or “Book of Festivals,” the Hebrew polemic against Ben Meïr which has been mentioned above. It has, as the author himself states, the external appearance of the Biblical text, being divided into verses and pointed for vocalization and accent. Several large fragments of it have been found in recent times (Schechter, *l.c.* ii., iii., xlvii.;, Harkavy, “Studien,” v. 220; “R. E. J.” xli. 225). (10) “Sefer ha-Galui,” also in Hebrew and in the same Biblical style as the “Sefer ha-Mo‘adim,” being an apologetic work directed against David b. Zakkai and his followers. The author himself added an Arabic translation, commentary, and preface to his work. The introduction has been preserved in great part, and contains information regarding the work itself, of which only a few fragments are now extant (Schechter, *l.c.* i.; Harkavy, *l.c.* p. 186; “R. E. J.” xl. 88). The book consisted of seven sections, in the fourth of which Saadia spoke of his providential position as the leader of Israel, while in the sixth and seventh he described the opposition which he had to encounter, and enumerated those who had been victorious over him. The second section contained a chronology (Arabic, “ta'rikh”) of the Biblical and Talmudic periods; this is plausibly identified with the “Kitab al-Ta'rikh” from which Judah ibn Balaam, in his commentary on I Kings vi. 1, cites a chronological statement regarding the date of the Judges (Neubauer, “M. J. C.” ii. 85; see also “R. E. J.” xlix. 298). (11) Dunash ben Labraṭ cites a sentence of three Hebrew words in which Saadia polemizes against the famous Masorite Aaron ben Asher, although it is not certain that this was from a special work in which Saadia assailed his contemporary, whom he probably knew personally.

If the fulness and versatility of Saadia's literary labor, which represents the activity of thirty years, many of which were full of unrest, are astonishing, they are still more astonishing when one recalls that he was a pioneer in the fields in which he toiled, being, to employ a tannaitic phrase used by Abraham ibn Ezra, “the first head of words in every place” (“rosh ha-medabberim be-kol maḳom”). The foremost object of his unwearied mental activity was the Bible; indeed, his importance in history is due primarily to his establishment of a new school of Biblical exegesis characterized by a rational investigation of the contents of the Bible and a scientific knowledge of the language of the holy text. The services of Saadia as a representative of the “peshaṭ” and as the creator of Hebrew philology have been emphasized elsewhere (see Jew. Encyc. iii. 166, *s.v.* Bible Exegesis; *ib.* iv. 579, *s.v.* Dictionaries; *ib.* vi. 69, *s.v.* Grammar). Here, therefore, only a general summary of his exegetical and philological activities is necessary.

Characteristics.

Saadia's Arabic translation of the Bible is of importance for the history of civilization; itself a product of the Arabization of a large portion of Judaism, it served for centuries as a potent factor in the impregnation of the Jewish spirit with Arabic culture, so that, in this respect, it may take its place beside the Greek Bible-translation of antiquity and the German translation of the Pentateuch by Moses Mendelssohn. As a means of popular religious enlightenment, Saadia's translation presented the Scriptures even to the unlearned in a rational form which aimed at the greatest possible degree of clearness and consistency. His system of hermeneutics, furthermore, was not limited to the exegesis of individual passages, but treated also each book of the Bible as a whole, and showed the connection of its various portions with one another. As specimens may be cited the introduction to his translation of the Pentateuch and his prefaces to the Psalms, to Proverbs (which he called “The Book of the Search after Wisdom”), and to Job (which he termed the “Book of the Theodicy”), as well as his concluding remarks on the Psalms and on the speeches of Job and his friends. The minuteness which, in the judgment of Ibn Ezra, characterized the geonic commentaries on the Bible must have been especially marked in Saadia's Pentateuch commentary, to which, according to a citation by Judah ben Barzillai, a whole volume served as introduction. The commentary contained, as is stated in the author's own introduction to his translation of the Pentateuch, not only an exact interpretation of the text, but also a refutation of the cavils which the heretics raised against it. Further, it set forth the bases of the commandments of reason and the characterization of the commandments of revelation; in the case of the former the author appealed to philosophical speculation; of the latter, naturally, to tradition. His exegetic application of the most diverse passages of Holy Writ is conspicuously shown in that portion of his commentary which treats of Ex. xxx. 11–16, and which has been translated by Bacher in Winter and Wünsche's "Jüdische Litteratur" (ii. 251). It must be noted, however, that in many of his commentaries, as on the Psalms and Job, Saadia restricted himself to a very limited number of indispensable elucidations, since in general the translation itself properly served as a commentary, so that it was called "Tafsir."

The position assigned to Saadia in the oldest list of Hebrew grammarians, which is contained in the introduction to Ibn Ezra's "Moznayim," has not been challenged even by the latest historical investigations. Here, too, he was the first; his grammatical work, now lost, gave an inspiration to further studies, which attained their most brilliant and lasting results in Spain, and he created in part the categories and rules along whose lines was developed the grammatical study of the Hebrew language. His dictionary, primitive and merely practical as it was, became the foundation of Hebrew lexicography; and the name "Agron" (literally, "collection"), which he chose and doubtless created, was long used as a designation for Hebrew lexicons, especially by the Karaites. The very categories of rhetoric, as they were found among the Arabs, were first applied by Saadia to the style of the Bible. He was likewise one of the founders of comparative philology, not only through his brief "Book of Seventy Words," already mentioned, but especially through his explanation of the Hebrew vocabulary by the Arabic, particularly in the case of the favorite translation of Biblical words by Arabic terms having the same sound.

Hebrew Style.

The influence of the spirit and language of the Bible on Saadia is shown by his Hebrew writings. In his introduction to the "Agron" and in his polemics against Ben Meïr and David b. Zakkai he employs the method of presentation found in Biblical narrative, as well as the external form of division into verses. His models for this imitation of Biblical form were, as he himself says, the Book of Ben Sira, which he had in the Hebrew original, and the Aramaic scroll of Antiochus. Even in his choice of words Saadia endeavored to attain to Biblical simplicity and purity of vocabulary; but the stylistic artificiality, especially in the formation of words, which long since had been set up as a divergent ideal for the Hebraists of Saadia's time through the influence of the synagogal poetry of Jose, Yannai, and Ḳalir, impressed itself upon him, so that his Hebrew writings form a curious mixture of Biblical simplicity and payyeṭanic affectation. The same statement holds good of his liturgical poetry, of which Zunz ("S. P." p. 93) says that "he employs in his religious poems both the most lucid style and the most obscure; being in the one a worshiper, in the other a payyeṭan." Saadia himself declares, in his introduction to the "Sefer ha-Galui," that he intended to make his style the model for that of a school. To the seven chapters of polemics in this work he planned to add three of a general nature and referring to the entire book; he declares his intention, which he then proceeds to carry out, of analyzing, in these to a certain extent "latent" chapters, the three stylistic merits of his book, correctness of language, unity of composition, and logical sequence of thought. The first of these, a thorough mastery of Hebrew, was extremely important for the nation, since the predominant use of Arabic and Aramaic had caused the people to forget its use. It is true that the renaissance of Hebrew as a literary language approaching as much as possible to the language of the Bible first attained full potency in Spain a century after Saadia; but this most noteworthy sign of progress in the spiritual life of medieval Judaism owes its first great inspiration to the powerful example of the gaon. The important innovation of the use of Arabic meters in Hebrew poetry was due to Saadia in the sense that it was introduced by his pupil Dunash ben Labraṭ, who showed his metrical compositions to his teacher and received praise for them, although Saadia himself did not adopt this new form of verse.

His Responsa.

Of the halakic writings of Saadia only one has been preserved in any degree of entirety; but this is sufficient to show that even here he blazed a new path by arranging his material systematically and by presenting his subject methodically. Herein Saadia was the first precursor of Maimonides, whose masterpiece was his systematic presentation of the entire Halakah. In his division of the commandments of the Bible according to their subject-matter, Saadia likewise anticipated Maimonides, although in the other division (introduced as early as Philo), that according to the fundamental commandments of the Decalogue, he apparently followed Karaite models. In regard to Saadia's responsa and the specimens of his halakic decisions and interpretations which have been preserved, Müller, their collector, says: "As in his other writings, Saadia is fond of stating the number of possibilities which may arise in connection with a given subject. He draws his proof first from the Bible, then from the Talmud, and finally from reason; his arguments are always cogent; and his conclusions proceed from sound judgment and sober spirit. . . . He often concludes his responsa with words of warning and with quotations from the Bible."

In his "Kitab al-Amanat wal-I'tiḳadat" (see above) Saadia became the creator of the Jewish philosophy of religion. His detailed introduction to the work speaks of the reasons which led him to compose it. His heart was grieved when he saw the confusion concerning matters of religion which prevailed among his contemporaries, finding an unintelligent belief and unenlightened views current among those who professed Judaism, while those who denied the faith triumphantly vaunted their errors. Men were sunken in the sea of doubt and overwhelmed by the waves of spiritual error, and there was none to help them; so that Saadia felt himself called and in duty bound to save them from their peril by strengthening the faithful in their belief and by removing the fears of those who were in doubt. After a general presentation of the causes of infidelity and the essence of belief, Saadia describes the three natural sources of knowledge; namely, the perceptions of the senses, the light of reason, and logical necessity, as well as the fourth source of knowledge possessed by those that fear God, the "veritable revelation" contained in the Scriptures. He shows that a belief in the teachings of revelation does not exclude an independent search for knowledge, but that speculation on religious subjects rather endeavors to prove the truth of the teachings received from the Prophets and to refute attacks upon revealed doctrine, which must be raised by philosophic investigation to the plane of actual knowledge.

His Philosophy of Religion.

In the scheme of his work Saadia closely followed the rules of the Motazilites (the rationalistic dogmatists of Islam, to whom he owed in part also his thesis and arguments), adhering most frequently, as Guttmann has shown, to the Motazilite school of Al-Jubbai. He followed the Motazilite Kalam, especially in this respect, that in the first two sections he discussed the metaphysical problems of the creation of the world (i.) and the unity of the Creator (ii.), while in the following sections he treated of the Jewish theory of revelation (iii.) and of the doctrines of belief based upon divine justice, including obedience and disobedience (iv.), as well as merit and demerit (v.). Closely connected with these sections are those which treat of the soul and of death (vi.), and of the resurrection of the dead (vii.), which, according to the author, forms part of the theory of the Messianic redemption (viii.). The work concludes with a section on the rewards and punishments of the future life (ix.). The tenth section, on the best mode of life for mankind in this world, must be regarded as an appendix, since its admonitions to moral conduct supplement the exhortations to right thought and right belief contained in the main body of the book.

The most important points contained in the individual sections are as follows:

Special Views.

(i.) For the doctrine of the creation of the world Saadia offers four proofs; three of these show the influence of Aristotelian philosophy, which may be traced also elsewhere in this author's writings. After his speculation has led him to the conclusion that the world was created ex nihilo, he proceeds to state and refute the twelve theories of the origin of the world. This part of the first section gives a most interesting insight into Saadia's knowledge of the Greek philosophers, which he probably derived from reading Aristotle. At the end of the section Saadia refutes certain objections to the Jewish doctrine of Creation, especially those which proceed from the concepts of time and space.

(ii.) The theory of God is prefaced by a development of the view that human knowledge arises by degrees from the merest sensuous impressions to the most subtle concepts; so that the idea of the divine, which transcends all other knowledge in subtlety, is itself a proof of its verity. The concept of God as a creator necessarily implies the attributes of life, power, and knowledge. In like manner the concept of the Creator demonstrates the unity of God. For this view three direct and three indirect proofs are offered by Saadia, the latter consisting in demonstrating that dualism is absurd. The thesis of the absolute unity of God is established by a refutation of the Christian doctrine of the Trinity, which arises, in Saadia's opinion, from a misinterpretation of the three attributes of God already named—life, power, and knowledge. Connected with the refutation of the dogma of the Trinity is an outline of the various theories respecting the person of Jesus which reveals an accurate knowledge of Christian controversies. To render possible an understanding of the monotheistic concept of God in all its purity, and to free the statements of the Scriptures from their apparent contradictions of the spirituality of the absolute idea of God, Saadia interprets all the difficulties of the Bible which bear upon this problem, using the scheme of the ten Aristotelian categories, none of which, he shows, may be applied to God. At the conclusion of this section the author pictures with deep religious feeling the relation to the Deity sustained by the human soul when permeated by the true knowledge of God.

(iii.) The divine commandments revealed in the Holy Scriptures have been given to man by the grace of God as a means to attain the highest blessedness. According to a classification borrowed by Saadia from the Motazilites but based upon an essentially Jewish view, the commandments are divided into those of reason and of revelation, although even the latter may be explained rationally, as is shown by numerous examples. An excursus, in which Saadia attacks the view of the Hindu sect of the "Barahima" (Brahmans) to the effect that man needs no prophets, introduces his account of prophecy and his apology for the Prophets. This is followed by theses on the essential content of the Bible and the credibility of Biblical tradition, by a detailed refutation of the Christian and Mohammedan view that the Law revealed in Israel has been abrogated, and by a polemic against a series of Ḥiwi's objections to the authority of the Scriptures.

(iv.) The foundation of this section is the theory of the freedom of the will and its reconciliation with the omnipotence and omniscience of God. In its opening portion Saadia postulates the anthropocentric doctrine which regards man as the object of all creation; and at its close he explains under eight headings those passages of the Bible which might cause doubt regarding the freedom of the acts of man.

Contents of the "Emunot."

(v.) Men fall into ten classes with regard to merit and demerit, and their religious and moral bearings. In his description of the first two, the pious and the impious, Saadia devotes himself in the main to the problem of the sufferings of the pious and the good fortune of the impious, while the description of the last class, that of the contrite, leads him to detailed considerations, based upon the

Bible, of repentance, prayer, and other evidences of human piety.

(vi.) His view on the soul is prefaced by a survey of six other theories. He states the relation of the soul to the body, the basis of their union, their coöperation in human activity, their coexistence or the appointed term of life, their separation or death, and the state of the soul after death. The section concludes with a refutation of the doctrine of metempsychosis.

(vii.) Here Saadia refutes the objections made, on the basis of nature, reason, and the Bible, to the doctrine of the resurrection of the dead, and presents the proof for it contained in tradition. He then discusses ten questions bearing on this doctrine, which are of interest as "affording an insight into popular views which then prevailed, and which, despite their singularity, could not be ignored even by such a man as Saadia" (Guttmann).

(viii.) The teachings regarding Messianic redemption are based almost entirely on statements of the Bible and the Talmud, the definite year of salvation being fixed by an interpretation of well-known passages in the Book of Daniel. In the concluding portion the author refutes those who assume that the Messianic prophecies refer to the time of the Second Temple; and he argues also against the Christian doctrine of the Messiah.

(ix.) Saadia demonstrates that the recompenses of the world to come are proved by reason, the Bible, and tradition, and answers various questions bearing upon this subject.

(x.) The system of ethics contained in the appendix is based for the most part on a description and criticism of thirteen different objects of life, to which Saadia adds his own counsels for rational and moral living. He adds also that in the case of each of the five senses only the concordant union of sensuous impressions is beneficial, thus showing how great is the need of a harmonious combination of the qualities and the impulses of the soul of man. He concludes with the statement that he intends his book only to purify and ennoble the hearts of his readers.

Relations to Mysticism.

In his commentary on the "Sefer Yeẓirah" Saadia sought to render lucid and intelligible the content of this mystical work by the light of philosophy and other knowledge, especially by a system of Hebrew phonology which he himself had founded. He did not permit himself in this commentary to be influenced by the theological speculations of the Kalam, which are so important in his main works; and in his presentation of the theory of creation he made a distinction between the Bible and the book on which he commented, even omitting the theory of the "Sefer Yeẓirah" regarding the creation of the world when he discussed the various views on this subject in the first section of his "Kitab al-Amanat wal-I'tiḳadat." From this it may be concluded that he did not regard the "Sefer Yeẓirah"—which he traces ultimately to the patriarch Abraham—as a real source for a knowledge of the theory of Judaism, although he evidently considered the work worthy of deep study.

Relations to Karaism.

Of all Saadia's works his polemical writings, especially those against the Karaites, exercised the greatest immediate influence. As he himself declared, Karaism had within a century and a half become deeply rooted, while rabbinical Judaism, whose official heads, the academies of Babylonia, had begun to lose their importance, was in peril of being overwhelmed by the propaganda of the Karaites and even of suffering losses of increasing magnitude in its material welfare through the extension of Karaite doctrines. It was Saadia who, equipped with comprehensive knowledge, a thorough secular training, and an extraordinary literary activity, waged the battle against the foes of Jewish tradition, and not only averted the perils which threatened it, but also, by establishing the scientific study of the Bible and of the Hebrew language, gave rabbinical Judaism the supremacy even in this special province of Karaism. If the Karaites made remarkable contributions on these subjects during the tenth and in the first half of the eleventh century, their inspiration was due to Saadia's influence and to the necessity of defending themselves against his attacks; so that his activity was epochal likewise even for Karaism.

Nor was Saadia without influence outside Jewish circles. Abraham ibn Ezra, writing on Gen. ii. 11, states, probably on good authority, that Saadia planned his translation of the Bible for Mohammedans as well as for Jews, and that he used Arabic script for this reason; and Ibn Ezra accordingly explains the fact that Saadia translated even those expressions whose meaning was not known through tradition, as being due to a desire that the Mohammedan reader might not think the Bible contains words which are unintelligible. Not only does a noted Mohammedan author, Saadia's younger contemporary, Mas'udi, give data of the gaon's life, but another Arabic author of the second half of the tenth century, Mohammed ibn Isḥaḳ al-Nadim, gives, in his "Fihrist al-'Ulum," a list of eleven of Saadia's writings. This list includes, according to the editions, which are sometimes vague and partly corrupt, the translations of Isaiah, the Psalms, Proverbs, and Job, the translation of the Pentateuch, and the commentary on the second half of Leviticus, besides the commentary on the "Sefer Yeẓirah," the "Siddur," the "Kitab ha-'Ibbur," the "Kitab al-Shara'i," and probably his great work on philosophy ("Kitab al-Amanat"; the list has כתב אלאמת̇אל instead of כתב אלאמאנאת; see Hegenkamper, p. 27). It is, however, improbable that that author had seen all the writings of Saadia himself; for he seems to owe his knowledge of them to a Hebrew source or to the oral communication of some Jew. No manuscript of any of Saadia's works written in Arabic script exists. The Florentine codex (dating from 1256), containing a translation of the Pentateuch in Arabic characters (see Kahle, "Die Arabischen Bibelübersetzungen," p. viii., Leipsic, 1904), is not the original work of Saadia, but a revision thereof approaching more closely to the Hebrew text.

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W. B.

SAADIA B. JOSEPH BEKOR SHOR. See BEKOR SHOR, SAADIA.

SAADIA BEN MAIMON IBN DANAN. See IBN DANAN.

SAADIA BEN NAHMANI: Liturgical poet and perhaps also Biblical commentator; lived in the eleventh and twelfth centuries. He was the author of a piyyuṭ for the first "Ma'arib" of the Feast of Tabernacles, beginning "Sukkat shalem selah," and consisting of ten strophes of six lines each; and Zunz thinks him to have written likewise the piyyuṭ beginning "Elohekem dirshu" and recited on Sabbaths which fall on the first day of the month. Saadia ben Naḥmani is supposed by Ḥayyim Michael to be identical with the Saadia quoted by Rashi as having personally spoken to him ("Liḳḳuṭe ha-Pardes," Hilkot "Tish'ah be-Ab").

The supposition that Saadia was a Biblical commentator is based on the fact that the commentary on Chronicles, generally attributed to Rashi, was discovered not to belong to the latter, as is mentioned in Tos. to Yoma 9a, but to have been arranged by the pupils of a certain R. Saadia. It has also been proved that Saadia's commentary on Chronicles was copied by his pupils in different localities, the several copies, therefore, containing many variants. Ḥayyim Michael holds that the Saadia in question also may be identical with the subject of this article and likewise with the author of the commentary on the "Sefer Yeẓirah," in ascribing which to Saadia Gaon the printers, as was proved by Delmedigo ("Maẓref la-Ḥokmah," p. 9b) and by Jacob Emden ("Miṭpaḥat Sefarim," p. 4b), were in error. This commentary, too, was arranged by Saadia's pupils, who in certain passages altered their master's words.

If the various identifications are correct, it may be concluded, as appears from the many German words found in these commentaries, that Saadia was a native of Germany. The author of the commentary indicates Kalonymus b. Judah as his maternal uncle (commentary on II Chron. iv. 7, 17) and Eleazar b. Meshullam as his teacher (commentary on I Chron. iv. 31, *passim*). He studied at Narbonne also, under Isaac b. Samuel (*ib.* ix. 34, *passim*), which accounts for the French words in his commentary.

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SAALSCHÜTZ, JOSEPH LEWIN: German rabbi and archeologist; born March 15, 1801, at Königsberg, East Prussia; died there Aug. 23, 1863. Having received his education at the gymnasium and university of his native city (Ph.D. 1824), he held several positions as rabbi and teacher at the Israelitic communal schools of Berlin and Vienna. Returning in 1835 to Königsberg, he became rabbi there, and in 1847 privat-docent in Hebrew archeology at Königsberg University.

In Hebrew archeology Saalschütz was a pioneer among the Jews. Among his works may be mentioned: "Von der Form der Hebräischen Poesie Nebst einer Abhandlung über die Musik der Hebräer" (Königsberg, 1825), reedited (*ib.* 1853) under the title "Form und Geist der Biblisch-Hebräischen Poesie"; "Geschichte und Würdigung der Musik bei den Hebräern Nebst einem Anhang über die Hebräische Orgel" (Berlin, 1830); "Gotteslehre" (Vienna, 1833), a book on the Jewish religion, formerly used in many schools in Austria and Hungary; "Forschungen im Gebiete der Hebräisch-Aegyptischen Archäologie" (Königsberg, 1838); "Die Versöhnung der Confessionen, oder Judenthum und Christenthum in Ihrem Streit und Einklange" (*ib.* 1844); "Vocabularium zum Hebräischen Gebetbuche," with supplement; "Einleitung in die Hebräische Grammatik" (*ib.* 1844). He also edited a new edition of Johann David Michaelis' "Das Mosaische Recht mit Berücksichtigung des Spätern Jüdischen" (Berlin, 1846–48), in two parts: part i., on public law, is subdivided into six parts; and part ii. into three. Other works by him are: "Das Königthum vom Israelitisch-Biblischen Standpunkte" (1852); "Zur Geschichte der Unsterblichkeitslehre bei den Hebräern" (1853); "Archäologie der Hebräer" (Königsberg, 1855–56), in twelve parts: (1) dress, home, and food; (2) life and industries; (3) religion; (4) art; (5) literature; (6) science; (7) customs; (8) family; (9) city law; (10) the administration of law; (11) priests and superstitions; (12) government (this book still remains the only complete survey of the subject from a Jewish standpoint); "Repetitionsbüchlein der Israelitischen Religion und Sittenlehre"; and "Gebetbuch der Synagoge" (1859).

Saalschütz's son, **Louis**, is assistant professor of mathematics at Königsberg University (1905).

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SAALSCHÜTZ, LOUIS: German mathematician; born at Königsberg, Prussia, Dec. 1, 1835; son of Joseph Levin Saalschütz. From 1854 to 1860 he studied mathematics and physics at the university of his native city, graduating as Ph.D. in 1861; his dissertation was "Ueber die Wärmeveränderungen in den Höheren Erdschichten Unter dem Einfluss des Nicht-periodischen Temperaturwechsels an der Oberfläche," and was published in the "Astronomische Nachrichten." From 1861 to 1882 he was teacher of mathematics, mechanics, and engineering at the Royal School of Mechanics, Königsberg. During the same period he lectured at the university; and since 1875 he has been assistant professor. For a number of years he has filled the office of president of the Jewish orphan asylum of Königsberg.

Saalschütz is the author of: "Der Belastete Stab," Leipsic, 1880; "Vorlesungen Ueber die Bernoullischen Zahlen," Berlin, 1893; and of a number of treatises in the mathematical journals. S.

SABA (סבא): A word derived from the root סיב, "to be white, old"; used in the Talmud with various meanings:

(*a*) It designates an old man or old woman in general, as in the saying "an old man ["saba"] in the house means ruin, but an old woman ["sabeta"] is a treasure; since the former is unfit for work, while the latter helps in the house" ('Ar. 19a).

(*b*) Preceded by the demonstrative ("hai Saba" = "that old man") it was assumed to refer to the prophet Elijah whenever the phrase occurs in either Talmud; but this assumption was rejected by the tosafists (Ḥul. 6a), and even before their time by Hai Gaon in a responsum (ed. Harkavy, "Responsen der Geonim," p. 23).

(*c*) It is used also as an honorific title, so that R. Huna and R. Ḥisda are called "the old men of Sura," and R. Judah and R. 'Ena "the old men of Pumbedita" (Sanh. 17a).

(*d*) It was the name of R. Niḥa's father (Kil. ix. 1; comp. Frankel, "Introductio in Talmud Hierosolymitum," p. 117a.

(*e*) It occurs in the phrase "sabe debe Atuna" = "the wise men of Athens" (Grätz, "Jahresbericht des Breslauer Seminars," 1884, p. 28).

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T. S. O.

SABA. See SHEBA.

SABA, ABRAHAM. See ABRAHAM SABA.

SABBATH (שבת): The seventh day of the week; the day of rest.

——**Biblical Data**: On the completion of His creative work God blessed and hallowed the seventh day as the Sabbath (Gen. ii. 1–3). The Decalogue in Exodus (xx. 8) reverts to this fact as the reason for the commandment to "remember" the Sabbath day to keep it holy. The Sabbath is recognized in the account of the gathering of the manna; a double portion was gathered on the previous day, and the extra supply gathered for consumption on the Sabbath, when no manna descended, did not spoil (xvi. 22–30). The Sabbath is a sign between YHWH and Israel, an everlasting covenant (xxi. 13). Death or excision (xxxi. 14, 15) was the penalty for its profanation by work. An instance of this is afforded by the case of the man who gathered sticks on the Sabbath and was condemned to die by lapidation (Num. xv. 32–36). Work is prohibited, even during harvest-time (Ex. xxxiv. 21), and is declared to be a profanation of the holy Sabbath; and the kindling of fire in the habitations is especially interdicted (Ex. xxxv. 3).

In the DECALOGUE as contained in Deuteronomy (v. 12 *et seq.*) the observance of the Sabbath is again enjoined, but as a day of rest for the servants as well as their masters, in commemoration of Israel's redemption from Egyptian bondage. The Sabbath heads the enumeration of the appointed holy seasons (Lev. xxiii. 3). The SHOWBREAD was changed every Sabbath (Lev. xxiv. 8). The sacrifice ordained for the Sabbath consisted of two he-lambs of the first year, without blemish, and of two-tenths of an ephah of fine flour for a meal-offering, mingled with oil, and "the drink-offering thereof"; these constituted the burnt offering, and were brought in addition to the continual burnt offering (Num. xxviii. 9, 10). The Sabbath is designated also as "Shabbat Shabbaton," as is the Day of Atonement (Lev. xvi. 31), often with the added qualification of "holy unto YHWH" (Ex. xvi. 23, xxxi. 1, xxxv. 2); and it is set apart for a holy convocation (Lev. xxiii. 3).

From II Kings xi. 5 it appears that the royal body-guard was changed every Sabbath. The Sabbath and the day of the New Moon were the favorite occasions for consulting the Prophets (II Kings iv. 23).

Non-Observance by Some in Prophetic Times.

That the Sabbath was either improperly observed or sometimes, perhaps, altogether ignored in the time of the Prophets seems to be evidenced by their writings. Amos castigates those that are impatient for the passing of the Sabbath because it interferes with their usurious business (viii. 5). Isaiah is equally emphatic in condemning his contemporaries for their unworthy celebrations (i. 9). Jeremiah exhorts his people to refrain from carrying burdens on the Sabbath (xvii. 21 *et seq.*). Ezekiel describes the laxness of the fathers, for the purpose of impressing upon his auditors the importance of observing the Sabbath, evidently neglected in his day (xx. 12, 16, 20, 21, 24; xxii. 8; xxiii. 38). In his scheme of reconstruction the hallowing of the Sabbath holds a prominent place (xliv. 24, xlvi. 2, 3). According to him the burnt offering for the Sabbath, provided by the prince (xlv. 17), consisted of six lambs and a ram, with an entire ephah of meal-offering and a "hin" of oil to every ephah (xlvi. 4–5).

Isaiah conditions Israel's triumph on the observance of the Sabbath, which may not be set aside for secular pursuits; its observance should be a delight (lviii. 13, 14). In his vision of Jerusalem's exaltation the prophet predicts that from one Sabbath to another all flesh will come to worship before YHWH (lxvi. 23). The colonists under Nehemiah charged themselves yearly with a third of a shekel to provide, among other things, for the burnt offerings of the Sabbaths (Neh. x. 32). Nevertheless Nehemiah took them to task for profaning the day (xiii. 16, 17), and to prevent them from continuing to turn it into a market-day he ordered the gates to be closed and kept closed until the end of the Sabbath. This measure, after a while, had the desired effect (x. 19 *et seq.*). Ps. xcii. is entitled "A Psalm or Song for the Sabbath Day." As Hosea (i. 11) threatens the cessation of the Sabbath and other feasts as a punishment to disloyal Israel, so does the author of Lamentations (ii. 6) lament that the Sabbath has come to be forgotten in Zion.

——**In Apocrypha and Pseudepigrapha:** Under the stress of the Syrian persecution, faithful compliance with the strictest interpretation of the Sabbath commandment came to be regarded as a sign of loyalty to God, especially since previously the Sabbath had been habitually desecrated (I Macc. i. 30). Many of the refugees in the mountains, thousands in number, preferred to die rather than violate the Sabbath by hurling stones upon their assailants (I Macc. ii. 29 *et seq.*). This made it necessary for Mattathias to issue an imperative order that the Jews, if attacked, should defend themselves (I Macc. ii. 41). Nevertheless, II Macc. xv. 1 *et seq.* relates that Nicanor planned the destruction of the Jews by attacking them on the Sabbath-day, when he had reason to believe they would not attempt to resist. Though the Jews implored him to honor the "day which had been dignified with holiness by the Heavenly Ruler," he persisted, declaring that he was ruler on earth. His expedition, however, failed. A previous raid against Jerusalem on the Sabbath-day, under Appolonius, had proved successful (II Macc. v. 25, 26).

The Book of Jubilees calls the Sabbath the great sign that work should be done during six days and dropped on the seventh (ii. 17). The chief orders of angels also were bidden to observe the Sabbath with the Lord (ii. 18). In selecting Israel as His chosen people, Yhwh purposed to make them a Sabbath-observing people. Eating, drinking, and blessing God are distinguishing features of the Sabbath, besides cessation of work (ii. 21). The Sabbath was given to Jacob and his seed that they might forever remain "the blessed and holy ones of the first testimony and law," as is the seventh day. Labor thereon entails death, but its defilement leads to violent death (ii. 25, 27). Among the acts prohibited are included preparing food, drawing water, and carrying burdens, however small, out of or into the house, or from one house to another. The Sabbath was hallowed in heaven before it was ordained for earth. Israel alone has the right to observe it (ii. 28–31). Again, in ch. iv., buying and selling, making verbal agreements for future fulfilment, and journeying are mentioned as among the acts prohibited, as well as drawing water, carrying burdens, and marital indulgences. Only work that is necessary for the sacrificial Temple service is permitted. Death shall be the penalty for any one who works, walks any distance, tills his land, kindles a fire, loads a beast of burden, travels on a ship, beats or kills any one, slaughters bird or beast, captures in the chase any living creature, or even fasts or wages war, on the Sabbath.

The archangel Michael instructs Seth (Vita Adæ et Evæ, 43) not to mourn on the seventh day (Kautzsch, "Apokryphen," ii. 528).

In Josephus and the Classical Writers.

——**In Post-Biblical Literature:** Josephus, in the main, follows the Biblical narrative, giving the word "Sabbath" the meaning "rest" ("Ant." i. 1, § 1), and controverting the stupid etymology of the name upheld by Apion, according to whom the Jews were forced to observe the Sabbath by the fact of their being afflicted with bubonic boils known in Egyptian by a word similar to the Hebrew word "sabbath" ("Contra Ap." ii., § 2). Moreover, his descriptions of Sabbath celebration do not differ from the Biblical. That the beginning and end of the Sabbath were announced by trumpet-blasts ("B. J." iv. 9, § 12) is shown by the Mishnah (Suk. v. 5).

Josephus makes much of the spread of Sabbath observance in non-Palestinian cities and among non-Jews ("Contra Ap." ii., § 39; comp. Philo, "De Vita Moysis," ii. 137 [ed. Mangey]). That he does not exaggerate is apparent from the comments of Roman writers on the Jewish Sabbath. Horace, in his "Satires" (i. 9, 69), speaks of "tricesima Sabbata," which certainly does not refer to a Sabbath so numbered by the Jews. Juvenal ("Satires," xiv. 96–106), Persius (v. 179–184), Martial (iv. 4, 7), and Seneca (Augustine, "De Civitate Dei," vi. 11) also refer to the Sabbath. In the Maccabean struggle the observance of the Sabbath came to have special significance as distinguishing the faithful from the half-hearted; but Josephus confirms I Macc. ii. 39–41, where the faithful, under Mattathias, decided to resist if attacked on the Sabbath, and not to permit themselves to be destroyed for the sake of literal obedience to the Sabbath law (comp. "Ant." xii. 6, § 2). He mentions instances in which the Jews were taken advantage of on the Sabbath-day—for example, by Ptolemy Lagi ("Ant." xii. 1; xviii. 9, § 2). Still, according to Josephus, the Jews carried on offensive warfare on the Sabbath ("B. J." ii. 19, § 2). Titus was outwitted by the plea that it was unlawful for Jews to treat of peace on the seventh day (*ib.* iv. 2, § 3). Josephus also publishes decrees exempting Jews from military service on the Sabbath, which exemption gave rise to persecutions under Tiberius ("Ant." xiv. 10, §§ 12 *et seq.*). The Essenes are referred to as very rigorous observers of the Sabbath ("B. J." ii. 8, § 9).

In Philo.

In Philo an element of mysticism dominates the interpretation of the Sabbath: the day was really intended for God, a part of whose divine happiness it is to enjoy perfect rest and peace. "Hence the Sabbath, which means 'rest,' is repeatedly said by Moses to be the Sabbath of God, not of men, for the one entity that rests is God." Divine rest, however, does not mean inactivity, but unlabored energy ("De Cherubim," § 26 [i. 154–155]). "Seven" being "the image of God," the seventh day is a pattern of the duty of philosophizing ("De Decalogo," § 20 [ii. 197]). The purpose of man's life being "to follow God" ("De Migratione Abrahami," § 23 [i. 456]), the commandment was given for man to observe the seventh day, ceasing from work, and devoting it to philosophy, contemplation, and the improvement of character ("De Decalogo," § 20 [ii. 197]). The Sabbath is the most appropriate day for instruction ("De Septenario," § 6 [ii. 282]).

Aristobulus, a predecessor of Philo, wrote a treatise on the Sabbath, fragments of which are extant. Following the Pythagoreans, he enlarges on the marvelous potency of the number "seven," but endeavors, like Philo after him ("De Septenario," §§ 6-7 [ii. 281-284]), to prove the observance of the day to be both reasonable and profitable (Eusebius, "Præparatio Evangelica," xiii. 12, §§ 9-16). He asserts that even Homer and Hesiod observed the Sabbath, citing lines from them and from Linus. According to his understanding, the Sabbath was primarily to be used for searching the Scriptures, fostering the soul's powers, and striving after the knowledge of truth. The Sabbath might be called the first creation of the (higher) light, in which all is revealed (comp. the benedictions preceding the Shema'; Herzfeld, "Gesch. des Volkes Jisrael," p. 478, Nordhausen, 1867).

In the Talmud.

These Alexandrian speculations partake of the nature of haggadic homilies. In those of the Tannaim and Amoraim similar strains are heard. The Sabbath overshadowed every other day (Pesiḳ. R. 23), while Shammai began even on the first day of the week to make provision for the proper observance of the seventh day. It was Hillel who recalled the dignity of other days (Beẓah 16a). The Sabbath is considered to be equivalent to the Abrahamitic covenant (Mek. 62b; Pesiḳ. R. 23; Agadat Bereshit, xvii.). Its observance forestalls the threefold judgment—the Messianic sufferings, the wars of Gog and Magog, and the final day of retribution (Mek. 50b, 51a; comp. Shab. 118a). The privilege of celebrating the three great pilgrim festivals is the reward for faithful Sabbath observance (Mek. *l.c.*). The Sabbath is likened to wholesome spices (Shab. 119a; Gen. R. xi.; Jellinek, "B. H." i. 75). Whosoever keeps the Sabbath holy is protected against temptation to sin (Mek. 50b).

Most characteristic is the dialogue between Rufus and Akiba concerning the two signs of the Covenant—circumcision and the Sabbath (Sanh. 65b; Gen. R. xi.; Pesiḳ. R. 23; Tan., Ki Tissa; Jellinek, "B. H." i. 75). The will of God is alleged to be the sole reason for the day's distinction. As proof that the seventh day is the Sabbath the inability of the necromancer to call a spirit from the River Sambation, and the fact that the grave of Rufus' father sends forth smoke during the six week-days, but ceases to do so on the Sabbath, are adduced. Akiba meets the objection that God violates His own law by sending wind and rain on the Sabbath with the statement that the universe is God's private domain, within which the proprietor is at liberty even on the Sabbath. Moreover, God proved Himself to be a Sabbath observer by interrupting the fall of manna on that day. To observe the Sabbath is regarded as equivalent to having originally instituted it (Mek. 104a, b).

The Sabbath expresses the intimacy between God and Israel; from the days of Creation this relation has existed. Each week-day is associated with another, the first with the second, and so on; but the Sabbath stands alone. In answer to its complaint at being thus neglected, God explained that Israel is its peculiar associate (Beẓah 16a; Gen. R. xi.). Man's face takes on a new luster on the Sabbath. The two great heavenly lights, the sun and the moon, did not begin to lose their original brilliancy until after the first Sabbath (Mek. 69b; Gen. R. xi., xii.). If all Israel were to observe two successive Sabbaths as they should be observed, redemption would ensue at once (Shab. 118b; comp. Yer. Ta'an. 64a); if even one Sabbath were rightly kept the Messiah would appear (Shab. 118b). Simeon ben Yoḥai regarded too much talking as inconsistent with the proper celebration of the day (Yer. Shab. 15b); R. Ze'era reproved his pupils for committing this fault (Shab. 119a, b). Those that observe the Sabbath are ranked with those that give tithes and honor the Law; their rewards are identical (Shab. 119a; Gen. R. xi.; Pesiḳ. R. 23). Two angels, one good, the other evil, accompany every Jew on Sabbath eve from the synagogue to the house. If the Sabbath lamp is found lighted and the table spread, the good angel prays that this may be the case also on the following Sabbath, and the evil angel is compelled to say "Amen" to this; but if no preparations for the Sabbath are seen, the evil angel pronounces a curse, and the good angel is compelled to say "Amen" (Shab. 119b).

Haggadic References.

The law of the Sabbath is equal to all the other laws and commandments in the Torah (Yer. Ber. 3c; Yer. Ned. 38b; Ex. R. xxv.). The ẓiẓit is intended to be a constant reminder of the Sabbath (Yer. Ber. 3c). "Queen" and "bride" are two typical appellations for the day (Shab. 119a; B. Ḳ. 32a, b; Gen. R. x.); it is the signet on the ring (*ib.*). A special soul ("neshamah yeterah") is given to man on the eve of the Sabbath, and leaves him again at its close (Beẓah 16a; Ta'an. 27b). Simeon ben Laḳish explains the repetition of the Sabbath commandment by relating a parable of a father who sent his son to a merchant with a bottle and some money. The son broke the bottle and lost the money, whereupon the father admonished him to be more careful and gave him another bottle and some more money. Hence comes the use of the word שמור in Deuteronomy ("be careful"; Pesiḳ. R. 23). According to R. Simlai, the "remember" in Ex. xx. 8 indicates the duty of thinking of the Sabbath before, the "observe" in Deut. v. 12 that of keeping it holy after, its advent (Pesiḳ. R. 23). The Sabbath is a precious pearl (Midr. Teh. to Ps. xcii., ed. Buber, p. 201a). The one day which belongs to God is, according to Ps. cxxxix. 16, the Sabbath; according to some it is the Day of Atonement (Pesiḳ. R. 23; Tan., Bemidbar, 20). The superior character of the seventh day is marked by the circumstance that everything connected with it is twofold: *e.g.*, the double portions of manna (Ex. xvi. 22); the two lambs (Num. xxviii. 9); the double menace in Ex. xxxi. 14; the repetition of the Sabbath commandment (Ex. xx. 8 and Deut. v. 12); the double title of Ps. xcii.—"mizmor" and "shir" (Midr. Teh. to Ps. xcii., ed. Buber, p. 201b).

The Sabbath is a foretaste of the world to come (Gen. R. xvii., xliv.; Ber. 57b ["one-sixtieth of the world to come"]). The example of the Creator is cited to teach that all work, however important, should cease as soon as the Sabbath approaches; for God was about to create bodies for the demons whose souls He had fashioned when the Sabbath came and prevented the execution of the intention (Gen. R. vii.). The Patriarchs are said to have kept the Sabbath even before the revelation on Sinai (Gen. R. lxxix.; Tan., Naso, 33 [ed. Buber, p. 22a, b]).

Dress.

According to the testimony of the Haggadah, the Sabbath was looked upon and observed as a day of joy. Samuel ben Naḥman declared that the Sabbath was intended to be a day of good cheer (Yer. Shab. 15a; Ḥiyya b. Abba in Pes. R. xxiii.). Fasting was forbidden upon it (Ber. 31b), even up to noon (Yer. Ta'an. 67a; Yer. Ned. 40d). Expenses incurred for a proper, joyful Sabbath celebration do not impoverish (Gen. R. xi.); on the contrary, riches are the reward of those that enjoy the Sabbath (Shab. 118a). Hence the special blessing for the Sabbath in Gen. ii. 3, to vouchsafe impunity to the weak for excesses in eating and drinking committed in honor of that day (Bacher, "Ag. Pal. Amor." i. 111). Three meals were considered indispensable (Shab. 118b). Of Ḥanina and Hoshaiah, disciples of R. Johanan, it is reported that they occupied themselves on Friday with the story of creation, which miraculously enabled them to procure a fattened calf for their Sabbath meal (Sanh. 65b, 67b) when they were too poor to prepare properly for the day. Nothing should be eaten on Friday later than the first hour after noon, in order that the Sabbath meal may be better enjoyed (Pes. 99b; Tos. Ber. v. 1; Yer. Pes. 87b). Change of garments was also deemed essential to a proper observance; white Sabbath garments are mentioned in Shab. 25b. Every person should have at least two sets of garments, one for week-days and another for the Sabbath (Yer. Peah 21b); Ruth is referred to as an example (Ruth R. iii. 3; Pes. R. xxxiii.; Shab. 113b). The Jews of Tiberias, who plead their poverty as a reason for not being able to celebrate the day, are advised to make some change in their dress (*ib.*). To this refers also the proverb, "Rather turn thy Sabbath into a profane day [in dress], than be dependent on the assistance of others" (Pes. 112a). The myrtle was used for purposes of decoration on the Sabbath (Shab. 33b). It was noticed with displeasure that Aḥa ben Ḥanina wore mended sandals on the Sabbath (Shab. 114a). The Sabbath was given to instructive sermons and discourses (Yer. Soṭah 16d; Num. R. ix.; Deut. R. v.). To run to the bet ha-midrash on the Sabbath to hear a discourse does not constitute desecration (Ber. 6b). Rain on Friday is not welcome, as it interferes with Sabbath preparations, while sunshine on the Sabbath is a divine boon to the poor (Ta'an. 8b).

The Haggadah clearly shows that the Sabbath-day was celebrated in a spirit of fervent joyfulness, which was by no means intended to be repressed, and which was not chilled or checked by the halakic construction of the Sabbath commandments. The Sabbath, indeed, was deserving of the designation of "mattanah ṭobah" (a precious gift from on high; Shab. 10b).

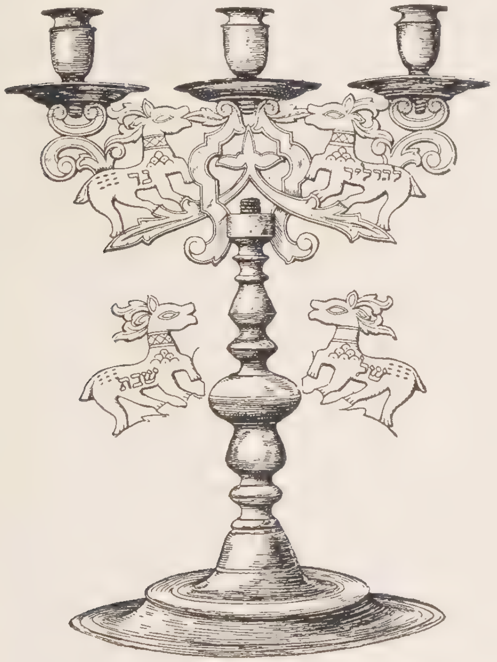
E. G. H.

Probable Lunar Origin.

——**Critical View:** The origin of the Sabbath, as well as the true meaning of the name, is uncertain. The earliest Biblical passages which mention it (Ex. xx. 10, xxxiv. 21; Deut. v. 14; Amos viii. 5) presuppose its previous existence, and analysis of all the references to it in the canon makes it plain that its observance was neither general nor altogether spontaneous in either pre-exilic or post-exilic Israel. It was probably originally connected in some manner with the cult of the moon, as indeed is suggested by the frequent mention of Sabbath and New-Moon festivals in the same sentence (Isa. i. 13; Amos viii. 5; II Kings iv. 23). The old Semites worshiped the moon and the stars (Hommel, "Der Gestirndienst der Alten Araber"). Nomads and shepherds, they regarded the night as benevolent, the day with its withering heat as malevolent. In this way the moon ("Sinai" = "moon ["sin"] mountain") became central in their pantheon. The moon, however, has four phases in approximately 28 days, and it seemingly comes to a standstill every seven days. Days on which the deity rested were considered taboo, or ill-omened. New work could not be begun, nor unfinished work continued, on such days. The original meaning of "Shabbat" conveys this idea (the derivation from "sheba'" is entirely untenable). If, as was done by Prof. Sayce (in his Hibbert Lectures) and by Jastrow (in "American Journal of Theology," April, 1898), it can be identified in the form "shabbaton" with the "Shabattum" of the Assyrian list of foreign words, which is defined as "um nuḥ libbi" = "day of propitiation" (Jensen, in "Sabbath-School Times," 1892), it is a synonym for "'Aẓeret" and means a day on which one's actions are restricted, because the deity has to be propitiated. If, with Toy (in "Jour. Bib. Lit." xviii. 194), it is assumed that the signification is "rest," or "season of rest" (from the verb "to rest," "to cease [from labor]"; though "divider" and "division of time" are likewise said to have been the original significations; comp. also Barth, "Nominalbildungen," and Lagarde, "Nominalbildung"), the day is so designated because, being taboo, it demands abstinence from work and other occupations. The Sabbath depending, in Israel's nomadic period, upon the observation of the phases of the moon, it could not, according to this view, be a fixed day. When the Israelites settled in the land and became farmers, their new life would have made it desirable that the Sabbath should come at regular intervals, and the desired change would have been made all the more easily as they had abandoned the lunar religion.

Dissociated from the moon, the Sabbath developed into a day of rest for the workers and animals on the farm (Deut. v. 14; Ex. xx. 10). Traces of the old taboo are, however, still found. In Amos viii. 5 it is the fear of evil consequences that keeps the impatient merchants from plying their wicked trade. The multitude of sacrifices (Isa. i. 8; Hosea ii. 11) on Sabbath and New Moon indicates the anxiety on those particular days to propitiate the deity. Closer contact with Assyro-Babylonians from the eighth to the sixth pre-Christian century probably revitalized the older idea of taboo. The assumption that the Hebrews borrowed the institution from the Babylonians, which was first suggested by Lotz ("Quæstiones de Historia Sabbati"), is untenable; but that the Exile strengthened the awe in which the day was held can not be denied. It having become a purely social institution, a day of rest for the farmers, the taboo element in course of time had lost its emphasis. The Assyro-Babylonians may have had similar days of abstinence or propitiation (the 7th, 14th, 19th, 21st, and 28th of the month Elul), and contact with them may have served to lend the Jewish Sabbath a more austere character. The Assyrian calendar seems to disclose an effort to get rid of the movable Sabbath in favor of the fixed. If after the twenty-eighth day two days are intercalated as new-moon days, the 19th day becomes the 49th from the beginning of the next preceding month, as in the Feast of Weeks, in connection with which the emphasis on "complete Sabbaths" ("sheba' Shabbot temimot"; Lev. xxiii. 15) is noteworthy. At all events, in the Priestly Code, Sabbath violation is represented as entailing death (Num. xv. 32-36). The prohibition against kindling fire (Ex. xxxv. 3) probably refers to producing fire by the fire-drill or by rubbing two sticks together; this was the crime of the man put to death according to Num. xv. 32-36, the "meḳoshesh" (see also Beẓah iv. 7), the presence of fire being considered, if the analogy with superstitious practises elsewhere is decisive, a very grave sign of disrespect to the deity.

Assyrian Analogues.



Candlestick Used in Blessing the Sabbath Light.
(From a drawing by Viefers.)

But Hebrew institutions are often in direct antagonism to similar ones among the Assyro-Babylonians. The seventh days in the Babylonian scheme were days of ill omen. The prophets of the Exile laid especial emphasis on the fact that the Sabbath is a day of joy, as did those of the Assyrian period on the futility of the propitiating sacrifices (Isa. i.). The Priestly Code could not neutralize this view. Its rigorous observance found acceptance only among the "Nibdalim" (the Separatists; see Neh. x. 31). Every festival in the Biblical scheme is associated with a historical event. The connection of the Sabbath with the Exodus, in Deut. v. 14-15, was altogether vague; and to supply a more definite relation to an event in Israel's history the Sabbath was declared to have had an important significance in the desert when manna fell (Ex. xvi. 27 *et seq.*). The Decalogue of Exodus supplies a theological reason for the observance of the day; its phraseology reflects that of Gen. ii. 1 *et seq.* Both—this explanation and the story in Genesis—are among the latest additions to the Pentateuch.

BIBLIOGRAPHY: In addition to the abundant literature mentioned in the bibliographies of the Bible dictionaries see Friedrich Bohn, *Der Sabbat im Alten Testament*, Gütersloh, 1893 (the latest contribution; it abounds in parallels for the taboo).

E. G. H.

——**Historical and Legal:** A comparison between rabbinical Sabbath legislation and the data of the Bible, Apocrypha, and Pseudepigrapha must establish the fact that the Talmudical conception of what is implied by Sabbath "rest," with the practical determination of what may and what may not be done on that day, is the issue of a long process of development. Even the commandment ("remember") in Exodus presupposes the previous existence of the institution; indeed, tradition assumes that the Sabbath law had been proclaimed at Marah, before the Sinaitic revelation (Rashi on Ex. xv.; Maimonides, "Moreh," iii. 32; Sanh. 56b). The restoration of Sabbath observance in Ezra and Nehemiah's time in no sense transcended the Pentateuchal ordinances. By "no manner of labor" (Ex. xx. 10, Hebr.), as the context shows, were indicated domestic and agricultural occupations (comp. B. Ḳ. v. 7). The special mention of plowing and harvesting, and probably the direct prohibition of kindling fire, the explicit mention of which the Rabbis attempt to explain away (Shab. 70a), suggest that, in the main, field- and household-work were covered by the Biblical idea of labor (Ex. xxxiv. 21, xxxv. 3). Carrying of loads "in and out" can not be held to be an exception (Jer. xvii. 21-22). Probably Jeremiah's censure had reference to carrying to market the yield of field and farm, or the articles manufactured at home (comp. Amos viii. 5). It is just this that Nehemiah deplores (Neh. xiii. 15).

Evolution of Conception of Sabbath Rest.

The Maccabean rebellion marks the beginning of an altogether different conception of the term "labor." The rigorists regarded self-defense, even against a mortal attack, as included in the prohibition (Josephus, "Ant." xii. 6, §§ 2-3). The stricter construction, then, must have been devised among the Ḥasidim, Mattathias representing the broader view. That for a long time the question of what was permitted in this direction on the Sabbath remained open is shown by a comparison of I Macc. ix. 34, 43; II Macc. viii. 26; Josephus, "Ant." xii. 6, § 2;

xiii. 1, § 3; 8, § 4; xiv. 10, § 12; xviii. 9, § 2; *idem*, "B. J." ii. 21, § 8; iv. 2, § 3; *idem*, "Contra Ap." i. § 22; Ta'an. 28b, 29a; 'Ar. 11b. Rabbinical law is still busy debating in Shab. vi. 2, 4 whether weapons may be carried on the Sabbath, and what are weapons and what ornaments. Some latitude is allowed soldiers in camp ('Er. i. 10; Dem. iii. 11), and such as had gone forth carrying arms on the Sabbath to wage war were permitted to retain their weapons even when returning on the Sabbath (Yer. Shab. i. 8; 'Er. iv. 3; 15a; Maimonides, "Yad," Melakim, vi. 11, 13).

Military Exceptions.

Freedom to move about is indispensable to military operations; but the interdict against marching, walking, or riding established by the rabbinical law rendered military ventures impossible on the Sabbath. In the time of Josephus this interdict was known. He reports that Jewish soldiers do not march on the Sabbath, their non-Jewish commanders respecting their religious scruples ("Ant." xiv. 10, § 12; xviii. 3, § 5). The "Sabbath way" (see 'Erub), limited to 2,000 ells, is fully recognized in the New Testament (comp. Acts i. 12). The institution of this Sabbath way, or walk, clearly shows a purpose to extend the established limits. There were several calculations by which the limit of distance was arrived at. In the injunction concerning the gathering of manna (Ex. xvi. 29) the phraseology used is, "Let no man go out of his place." But this noun "place" is used also in the law concerning the cities of refuge (Ex. xxi. 13). In Num. xxxv. 26 the "limit" or border of the city is named, while verses 4 and 5 of the same chapter give 2,000 ells as its extent ('Er. 48a). Josh. iii. 4 also is considered, 2,000 ells being the interval that must be maintained between the ark and the people. Whether this distance should be measured in a straight line in one direction, or whether it should be taken from the center of a circle, was open to argument. If the latter, freedom to move within a circle 4,000 ells in diameter would result. This would certainly answer the ordinary needs of the Sabbath walker ('Er. iv. 3, 5, 8; R. H. ii. 5). By another calculation, in which the area of limitation is a square, with each side of 4,000 ells, even greater latitude is arrived at; movement along the border-lines as well as along the diagonal would be free ('Er. iv. 8; see Baneth, "Einleitung zum Traktat Erubin").

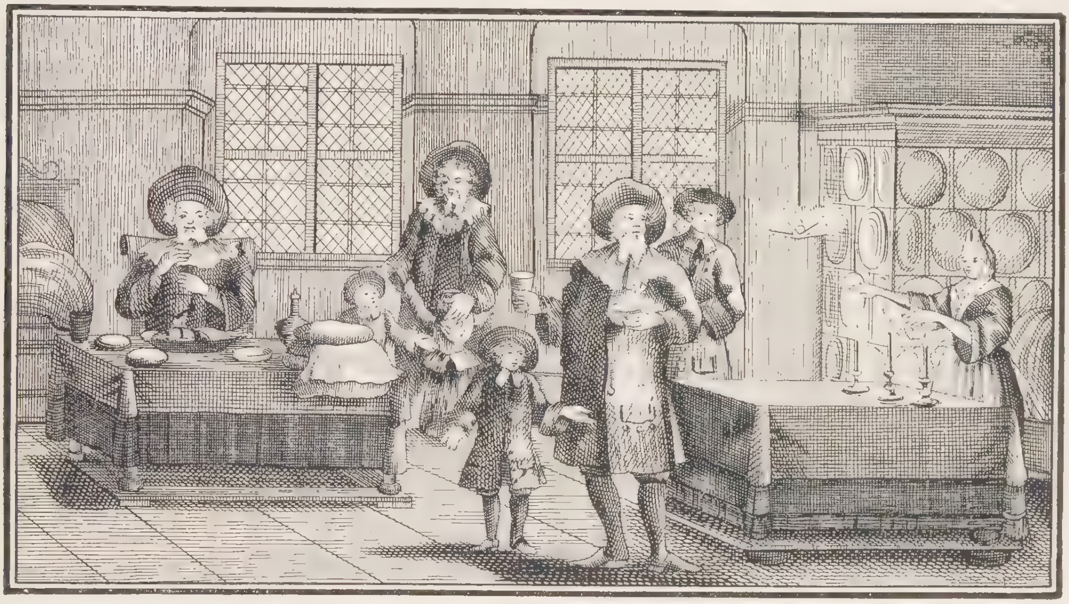
Restricted Freedom of Movement.

In reference to other Sabbath distances, the traditional four ells, so often found in specifications of proportions and quantities, are given as the limit (Yoma i. 2; Suk. i. 10; Ber. iii. 5; B. B. ii. 4, 5, 12). Within the distance of four ells throwing was allowed (Shab. xi. 3, 4). Only so much water might be poured out on the Sabbath as four ells square of ground would absorb ('Er. viii. 9, 10; for other instances see 'Er. i. 2; iv. 1, 5; x. 4, 5). How these four ells should be measured is also a matter of serious inquiry ('Er. iv. 5, 6). Thus the Mishnah preserves the evidence of a constantly active desire to relax the rigor of probably Ḥasidean constructions. For this purpose the legal fiction of the 'erub was resorted to, creating constructively a new residence. Perhaps, originally, huts were built (for instance, the huts, 2,000 paces apart, for those that accompanied the scapegoat on Yom Kippur; Yoma vi. 4; Bohn, "Der Sabbat im Alten Testamente," p. 72, Gütersloh, 1903). Against this 'erub the Sadducees (literalists) are reported to have protested ('Er. vi. 1, 2). It is well known that the Samaritans withdrew freedom of movement almost entirely, as did the Essenes ("B. J." ii. 8, § 9). The gloss to R. H. ii. 5 is indicative of the existence of similarly rigorous views among others. At first, in the case of an observation of the new moon on Sabbath, the witnesses were not permitted to move about; but later R. Gamaliel allowed them the freedom of 2,000 ells in every direction. Such laws as the one that he who has exceeded the "teḥum" (Sabbath distance) even by one ell may not reenter point to the same conclusion ('Er. iv. 11). Traveling on a ship was not prohibited, though even in this case the disposition at one time was to require the traveler to remain on the ship three days previous to sailing if the day of departure was the Sabbath, circumstances, of course, necessitating certain exceptions (Shab. 19a; "Sefer ha-Terumah," quoted in "Shibbole ha-Leḳeṭ," ed. Buber, p. 41). A fictitious "shebitah" (acquisition of domicil) helped to remove the rigoristic construction. During the voyage itself it sufficed, even for the stricter interpreters, if the passenger informed the captain of his desire that the ship should lay to on the Sabbath. No responsibility rested upon him if his desire were disregarded. On Sabbath, during the voyage, the Jew might walk the whole length of the ship even if her dimensions exceeded the measure of the Sabbath way (*ib.*). Still, R. Joshua and R. Akiba are remembered as having refrained, while on a voyage, from walking farther than four ells on shipboard on the Sabbath ('Er. iv. 1).

The fact that artificial "gezerot" (apprehensions lest a forbidden act be done) are adduced to explain the so-called "shebutim" (Beẓah v. 2), *i.e.*, acts that ought to be omitted on Sabbath (for instance, climbing a tree or riding on an animal), discloses a purpose to relax the law. It is most probable that at one time the acts classified under this name were not proscribed. Only later practise prohibited them, and when a less strict spirit began again to assert itself, it was found that there was not sufficient warrant for the enforcement of the prohibition.

Restrictions on Riding.

In the case of riding on the Sabbath this evolutionary process is plain. The prohibition appears to have been first promulgated during the Hasmonean period. But riding, especially on asses, was the usual mode of locomotion, and the injunction seems not to have been readily heeded. An instance exists of a court that, desiring to make an example, put an offender to death (Yeb. 90b; Sanh. 46a; Yer. Ḥag. ii. 1). Yet Elisha ben Abuyah is reported to have ridden on horseback within the limits of the Sabbath distance, R. Meïr following to hear him discourse on the Torah until the hoofs of the horse reminded him that he ought to turn back, as he had ridden the full length of the distance permitted (Ḥag. 15a). While the names of riders mentioned in the Talmud are mostly those of apostates, yet the Talmud affords no justification for the prohibition (see Löw, "Gesammelte Schriften," iv. 305 *et seq.*). The Talmud assumes that every living creature carries itself (Shab. 94a); hence the horse or ass does not carry a burden when ridden by a man; and in order to find some basis for the injunction, rabbinical writers allege the apprehension that the rider might cut a switch on the way with which to whip the horse, and thereby become a violator of the Sabbath (Shab. 153b; Maimonides, "Yad," Shabbat, xviii. 16–17; Ṭur Oraḥ Ḥayyim, 305). It was a rule not to sell or hire animals to non-Jews lest they be deprived of their Sabbath rest. The horse alone was excepted, since it would be used only for riding, which was not in Talmudic law a violation of the Sabbath ('Ab. Zarah i. 6; 15a; Pes. iv. 3).



Sabbath Eve Ceremonies in a German Jewish Home of the Eighteenth Century.
(From Kirchner, "Jüdisches Ceremonial," 1726.)

Against Kindling Fire.

The prohibition against kindling a fire was rigorously and literally observed by the Samaritans (Leopold Wreschner, "Samaritanische Traditionen," p. 15; De Sacy, "Notices et Extraits," xii. 163, 176). The Sadducees, as were later the Karaites, were similarly convinced that light and fire should not be found on Sabbath in the habitations of the faithful (Geiger, "Nachgelassene Schriften," vol. iii.). The purpose of rabbinico-Pharisaic casuistry is to combat this ascetic literalism. Hence its insistence on the lighting of the lamps and its micrologic devices for keeping food warm; it accommodated itself to the rigorism of the literalists only so far as to avoid the creation of an open, flaming fire (Shab. ii., iv.). Marital indulgence on the Sabbath was regarded as a profanation by the Samaritans (De Sacy, *l.c.*). This opinion prevailed also in the earlier rigoristic period of Sabbath legislation. Weddings were not permitted on the Sabbath (Beẓah v. 2). Later casuistry endeavored to find a reason for this prohibition, but the multitude of the explanations advanced—fear of mixing joys; apprehensions that preparation for the wedding-feast might lead to infraction of Sabbath laws; etc.—shows the embarrassment of the later teachers (Ket. i. 1). Except in the case of weddings, which were forbidden, later practise was opposed to that of the Samaritans (Ned. ii. 10, viii. 6).

The Puritan character of the rabbinical Sabbath is shown in the aversion, deducible from some laws, to loud noises (instance Simeon ben Yoḥai's reproof of his mother for loud talking), clapping of hands, striking with a hammer, trumpet-calls, and music (Löw, *l.c.* ii. 355). While to some of the more ascetic rabbis any loud demonstration of joy undoubtedly approached irreverence and impiety, it may be noted that the minor reasons adduced in regard to music (*e.g.*, lest musicians might be tempted to make or repair instruments, or the estimate of music as "labor," not "art" [חכמה]) indicate that ascetic tendencies had but little to do with the prohibition of it. In the later post-Talmudical days non-Jewish musicians were employed on the Sabbath.

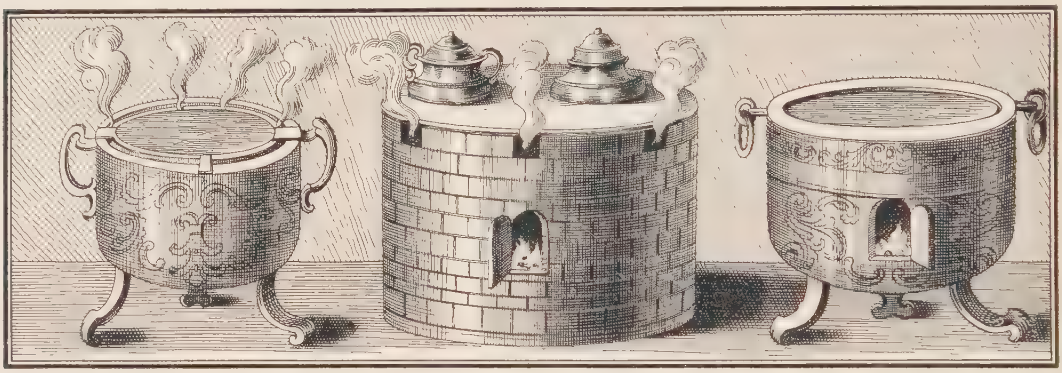
Employment of the "Goy."

But the employment of non-Jews to do what it was not lawful for the Jew to do on the Sabbath presented difficulties. If they were servants they might not work (Ex. xx.). By a legal fiction, however, the presumption was established that in reality the non-Jew worked for himself (see "Shibbole ha-Leḳeṭ," pp. 84 *et seq.*; "Yad," *l.c.* vi.). Among the thirty-nine classes of forbidden acts are also swimming, jumping, dancing, holding court (but comp. Sanh. 88b), performing the ceremony of ḥaliẓah, setting aside as holy, vowing to pay the value of things so set aside, putting under the ban (a beast as devoted to the Temple), and collecting the priest's portion or the tithes (Beẓah v. 2).

The Book of Jubilees reflects the earlier, more rigid conception of the Sabbath. The acts enumerated therein as forbidden are almost identical with those found in the Mishnah. Its temper is evidenced by the fact that it makes death the penalty for violations. Later, flagellation was substituted for the severer penalty.

Principle of Halakah.

In the Halakah the observance of the Sabbath, like any other Pentateuchal ordinance or statute, is treated as a legal duty or debt laid upon the Israelite, and the manner and measure in which this duty must be discharged are legally fixed. Undoubtedly, in the case of the Sabbath as in that of other institutions, the Halakah legalized and systematized customs of long standing, endeavoring to connect them with Pentateuchal text and precedent. This systematization resulted in the accentuation of limitations. Under the general precept a number of specific prescriptions were evolved. Again, the principle of "a fence around the Law" led to the enactment of precautionary regulations. Still, rabbinical Sabbath legislation was by no means altogether restrictive. In many instances its effect was to broaden the scope of the Biblical law or its literal interpretation (see 'Erub).



Devices for Keeping Water and Food Warm on Sabbath.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

The subtleties which this legalism engendered are illustrated by the first mishnah in Shabbat, which analyzes the possibilities of Sabbath violation in connection with carrying from one territory into another, or in the passing of alms from the donor within the house to the donee outside it.

Another example is furnished by the following abstract of Maimonides' first chapter of Shabbat. To rest from labor on the Sabbath ("shebitah") is a mandatory commandment. Transgression thereof, however, violates both a positive and a negative precept, as the Pentateuch enjoins rest as well as prohibits work. The penalty for intentional violation by work is excision ("karet"); if there were witnesses to the act and the legal warning ("hatra'ah") had been given, the penalty was stoning. Unintentional desecration entails the bringing of the prescribed sin-offering. The law analyzes and discriminates among the various kinds of acts: some acts are in themselves permissible, though they may involve possible, though not unavoidable, infractions of the Sabbath law. Unless a previous intention was manifest to perform an act in a way that would lead to incidental violation, this latter is not to be taken into account. If, however, the secondary violation is necessarily involved in the usually permissible act, even though no intention to violate the Sabbath may be imputed, the perpetrator is guilty.

Motive Considered.

The existence of a good motive for doing a thing that is prohibited does not exonerate the doer thereof. For instance, extinguishing a light is forbidden; it is forbidden also to extinguish it for the purpose of economizing oil. The motive, however, is decisive in cases where one act was intended and another of different scope is accidentally performed. Where two men perform one piece of work (*e.g.*, carry a beam) in common, but each alone does less than would render him liable, and it is within the power of either to do it alone, both are exempt. But where the work exceeds the strength of each alone, and it is necessary to do it together, both are guilty. Work which destroys merely ("meḳalḳel") does not entail a penalty; but destruction preliminary to building is forbidden.

Friday Preparation.

With a view to more thoroughly safeguarding the Sabbath against profanation an hour of the previous day ("'ereb Shabbat") was added to it. This was called "adding from the profane to the holy" (Shulḥan 'Aruk, Oraḥ Ḥayyim, 261, 2). The Pentateuchal warrant for this was found in the use of the definite article in Gen. i. 31 (השש, "the sixth day") or in Ex. xx. 10 (השביעי, "the seventh day"; see Gen. R. ix.; Pesiḳ. R. 23). Indeed, to a certain extent Friday was included in the Sabbath legislation. Everybody was expected to rise very early on that day in order to make the purchases necessary for a worthy celebration of the Sabbath (Shab. 117b; Oraḥ Ḥayyim, 250); the greater the outlay the greater the merit (Yer. Sanh. viii. 2). Personal participation in various preparations for the meals was recommended; indeed, many among the most learned were remembered as having proudly shared in such preparations (Shab. 119a; Ḳid. 41a; Oraḥ Ḥayyim, *l.c.*). According to one of the ten ordinances of Ezra, Jewish women were advised to bake bread early on Friday to supply the poor (B. Ḳ. 82a).

The details of the toilet, such as the dressing of hair and paring of finger-nails, were attended to before the advent of the Sabbath (Shab. 25b, 31a; Sanh. 95a; Beẓah 27b; Oraḥ Ḥayyim, 260). Workaday garments were exchanged for better Sabbath clothes (Shab. 119a; B. Ḳ. 32b; Oraḥ Ḥayyim, 262). While it was still daylight the table was set (Shab. 119a; Oraḥ Ḥayyim, *l.c.*), and it became the custom to cover the table with a white cloth (Tos. Pes. 100b, *s.v.* "She'en"); this was held to be in memory of the manna, as was a certain favorite 'ereb Shabbat pie consisting of two layers of dough between which the meat was placed ("mulai" is the name given by MaHaRIL; Hilkot "Shabbat"). Two loaves of bread, also in allusion to the manna, were to be on the table (Shab. 117a; Ber. 39b; see Ḳiddush). Near dusk the head of the family would inquire: "Have you set aside the tithe, made the 'erub, and separated the ḥallah?" Upon receiving an affirmative answer, he would say: "Then light the lamp" (Oraḥ Ḥayyim, 260).

According to the Mishnah (Shab. i. 3), a tailor should not venture out near dusk with his needle (stuck in his coat); nor a writer of books with his pen; one should not read near the lamp, though children might do so under the supervision of the master. In fact, work was declared unpropitious after "minḥah" (construed to be the "minḥah gedolah," *i.e.*, thirty minutes after noon; Pes. 51b; Oraḥ Ḥayyim, 251). Yet this applied only to work for personal profit; such work as was styled "work of heaven," *i.e.*, work from a religious or some high, altruistic motive, was permitted. Long walks away from one's home on Friday were discountenanced (Oraḥ Ḥayyim, 249). Such work as could not be finished before the beginning of the Sabbath, but would "finish itself" during the Sabbath (as in the case of flax put into an oven to bleach), might be begun near dusk on 'ereb Shabbat (Oraḥ Ḥayyim, 252). So was it lawful to put food intended for the Sabbath where it would stay warm, though under certain conditions and precautions (Shab. 18b, 38a; Tos. *ib.*, s.v. "Shakaḥ Ḳederah"; "Or Zarua'," *s.v.* "'Ereb Shabbat," 9; "Shibbole ha-Leḳeṭ," p. 44 [57]; Oraḥ Ḥayyim, 253, 254, 257-259).

The Sabbath Lamp.

The lighting of the lamp was considered an obligation which had to be discharged before darkness set in (Shab. 25b, 31a; "Yad," Shabbat, v. 1). This duty could be deputed to a non-Jew (Oraḥ Ḥayyim, 261), but so essential was the Sabbath light considered to a joyful celebration that one was advised to beg for the oil if necessary ("Yad," *l.c.*). A benediction was prescribed (Tos. Shab. 25b, *s.v.* "Ḥobah"; R. Tam, in "Sefer ha-Yashar," § 622; "Yad," *l.c.*; Ber. R. xi., lxv.; Pesiḳ. R. 21). Men and women alike were under this obligation, though its discharge generally fell upon the women ("Yad," *l.c.* v. 3). Some rabbis demanded that at least two lamps should be lighted, one to express the "zakor" (remember) of Ex. xx., and the other the "shamor" (observe) of Deut. v. (Shab. 33b). The Sabbath meal might be eaten only where the lamp was burning (Shab. 25b; Tos. *ib.*, s.v. "Hadlaḳah"). Explicit directions are given concerning the material for the wick, the kind of oil that was lawful, the manner of lighting the lamp, and how far one might profit from the light of the Sabbath lamp for reading and other purposes (Shab. ii. 1; "Yad," *l.c.* v.). Later authorities question whether lighting the lamp marked the beginning of the Sabbath rest, or whether Sabbath did not set in until after the prayers had been recited and Ḳiddush performed (see "Tania Rabbati," ed. Warsaw, p. 36a). In Palestine the approach of the Sabbath was announced by six trumpet-blasts, with an interval after each blast, to give workers a succession of warnings to cease from their labors (Oraḥ Ḥayyim, 256; "Yad," *l.c.* v. 18 *et seq.*).

One of the solicitudes of rabbinical law was to enforce the exceptional character of the Sabbath as a day of rejoicing and good cheer; hence on Friday no sumptuous repast was to be eaten, not even at a wedding, in order that all might anticipate the Sabbath meal with avidity. Some of the pious even went to the length of fasting during Friday in order to whet their appetite (Oraḥ Ḥayyim, 249). For this reason, most of the people being hungry, the service in the synagogue on the eve of Sabbath was shortened; the reader, instead of reciting the tefillah, gave an epitome of it (Ber. 21a, 29a). According to Shab. ii. 1, the "Bameh Madliḳin" was read (see "Sefer ha-Manhig" and "Kol Bo"). Another reason for abbreviating the service was that evil spirits were said to roam about on this evening in greater numbers than on other evenings (comp. Rashi, "Sefer ha-Pardes"; Pes. 112b). See Ḳiddush.

The Thirty-nine Prohibited Acts.

The Mishnah (Shab. vii. 2) enumerates thirty-nine principal classes of prohibited actions, these "abot" (lit. "fathers" or "chief categories") comprehending, when developed casuistically, a large variety of "toledot" (lit. "offspring" or "derivatives"). The number mentioned has been recognized as conventional even by Talmudists, the list as given containing virtual duplications, while certain kinds of work are clearly omitted (Shab. 74a). The explanation is that whatever was done in the erection of the Tabernacle in the desert was classified as "principal," even if this rendered certain duplications necessary (*ib.*). This number is derived from the phrase אלה הדברים ("These are the words") in Ex. xxxv. 1 (Yer. Shab. 9b; Shab. 70a; Num. R. xviii.; Tan., Ḳoraḥ), the numerical value of אלה being 36; and as "debarim" is plural it must signify at least "two," while the article prefixed indicates that it stands for "three" (36 + 3 = 39). The misreading in Tan., Ḳoraḥ, where מלקות ("beatings") appears for מלאכות ("labors"), discloses the true nature of the number. "Forty," in Hebrew, denotes the extreme number or quantity in the connection in which it is used; for instance, "forty" lashes means the utmost number of lashes that may be inflicted in any given case. Hence, in order to remain within the limit, forty less one was fixed upon as the greatest number of lashes that might be inflicted upon the culprit. The mishnah in regard to the classes of prohibited actions follows the precedent, and borrows the phraseology ("forty, less one") used in regard to flagellation. See Sabbath Laws.

Maimonides ("Yad," Shabbat, vii.) has the same enumeration, though in different order and with verbal changes, and with the substitution of "ruling [the hide] with lines" for the "salting it" of the Mishnah. According to Driver (Hastings, "Dict. Bible," iv. 320, note †), Margoliouth (in "Expositor," Nov., 1900, pp. 336 *et seq.*) cites, from an unedited Persian manuscript of the eleventh century, a catalogue of thirty-eight forbidden acts containing many variants from the Mishnah. An examination of the thirty-nine discloses that they comprise only the agricultural and industrial occupations as known in the mishnaic period (Löw, "Graphische Requisiten," ii. 28). But these thirty-nine principals expanded into 1,521 (= 39 × 39) derivatives (Yer. Shab. vii. 2); though even before R. Johanan b. Nappaḥa and R. Simeon ben Laḳish, after three and a half years' study of the Sabbath laws, had made this discovery, a mishnah in Ḥagigah (i. 8) had characterized these amplifications as "mountains suspended by a hair."

Underlying Principle of Preparation.

A few examples may serve to illustrate the method and system of this expansion. The general principle being given that "knots shall not be tied or untied," it was necessary to determine the kinds of knots that were proscribed. This led to the declaration that a camel-driver's or boatman's knot was intended; or a knot that could not be untied with one hand. Knots might be tied by a woman on articles of dress, or in packing articles of food. A pail might be fastened with a band, but not with a rope. Micrological as all this seems at first glance, closer inspection discloses the sound underlying principle that work done on Sabbath to save labor on another day renders guilty. Permanent knots, says R. Judah, are prohibited (Maimonides, "Yad," *l.c.* x., says "professional knots"; comp. Shab. 111a, 112b). This is apparent also from the provision that one may not, on the Sabbath, prepare the couch for the following evening (Shab. iii., xv.).

The things that might be saved from a conflagration constituted another solicitude of rabbinical Sabbath legislation. Sacred books, no matter in what language they might be written, might be saved, though on this point, and as to whether the books of Christians, as containing the name of God, were included, some controversies are reported (Shab. xvi. 1, 115a). Non-Jews were invited to help in such cases. Of course, it was not lawful to resort to the usual method of putting out the fire if no life were endangered ("Yad," *l.c.* xii. 3); but indirect means might be resorted to, such as covering with a hide or making a barrier by piling up vessels (Shab. xvi. 5).

But the injunction against carrying received the greatest attention. Territories were classified under four heads ("reshuyot"; Shab. 6a): (1) "Reshut ha-yaḥid": To this belonged an elevation ten spans in height and four by four or more in width; an excavation ten spans deep and four or more in width; a space enclosed by four walls ten spans high and four wide, no matter what its area, if intended for dwelling purposes; a city walled in and with gates shut at night; or covered passages with three enclosures, the fourth being a board; a house and courtyard used for dwelling purposes ("Yad," *l.c.* xiv. 1). (2) "Karmalit": A heap from three to ten spans in height and four by four in width; a corresponding excavation or depression; an area enclosed by four walls three to ten spans in height; a corner adjoining the "reshut ha-rabbim" (the public domain), with three walls on three sides and the public reshut on the fourth (*e.g.*, a covered passage without board or beam on the fourth side). (3) The public domain: Deserts, towns, market-places, and roads at least fifteen cubits wide. (4) "Maḳom paṭur": A free, open space, *i.e.*, a place less than four by four spans in width and three or more spans in height; what is less than three in height is considered the earth, so that thorn-bushes in the public domain, if less than four by four in width, belong to this class ("Yad," *l.c.*). For the effect of the 'Erub see article.

Sabbath Garb.

Another consideration involved in this injunction is as to what one may wear abroad on the Sabbath. Arms, certain kinds of sandals, signet-rings in the case of women, plain rings in that of the men (though women were cautioned against wearing these ornaments at all), and many more things in connection with the toilet, were under the ban (see "Yad," *l.c.* xix.). Under certain conditions the head-dress might be considered as a form of building, and therefore prohibited on the Sabbath (Yer. Shab. 12c, where plaiting is regarded as building). Later literature on the toilet for the Sabbath is very extensive, and historically valuable as showing masculine and feminine customs of attire ("Shibbole ha-Leḳeṭ," pp. 38 *et seq.*). It may be noted that in decisions made in the Middle Ages it is assumed that the Jews had at that time no regular reshut ha-rabbim.

The cautions against wearing jewels and similar ornaments were not inspired by Puritanical moods or views. The Sabbath was always and essentially a day of rejoicing. Hence fasting was forbidden, even for half a day (Ta'an. iii. 7; Yer. Ta'an. 67a; Yer. Ned. 40d; Judith viii. 6). Mourning was interrupted by the Sabbath (M. Ḳ. v. 3).

Suspensions of the Sabbath.

The technical term for suspensions of the Sabbath is "doḥin et ha-Shabbat" (push aside or set back the Sabbath). For a higher duty, that of observing the Sabbath was held in abeyance. A priest might violate the Sabbath in the discharge of his sacerdotal work at the altar, or while performing the sacrificial rite, or any other function, assigned to him. For "en Shabbat ba-miḳdash" the Sabbath law is not applicable to the service in the Temple (Pes. 65a). Acts necessary for the Passover are not affected by the prohibitions (Pes. vi. 1, 2). The blowing of the shofar is permitted (R. H. iv. 1). A Levite may tie a broken string on his instrument while performing in the Temple ('Er. x. 13). Circumcision also takes precedence of the Sabbath, though whatever preparations for this rite can be completed previously should not be left for the Sabbath (Shab. xviii. 3, xix. 1-3). But whenever there was danger to life, or where a Jewish woman was in the throes of childbirth, the Sabbath law was set aside (Shab. xviii. 3). In the case of one dangerously sick, whatever was ordered by a competent physician might be done regardless of the Sabbath; but it had to be done by pious and prominent Jews, not by non-Jews ("Yad," *l.c.* ii. 1–3). It was forbidden to delay in such a case, for it was intended that man should live by the Law, and not die through it (Yoma 85a, b; Sanh. 74a; 'Ab. Zarah 27b, 54a; Mek., Ki Tissa). Water might be heated and the lamps lighted. In accidents, too, every help might be extended. Some restrictions were placed on the choice of fluids to relieve toothache or of ointments to relieve pain in the loins (Shab. xiv. 4). A sprained member might not have cold water poured over it, but it might be bathed in the usual way (Shab. xxii. 6).

It was permissible to take animals to water, provided they carried no load ("Shibbole ha-Leḳeṭ," p. 74, where it is explained that covers necessary for the comfort of the animal are not considered a load). Water might be drawn into a trough so that an animal might go and drink of its own accord ('Er 20b). If an animal has fallen into a well, it is provided with food until Sabbath is over, if this is possible; but if it is not, covers, cushions, and mattresses are placed under it so that it may get out without further aid; the pain of the animal is sufficient excuse ("ẓa'ar ba'ale ḥayyim") for this Sabbath violation. But the animal might not be drawn out by men, a precaution taken in those cases where animals had gone astray and had to be driven back into the courtyard ("Yad," *l.c.* xxv. 26; Shab. 128b; B. M. 32b; Ex. xxiii. 5).

In view of the spirit of philanthropy that, as Maimonides constantly asserts ("Yad," *l.c.* ii. 3), underlies the Law, it is difficult to understand the controversies with Jesus attributed to the Pharisees in the New Testament. In Matt. xii. 1, Mark ii. 23, Luke vi. 1, the disciples plucked and rubbed the ears of corn and thus violated a rabbinical Sabbath ordinance ("Yad," *l.c.* viii. 3; Yer. Shab. 10a; Shab. x. 7). But the defense of Jesus assumes that the disciples were in danger of dying of starvation; he charges his critics with having neglected charity. This must imply that they had not provided the Sabbath meals for the poor (Peah viii. 7). Thus he answers their charge with another. For the act of his disciples there was some excuse; for their neglect to provide the Sabbath meals there was none.

New Testament Examples.

In the cases mentioned in Matt. xii. 11 and Luke xiv. 5 the "drawing up" of the animal would be an innovation, but the provision made by the rabbinical law for the comfort and possible escape of the animal is also a violation of the Sabbath. In the instance of the blind man whose sight was restored (John ix. 6) the important point is not the fact that Jesus broke the Sabbath law by kneading (Shab. xxiv. 3), for the provisions in regard to pain in the eyes ("Yad," *l.c.* xxi.; Yer. Shab. xiv.) have no bearing on this case; the point involved is rather the use of magic in the restoration of sight (comp. Shab. 67a; Sanh. 101a). In all cures effected by Jesus this was the matter at issue, not the incidental violation of the Sabbath, which might be justified on the ground that life was in danger.

In John v. 2 *et seq.* the taking up of the bed would constitute the violation. But possibly "bed" here is a misreading for "staff" ("miṭṭah" instead of "maṭṭeh"). A "lame" person may carry his crutch or staff (Oraḥ Ḥayyim, 301). If, moreover, the reading "bed" must be retained, for which there is a strong presumption, another explanation may be advanced. "Take up thy bed" may be a misapprehension of the Aramaic "ṭol we-ẓe," the well-known formula for bidding one depart, "ṭol" being construed as "pick up" (naturally, therefore, "thy couch"), when in reality it means "pick thyself up," or "walk away." Jesus' saying that the "Sabbath was made for man, and not man for the Sabbath" (Mark ii. 27) is a free translation of the Mekilta's comment on Ex. xxxi. 13—"The Sabbath is given over unto you, you are not delivered unto the Sabbath."

Sabbath Celebration.

A brief description of the Sabbath celebration under the rabbinical system may show that even with all these minute constructions the day was a bringer of unmixed joy. The preparations for the Sabbath having been given in detail in a previous section, they need not be repeated here. At the conclusion of the services in the synagogue with the orphans' "Ḳaddish," the attendants hurried to their homes, where upon crossing the threshold they recited the prayer, "Peace be with ye, ye ministering angels," etc. (comp. Shab. 119b, for the reason why the angels were apostrophized). This prayer was preceded by the greeting "Good Shabbat," which was also exchanged on the way with passers-by; it was followed by the recital, on the part of the husband, of Prov. xxxi. 10 *et seq.*, verses laudatory of the good housewife; after which the younger members of the family were blessed by their parents; the elder sons having received this benediction in the synagogue, where the rabbi was wont to bless all the young people of the congregation. Every family had, as a rule, a stranger as its guest, who had been to the synagogue and had been invited to participate in the celebration of the Sabbath. Students ate at the table of their masters (Güdemann, "Gesch." iii. 102). The meal on the eve of Sabbath began with the "Ḳiddush." The meal itself was sumptuous, fish being a favorite dish (Abrahams, "Jewish Life in the Middle Ages," p. 150). The tableware was often of the finest and costliest; there was hardly a family that did not possess its gold or silver drinking-cup for the "Ḳiddush" and an ornamental seven-branched lamp for Friday night (Abrahams, *l.c.* p. 146). After the meal, the **Ashkenazim** throughout the year, the Sephardim only in winter and summer, sang the "zemirot ha-Shabbat" (idem, *l.c.* pp. 133 *et seq.*). This was followed by a grace containing a special reference to the Sabbath, after which all retired.

On Sabbath the people slept longer than on week-days (Oraḥ Ḥayyim, 281; comp. Ex. xviii. 4, "in the morning," with verse 9, "uba-yom ha-Shabbat," from which the inference is drawn that on week-days one should rise early in the morning; on Sabbath, when the day is well advanced). After rising and repeating the usual morning prayers, they repaired to the synagogue to recite the "shaharit," ending with "ab ha-raḥamim"; after this the Torah roll was taken out and the proper "parashah" read, for which seven men were called up to the pulpit. "Ḳaddish" following, the "maftir" was called up, special benedictions were recited, the Torah returned to the ark, and, finally, the "Musaf" pronounced. The services ended, the second Sabbath meal was commenced. Hands were washed and then the blessing was recited over wine and bread. The meal included the "shallet" (dish kept warm overnight in the congregation's oven) and fruit. After this meal "zemirot" were sung, and, grace being said, the next hours were devoted to study or discourses on the Law. Gilds ("ḥebrot") were sometimes organized for this purpose (Abrahams, *l.c.* p. 327). The discourses were often largely attended (see Maimonides' letter in Abrahams, *l.c.* p. 236). The Rabbis regarded the Sabbath as a befitting occasion to exhort their congregations. The "elders" are bidden to do this by a "taḳḳanah" contained in "Ḥuḳḳe ha-Torah" (published by Güdemann, *l.c.* i. 271), especially that the Torah may again come to its own. People of less serious mood would walk about, or be found dancing or gossiping in the yard of the synagogue (Abrahams, *l.c.* p. 381). Music was not regarded as incompatible with the character of the day, and Christian musicians often played gratuitously (see Mordecai on Beẓah v.; MaHaRIL, Hilkot "'Erube Ḥaẓerot").

Sabbath Prayers.

Chess was a recreation largely indulged in on Sabbath, the figures being made of silver in honor of the day. Some of the rabbis stipulated that no money should change hands at the play (Löw, "Lebensalter," p. 328). The Minḥah service interrupted studies, but this prayer having been concluded, the discussions were resumed (Pirḳe Abot especially was studied in the summer). After Minḥah the third meal, which, however, was much lighter than the others, was served. The Sabbath concluded with the "Habdalah."

The Sabbath was often a refreshing oasis in the desert of persecution. Maimonides ("Moreh," ch. ii. 31) assigns both repose of body and the symbolization of God's existence as the reasons for its institution. Judah ha-Levi, a most scrupulous observer of the Law, while emphasizing the joyful character of the day, doubts that the Sabbath of the Christians and of the Mohammedans is as blessed as that of the Jews ("Cuzari," iii. 5, 9). His Sabbath hymns, as those of Ibn Ezra and of many others, among them being the "Lekah Dodi," attest the justice of Schechter's words concerning the Sabbath ("J. Q. R." iii. 763): "Notwithstanding rabbinical micrology, the Sabbath was a day of delight, whose coming was looked for with fond anticipations, whose parting was sped with grateful regrets."

In the synagogal services the joyous note alone was heard. In fact, the life of the Jews is ample testimony that the Sabbath under the Law was anything but irksome, gloomy, and fatal to spirituality. Karaitic literalism succeeded in turning the Sabbath into a burden; but rabbinical legalism, with its legal fictions, avoided this. The injunction not to kindle a fire might have worked hardship; but the institution of the Sabbath goy met the exigency, though Meïr Rothenburg and Solomon ben Adret scrupled to avail themselves of this loophole. Even the provisions regulating partnerships with and service of non-Jews with reference to the Sabbath law may be called legal fictions; they are of an order of juridical reasoning which is not foreign to modern English and American courts. Rabbinical law accommodated itself to the demands of life.

J. E. G. H.

——**Laws:** The Sabbath, being the fundamental and the most frequently recurring institution of Judaism, naturally engaged the attention of the Rabbis and of the codifiers to a very great extent. The few scattered laws of the Bible pertaining to the observance of this day grew into two large volumes of the Talmud (Shabbat and 'Erubin), into thirty-eight chapters of the code of Maimonides, and into 175 sections of Caro's Shulḥan 'Aruk. The present article can deal only with the more important laws, especially those having relation to the conditions of modern life. These may be conveniently treated under two headings: (1) laws prohibiting the performance of any kind of work; and (2) those enjoining the observance of certain religious acts and ceremonies.

I. In both Decalogues is included the prohibition against performing any work on the Sabbath-day. In Ex. xx. 10 this prohibition is extended to all the members of one's family (including male and female slaves), to one's cattle, and to "the stranger that is within thy gates." The same prohibition occurs in Deut. v. 14, where details are added and a philanthropic motive is assigned for the rest to be given to the slave on that day. The transgressor of this law incurs the death penalty (Ex. xxxi. 15, xxxv. 2). No precise definition of the term "work" is given in the Bible. From the account of the prohibition against gathering the manna on the Sabbath, it appears that cooking and baking were understood to be included under the head of work (*ib.* xvi. 22–27). The kindling of lights is expressly prohibited (*ib.* xxxv. 3). From Ex. xxxiv. 21 (comp. the parallel passage *ib.* xxiii. 12) it appears that plowing, sowing, and harvesting also were included in this prohibition. It is related (Num. xv. 32–36) that a man who was found gathering sticks on the Sabbath-day was, by divine command, stoned to death. In the prophetic books references are found to what was then regarded as work. Amos (viii. 5) refers to the prohibition of trading on the Sabbath. Jeremiah (xvii. 21, 22) emphasizes this prohibition, and warns the people against carrying burdens or performing any kind of work on the Sabbath-day. Nehemiah enters into a covenant with the people not to buy of strangers who bring their wares to the market on the Sabbath-day (Neh. x. 32); and when he finds this covenant disregarded and sees the people doing all kinds of work, as treading wine-presses, lading asses, and carrying wine, grapes, figs, and all manner of burdens, he remonstrates with the elders and closes the gates of Jerusalem on that day, so that the merchants have to remain outside the city (*ib.* xiii. 15–

In the Decalogue.

21). In other books of the Bible similar references are made to the performance on the Sabbath-day of what was considered work; but nowhere is the term "work" in relation to the Sabbath strictly defined and circumscribed. The Rabbis, however, with their love for legal precision, laid down strict rules for the Sabbath, always endeavoring to find a Scriptural basis for their assertions.

Classes of Prohibited Work.

The Mishnah (Shab. vii. 2) enumerates thirty-nine classes ("abot" = "fathers") of work prohibited on the Sabbath. These are: sowing, plowing, reaping, gathering into sheaves, thrashing, winnowing, cleansing, grinding, sifting, kneading, and baking; shearing, bleaching, beating, and dyeing wool; spinning, making a warp, making two thrum-threads, weaving two threads, splitting two threads, tying, untying, sewing two stitches, tearing in order to sew two stitches; hunting deer, slaughtering, skinning, and salting it (its hide), tanning, scraping off the hair, cutting up (the hide); writing two letters, erasing for the purpose of writing two letters; building, pulling down; extinguishing fire, kindling fire; beating with a hammer; and carrying from one premise into another (see Maimonides, "Yad," Shabbat, vii. 1). All of these kinds of work were presumed by the Rabbis to have been associated with the building of the Tabernacle; and because the prohibition against doing work on the Sabbath is found in close proximity to the account of the erection of the Tabernacle (Ex. xxxv. 2, 3), they assumed that only that was considered work which was necessary to be done in its construction (Shab. 73b, 96b). Each of these thirty-nine classes comprises a number of kinds of work which resemble it in some form or other. The specific kinds of work comprised under one head are called the "toladot" (children) of that class. For instance, the class of plowing, which embraces such kinds of work as digging or making canals, has for its toladot such labors as weeding or the pruning of trees (Shab. 103a; "Yad," *l.c.* viii. 1). Similarly, reaping, which implies all kinds of harvesting, whether of grain, vegetables, or fruit, has for its toladot such acts as plucking fruit from a tree, or tearing off grass or mold that has grown on a box or a barrel, or cutting off a flower (Shab. *l.c.*; "Yad," *l.c.* vii. 4, viii. 3).

There was no distinction in the punishment meted out to the transgressor, whether he performed one of the chief works ("abot") or one of their toladot, except as regards the sacrifice to be offered in case a number of works coming under the same head were performed unwittingly ("shogeg"; "Yad," *l.c.* vii. 7, 8). In either case, if the work was done wittingly ("mezid") in the presence of two witnesses who had warned the transgressor of the attendant penalty, the punishment was stoning; if there were no witnesses, the punishment was "karet"; and if the transgression was committed unwittingly, the transgressor had to bring a sin-offering ("ḥaṭṭat"; *ib.* i. 2).

Modifications as to Punishment.

Work on the Sabbath, in order to be punishable, must be performed with the intention of doing this particular work. If one threw a stone, intending to strike a man or an animal, and the stone struck a tree and broke one of its branches, or if one intended to gather grapes and gathered dates, or vice versa, there was no punishment (מלאכת מחשבת אסרה תורה; Ker. 19a; "Yad," *l.c.* i. 8–13). The necessary result of any action is regarded as lying in the intention of its author, whatever his avowed object may be. For instance, one who cut off the head of a living bird in order to give it to a child as a toy, was declared to be liable to punishment, since the death of the bird was a necessary consequence of the decapitation (פסיק רישיה ואל ימות). Similarly, if a man blew out a light, even though not for the purpose of being in darkness, but merely in order to save the oil or the wick, he was liable to punishment (Shab. 29b, 93a; "Yad," *l.c.* i. 7; comp. RABaD *ad loc.*). If, however, the result was not a necessary one, although it did occur in consequence of the action, there was no punishment. If a man while walking on grass tore some of the blades, he was not liable to punishment, since the tearing of the grass could not be considered as a necessary consequence of the walking thereon (Shab. 95a; "Yad," *l.c.* i. 5, 6). The work, in order to make the agent liable to punishment, had to be such as would be of advantage to him. If a man tore garments or set fire to objects with the sole intention of destroying them, he was not liable to punishment. If, however, he destroyed them with a view to later improvement, as in tearing down a house in order to rebuild it, punishment followed (Shab. 105b; "Yad," *l.c.* i. 17, 18).

Exceptions When Life Is in Danger.

The laws relating to the Sabbath, in common with the other ceremonial laws, are set aside in case of danger to life (סכנה). Moreover, if such an occasion for the violation of the laws arises, the work should be done not by non-Jews or minors, but by adult Jews or learned and pious rabbis, to show that while the laws of the Sabbath are important, the preservation of life is still more so (Tosef., Shab. xvi. 12; "Yad," *l.c.* ii. 3). In case of dangerous illness about which physicians disagree, if only one says that certain work should be done in order to save the patient's life, no question need be asked, and any one may perform such work. If a child is locked in a room and there is danger that it will die of fright, the door may be battered down in order to release it. It is forbidden to hinder even the desecration of the Sabbath when a life is at stake; "for the laws of the Torah are not laws of vengeance against the world, but laws of pity, mercy, and peace" ("Yad," *l.c.* ii. 3).

The regular work of the Temple service was not interrupted on the Sabbath (see SACRIFICES; TEMPLE). Wars of defense might be waged on the Sabbath. Wars of offense were not to be begun during the three days before Sabbath, but if begun earlier they might be continued on that day (Shab. 19a; "Yad," *l.c.* ii. 23–25).

The Rabbis, in their endeavor to insure the proper observance of the Sabbath, prohibited a Jew from ordering a non-Jew to do any kind of work for him on the Sabbath-day ("shebut"). If, however, the non-Jew performed some work for himself, without intending that the Jew should benefit by it, the Jew

Sabbath Work by Gentile for Jew.

might enjoy the product of such work. Thus the Jew might use a light kindled by a non-Jew or grass gathered by a non-Jew for his own benefit (Shab. 19a, 122a; "Yad," *l.c.* vi.). The Jew might even order the non-Jew to do certain work for him, when such work was forbidden only by rabbinic decree. Similarly, in case there was a sick person who was not in danger of death, and in whose behalf the Jew himself dared not violate the Sabbath, the non-Jew might be instructed to do the work ("Yad," *l.c.* ii. 10). When a non-Jew was engaged by contract to do a piece of work for a Jew, the Jew did not need to inquire whether the non-Jew worked on the Sabbath or not, except when the work was to be performed openly and it was known that it was being done for the Jew. Thus, if a non-Jew entered into an agreement with a Jew to build him a house, the Jew had to stipulate in the contract that the non-Jew should do no work on that house on the Sabbath, unless it was to be erected in a place where no Jews passed (*ib.* vi. 12–15). When a Jew and a non-Jew entered into partnership, the Jew had to stipulate beforehand that the non-Jew was to receive all the profits made on the Sabbath and that the Jew should take all the profits made on some other day. If such a condition was not made, the Jew forfeited his share of the profits made on the Sabbath ('Ab. Zarah 22a). According to a later opinion, when the partnership was of such a nature that both partners worked together every day, the non-Jew might attend to the work on the Sabbath and the Jew might take his share of the aggregate profits ("habla'ah"; R. Nissim on Alfasi, 'Ab. Zarah i., end, *s.v.* "Umeha," and Shab. xvi., end, *s.v.* "We-Yisrael"; Shulḥan 'Aruk, Oraḥ Ḥayyim, 245, 1, Isserles' gloss).

The Rabbis forbid also the handling on the Sabbath-day of objects that are "set aside" ("muḳẓeh") for work prohibited on that day. For instance, it is forbidden to handle money, stones, boards, and objects not regarded as vessels (*e.g.*, a candlestick in which candles have burned, although they are now extinguished, or a purse in which money has been held, although now empty), since these objects were "set aside" for service such as is not permitted on the Sabbath. Vessels or other objects that are used in work prohibited on the Sabbath may not be handled unless they are needed for an action that may be performed. For instance, a hammer may be handled if it is needed for the purpose of cracking nuts, or if the place whereon it lies is needed; but it may not be handled for its own sake, *e.g.*, to provide against its being stolen or damaged. It is also forbidden to handle objects that came into their present form of existence on the Sabbath ("nolad"), as an egg laid, fruit that fell from a tree, or milk milked by a non-Jew, on that day ("Yad," *l.c.* xxv., xxvi.; Oraḥ Ḥayyim, 308, 13).

Speaking on Business Matters Forbidden.

Basing their action on the Scriptural passage, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day . . . and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words" (Isa. lviii. 13), the Rabbis forbid conversation about ordinary matters of business; also unnecessary exertion, as running, for any purpose not connected with worship or study. Thus a man is forbidden to examine his fields, to hire workmen, to walk (even less than the forbidden distance) from the town and wait on the way till sunset and then proceed on his journey, to calculate, to read business or even personal letters, to speak of profane objects, and the like. It is, however, permitted to speak or calculate about matters pertaining to holy purposes or to communal affairs, as the engaging of a teacher to teach one's child religion or a trade, or to speculate about matters of congregational concern (Shab. 150a; "Yad," *l.c.* xxiv.; Oraḥ Ḥayyim, 306–307).

With regard to the laws relating to the prohibition of the transportation of objects from one place to another on the Sabbath, the Rabbis distinguish several kinds of premises, *e.g.*, "reshut ha-yaḥid," premises belonging to an individual, measuring at least four square handbreadths ("ṭefaḥim"), and surrounded by a fence at least ten handbreadths in height; "reshut ha-rabbim," public premises, as streets, market-places, or thoroughfares, measuring at least sixteen cubits in width; "karmelit," premises that can be considered neither as public nor as private property, as fields that are not enclosed, streams that are at least ten handbreadths deep and four wide, the sides and corners of streets, or stands erected in front of stores and similar places. In the reshut ha-rabbim and in the karmelit it is forbidden to carry an object a distance of four cubits. In the reshut ha-yaḥid transportation is permitted. The main prohibition is against removing an object from private property to public premises, or vice versa ("Yad," *l.c.* xiv.–xviii.; Oraḥ Ḥayyim, 345 *et seq.*), the difficulties attending which may be overcome by the institution of the 'Erub. The prohibition of the transportation of objects from an enclosed to an open place is extended also to the carrying upon one's garments of objects which can not be regarded as ornaments and which are not necessary for one's health. An animal should not be permitted to leave private premises with anything that may be considered as a burden ("Yad," *l.c.* xix., xx.; Oraḥ Ḥayyim, 301, 5).

Sabbath Journey Limited.

The passage "let no man go out of his place on the seventh day" (Ex. xvi. 29) was interpreted by the Rabbis as a prohibition against going beyond the limits ("teḥum") of the city in which one resides. However, the limits of the city in this connection were regarded as being 2,000 cubits beyond its actual limits. Thus it was permitted to walk within the city, no matter how large, and without the city 2,000 cubits on each side, but not farther than that ("Yad," *l.c.* xxvii., xxviii.; Oraḥ Ḥayyim, 396 *et seq.*; see Jew. Encyc. v. 204, *s.v.* 'Erube Teḥumin).

II. From the expression "Remember the Sabbath day, to keep it holy" (Ex. xx. 8), the Rabbis inferred that the holiness of the Sabbath should be announced at its inception, and thus instituted the Ḳiddush service, to be recited while holding a cup of wine. From the passage "and call the Sabbath a delight, the holy of the Lord, honorable" (Isa. lviii.

Provisions for Sabbath Joy.

13), they further inferred that one should endeavor to provide for the Sabbath objects that delight the soul of man, and to honor it in every way. It is an obligation resting upon every Israelite to eat three meals (according to some four meals; see Ḥidḳa) during the Sabbath-day (Shab. 117b). For these meals the best food that one is able to procure should be prepared (*ib.* 118b). Even those able to enjoy the best food every day of the week should arrange for some change in the Sabbath meals, if it be only in regard to the hours of eating. The poor also should endeavor to provide better food for the Sabbath meals, even if it be only an additional kind of vegetable. One is warned, however, against going to too great an expense in providing for the Sabbath; especially is one warned against soliciting charity for that purpose. On this point the rabbinic maxim is "Make thy Sabbath an ordinary day rather than render thyself dependent on the charity of other men" (*ib.* 118a). It is forbidden to eat a full meal on Friday afternoon, so that one may enjoy one's Sabbath-eve meal with greater relish (see Eve of Holidays). Every Israelite, even though he may have many servants, should himself engage in the preparation of the Sabbath meal. It is customary to have two loaves of bread ("barches"; comp. Jew. Encyc. ii. 529) on the table at each of the meals, symbolizing the double portion of manna gathered by the Israelites on Friday in the wilderness (*ib.* 117b).

The honoring ("kibbud") of the Sabbath consists in wearing finer garments than usual, in being bathed and shaven, and in showing reverence for the day in every manner possible (*ib.* 25b). The lighting of special lights by the housewife on Sabbath eve (see Lamp, Sabbath), the spreading of a special table-cloth, the use of special dishes, may be included under the same heading ("Yad," *l.c.* xxx.; Oraḥ Ḥayyim, 242, 249, 250, 260, 262 *et seq.*).

Sabbath Ritual.

The public worship on the Sabbath has many characteristic features peculiar to the day. Before the regular evening prayers on Friday night, the Sabbath is introduced ("ḳabbalat Shabbat") by the chanting of Ps. xcv.–xcix. (the Sephardim omit these) and xxix., "Lekah Dodi," and Ps. xcii.–xciii. Some read also before the evening service the Song of Solomon, selections from the Zohar, and some cabalistic poems. The service proper is the same as on week-days, except that the last blessing before the 'Amidah is replaced by the two verses Ex. xxxi. 16, 17. A change from the regular form is made also at the end of the benediction "Hashkibenu" (the changes made by the Sephardim are greater than those made by the Ashkenzim). The 'Amidah itself, as well as the 'Amidahs for the other services of the Sabbath, contains only seven instead of the nineteen blessings, the first three and the last three of the latter being retained, while the middle thirteen are replaced by one blessing varying in content in the different services of the day. Ḳiddush is recited by the reader after the 'Amidah so that even those who have no homes may hear this blessing. In many synagogues the Mishnah of the second chapter of the treatise Shabbat is read before Ḳiddush.

In the morning service the "Zemirot" are augmented by the addition of Ps. xix., xxxiv., xc., xci., cxxxv., cxxxvi., xxxii., xcii., xciii., while Ps. c., read on week-days at this point, is omitted (Sephardim read Ps. xix., xxxiii., xxxiv., xc., xci., xcviii., cxxi., cxxii., cxxiii., cxxiv., cxxxv., cxxxvi., and then "Baruk She-Amar" followed by Ps. xcii., xciii.). After the Song of Moses, a special prayer, "Nishmat," is used; and in the "Yoẓer," the first part ("Ha-Me'ir") is replaced by three other selections ("Ha-Kol Yoduka," "El Adon," and "La El Asher Shabbat"). The characteristic feature of the Sabbath-morning service is the Reading from the Law. The taking out of the scroll from the Ark and the replacing of it are usually accompanied by the chanting of various hymns and psalms. After the scroll is replaced the Musaf prayer is recited.

Sabbath afternoon is usually spent by pious Jews in the study of various sacred subjects, each one according to his knowledge and ability. It is not an unusual sight on Sabbath afternoons to see the bet ha-midrash full of people, some reading psalms, others reading from the Scriptures the portion of the week with various commentaries, others studying the haggadic portions of the Talmud, and others again engaged in the study of the more difficult portions of the Talmud and of the codes. These studies are pursued by the people either singly or in groups, each group having its leader or reader. In some synagogues there is a permanent preacher ("maggid"), who delivers a homiletic address during the afternoon; in more modern synagogues the address is delivered by the rabbi during the morning service after the scroll is replaced in the Ark.

Sabbath-Afternoon Service.

The Minḥah service begins with the reading of "Ashre" (Ps. cxlv.) and "U'ba le-Ẓiyyon Go'el," after which the first section of the next week's portion of the Law is read, when only three persons—a kohen, a Levite, and a lay Israelite—are called up to pronounce the blessing. After the 'Amidah it is customary to read one of the chapters of the treatise Abot on summer Sabbaths and Ps. civ., cxx.–cxxxiv. on winter Sabbaths. After Minḥah the last of the three prescribed meals ("shalosh se'uddot") is partaken of, after which the people again assemble in the synagogue to read psalms in unison. Ps. cxix. is recited at dusk; and Ps. cxliv. and lxviii. are sung just before the evening service.

In the prayers for the Sabbath-day all references to sad events should be omitted. It is forbidden to fast on the Sabbath, even for a part of the day (see Fasting), or to lament or to supplicate for relief when one is in distress. On visiting the sick on the Sabbath one should say, "It is Sabbath; we dare not lament: healing will soon come; celebrate your Sabbath in peace" (Shab. 12a). Similarly, on visiting mourners one should say, "It is Sabbath; we dare not console: consolation will soon come" (Oraḥ Ḥayyim, 287, and "Ṭure Zahab" *ad loc.*). Prayers for the dead are read in some synagogues before the scroll is replaced in the Ark, after which a general prayer for the souls of Jewish martyrs of all generations ("ab ha-raḥamim") is recited. These prayers should be omitted when there is present in the synagogue a bridegroom or the father of a child that is to be circumcised on that day, or when the day of the approaching new moon is proclaimed, or on any other joyous occasion (Oraḥ Ḥayyim, 284, 7, Isserles' gloss).

Exaltation of the Sabbath.

The observance of the Sabbath in all its details is highly extolled in the rabbinic haggadah. If all Israel observes two Sabbaths (or even one Sabbath; Lev. R. iii. 1) in all their details, it will immediately be redeemed from exile (Shab. 118b). The Sabbath is a costly present given by God to Israel (*ib.* 10b). The pleasures of the Sabbath are one-sixtieth of the delights of the world to come (Ber. 57b). He who honors the Sabbath with the preparation of delightful things will receive all that his heart desires: his portion will be limitless, and his sins will be forgiven. He who eats the three prescribed meals on the Sabbath will be saved from the troubles of the Messianic age, from the judgment of Gehenna, and from the wars of Gog and Magog (Shab. 118a, b). Had the Israelites observed the first Sabbath in all its details, no nation or tongue could have prevailed against them (*ib.*; comp. *ib.* 87b; Tos. to Shab, *s.v.* "Kasher"). Maimonides concludes the chapters on the laws of the Sabbath in his code with the following paragraph:

> "The institution of the Sabbath and the prohibition against idolatry are each equal in importance to all the other laws of the Torah [comp. Ḥul. 5a]. . . . The Sabbath is also a sign between the Holy One, blessed be He! and us forever. Therefore while he who transgresses all the other laws of the Torah is regarded merely as one of the wicked ones of Israel, he who publicly desecrates the Sabbath is placed on the same level with the idolater. . . . Thus the prophet Isaiah says, 'Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil' [Isa. lvi. 2]. Tradition plainly declares that the reward of him who observes the Sabbath in all its details will be greater in this world than in the world to come, as it is written, 'Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it'" (*ib.* lviii. 14; "Yad," *l.c.* xxx. 15; comp. Maimonides, "Moreh," ii. 31).

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SABBATH LEAVES. See PERIODICALS.

SABBATH LIGHTS. See LAMP, SABBATH.

SABBATH-SCHOOLS (termed also **Sunday-Schools** and **Religious Schools**): Among the Jews the Sabbath-school or congregational religious school is a product of the nineteenth century. True, in past times every Jewish community of any size had its school for the teaching of the young; but this was a day-school where the children received all their instruction. Moreover, this school, or "ḥeder" as it was called, was a private enterprise of the "melammed" or teacher, and was not a school instituted and supported as such by the congregation. The distinction between secular and religious education which became current in Jewry in the nineteenth century was hardly known before the Mendelssohnian period. The only instruction that the Jewish child had received was in the Hebrew disciplines, Bible, Mishnah, Talmud, and the like. The closing quarter of the eighteenth century witnessed the establishment in Germany of schools for Jewish children in which secular subjects were taught in addition to the Hebrew branches. The first of these schools in point of time was the Freischule founded in Berlin in 1778 by David Friedländer and others. Similar schools were opened during the next few decades in Breslau, Seesen, Dessau, Wolfenbüttel, Frankfort, Cassel, and Hamburg, and gradually throughout Germany and other European countries in which the Jews were being emancipated from medieval conditions. See EDUCATION; PEDAGOGICS.

In the United States.

The absolute separation of secular and religious education through the medium of distinct schools was first achieved in the United States. This was due without doubt to the national policy of the separation of church and state. The public-school system, altogether secular in its nature, was one of the results of this policy. If religious instruction was to be given at all to the children of various denominations it had to be imparted in separate religious schools organized and supported by these denominations. In the few cities of the United States that contained Jewish congregations before the fourth decade of the nineteenth century the children received Hebrew instruction either in a ḥeder or from private teachers at home, but the methods of the ḥeder were too much at variance with the American spirit to be continued for any length of time after the Jewish child had become thoroughly imbued with that spirit.

The fourth decade of the nineteenth century may be regarded as the dividing-line between the old and the new religious educational methods in the United States, as obtaining in the ḥeder, on the one hand, and in the Sabbath-school on the other, because it was in the year 1838 that the first Sunday-school for Jewish children was established. This school was founded in the city of Philadelphia by Rebecca Gratz with the assistance of some ladies of the Mikveh Israel congregation. The school was intended for any Jewish child of the city that desired to attend, and was not therefore, strictly speaking, a congregational school: it was a free religious school, and was conducted along the lines of Christian Sunday-schools. In the same year the Beth Elohim congregation of Charleston, S. C., organized a Sunday-school; and in the following year a similar institution was opened in Richmond, Va., by Congregation Beth Shalome. A number of ladies of the B'ne Israel congregation instituted another such school in Cincinnati in 1842.

At that time there were not twenty congregations in the country; but soon afterward a remarkable congregational activity began which has continued to the present day. New congregations were formed constantly, and these almost invariably made provision for the religious instruction of the children in their Sabbath-schools. At present this is so generally the case that the exception thereto proves the rule. The sessions of these schools are usually held on Sunday mornings, in some instances on Saturday and Sunday mornings, in a few cases on Sunday afternoons, and exceptionally on some week-day afternoon. The subjects taught are Biblical and

Subjects Taught.

post-Biblical Jewish history, religious and ethical lessons, and Hebrew, the last-named subject being optional in some schools, while in a very few it is not taught at all. The rabbi is generally superintendent of the school; and in small communities that have no rabbi this office is filled by some interested layman or woman. There are usually five graded classes, the age of admission being fixed at eight years, although some schools have introduced recently a kindergarten class for younger children. The pupils attend the school until they are confirmed; and many schools have post-confirmation classes composed of those who have been confirmed and who return to the school for further instruction in religion and in Jewish history.

There is as yet neither unity nor uniformity among the Jewish religious schools of the United States. Each school is autonomous. In order to promote a sentiment of union the Hebrew Sabbath-School Union of America was organized in 1886. At its meeting held in Chicago in Jan., 1905, the union resolved to merge with the Union of American Hebrew Congregations; and the religious educational work will henceforward be conducted under the auspices of the congregational union through a committee to be known as the Committee on Religious Education. The Jewish Chautauqua Society devotes a number of sessions of its summer assembly to the consideration of the problems of religious education; and the Council of Jewish Women has a standing committee on Sabbath-schools. The Central Conference of American Rabbis gives a place in its programs to papers treating of religious pedagogics; and several years ago a committee of the conference prepared a curriculum for Jewish Sabbath-schools. In quite a number of towns where the Jewish communities are not large enough to form congregations, religious schools have been organized, mainly through the agency of the Hebrew Sabbath-School Union. This body has attempted to gather the statistics of the schools of the country; but the returns to date are far from complete. It is, however, safe to say that there is no city or town in the country that contains a congregation where provision is not made for the religious education of the young.

In Europe.

It appears likely that the first congregational religious school ("Religionsschule") in Germany was that established by the Berlin Reform congregation in 1847, although religious classes had previously been conducted by Ludwig Philippson (in Magdeburg), Abraham Geiger (in Breslau), and others. The subjects taught were Bible, history, and religion. Since then the religious school has become an adjunct of all congregations in the larger communities of Prussia; and it is in the strictest sense a congregational school. The government exercises no manner of supervision over or interference with the management of these schools. The same is the case in Saxony. In the other large German states—Baden, Bavaria, and Württemberg—there are no separate Jewish religious schools, moral instruction being imparted to Jewish children in the public schools by the rabbi or the Jewish teacher at certain hours set apart in the curriculum for this instruction. The same holds true of Austria. In France a similar course is pursued in the lycées or secondary schools; the children in the confirmation classes, however, are twice a week instructed in the synagogues by the rabbis.

Up to the year 1876 the Jewish children of London received Hebrew instruction either privately or in the so-called voluntary schools, *i.e.*, Jewish day-schools in which instruction was given in both secular and religious subjects. The Jewish children, however, who attended the board-schools were unprovided with instruction in religious matters. To remedy this defect the Jewish Association for the Diffusion of Religious Knowledge (now the Jewish Religious Education Board) established classes in Hebrew and religious knowledge at the board-school in Old Castle street, Whitechapel. Since then this organization has extended its activity, and has established similar classes in various board-schools in the metropolis. Different congregations, too, have religious classes corresponding to the Sabbath-schools in the United States.

In one form or another, then, the religious education of the Jewish child of to-day is provided for either through the medium of separate religious schools maintained by congregations, as is the case altogether in the United States and partly in England, Germany, and France, or by means of instruction imparted in public schools at stated hours by rabbis or Jewish teachers, as in Austria and partly in England, Germany, and France. It may be stated that the term "Sabbath-school," which has been the designation mostly employed in the United States, has fallen into disfavor, and that many religious educators advocate the use of the term "religious school" in its place.

J. D. P.

SABBATH AND SUNDAY: A brief consideration is desirable as to why and when the keeping of the seventh day as the Sabbath ceased among Christian churches. That Jesus and his disciples kept the seventh day, and without vital departures from Pharisaic usages, is indisputable. The question of Sabbath observance first became acute under Paul, with the rise of the non-Jewish Christian communities. The Petrine, or Judæo-Christian, party insisted on rigid adherence to the Jewish law. It scorned the looser practises of the converts from without Israel. To this Col. ii. 16 *et seq.* has reference; Paul protests against judging the piety of the neophytes "in meat, or in drink, or in respect of a feast-day . . . or a Sabbath-day" (R. V.). He protests with greater bitterness in Gal. iv. 9–11, where observance of days is denounced as a return to the "weak and beggarly elements." In Rom. xiv. 5 *et seq.* it is assumed that whether one day or another is distinguished, or whether all are regarded as equally sacred, is a matter of indifference: every man must decide for himself. Thus while the Petrine partizans continued to assemble for worship on the Sabbath (Acts ii. 1, iii. 1, *et al.*), in non-Jewish Christian circles the first day of the week came to be marked by longer worship than usual and by collections of gifts (I Cor. xvi. 2; comp. Acts xx. 7). The name *κυριακὴ ἡμέρα*

Early Christian Practise.

(= "Lord's day") first occurs in Rev. i. 10, where it may mean the day of judgment (see DAY OF THE LORD); it is next found in Ignatius, "Ad Magnesianos" (§ 9). Pliny testifies to the fact that the Christians assembled on "a fixed day" ("stato die"; "Epistolæ," x. 96).

Two Sabbaths Kept in the Second Century.

The author of the "Epistle of Barnabas" adduces the occurrence of the Resurrection on the first day as the reason for the observance of this "true day" (xv.). In the meantime the attitude of the Roman authorities had become intermittently hostile to the Jews; and after the rebellion under Hadrian it became a matter of vital importance for such as were not Jews to avoid exposing themselves to suspicion (Huidekoper, "Judaism at Rome"). The observance of the Sabbath was one of the most noticeable indications of Judaism. Hence, while in the first Christian century more or less regard and tolerance for the Jewish day were shown in Rome, even by non-Jewish Christians, in the second century the contrary became the rule (Justin Martyr, "Dial. cum Tryph." ii., § 28). In the East, however, less opposition was shown to Jewish institutions. Saturday and Sunday both were celebrated by "abstaining from fasting and by standing while praying" (Rheinwald, "Archäologie," § 62). In the West, especially where Roman influence dominated, Saturday was turned into a fast-day (Huidekoper, *ib.* pp. 343-344). The name "Sunday" is used for the first time by Justin Martyr ("Apologies," i. 67) in accommodation to a Roman nomenclature, but with reference to the circumstances that the light was created on the first day (noticed also in the Midrash; Gen. R. iii.: "ten crowns adorned the first day") and that the "light of the world" rose from the night of the grave on the first day of the week. The Christians, accordingly, were obliged to defend themselves against the charge of worshiping the sun (Tertullian, "Apologeticus," xvi.). The celebration of two days (by the Judæo-Christians?) is attested by Eusebius ("Hist. Eccl." iii. 37) and by the "Apostolic Constitutions," which advise the keeping of Saturday as a memorial of the Creation, and of Sunday, the Lord's day, in memory of the Resurrection (ii. 59).

Originally, then, Sunday and Sabbath were kept sharply distinct. But, like the Jewish Sabbath, Sunday was deemed not merely a holiday, but a holy day, and hence fasting thereon was interdicted (Tertullian, "De Corona Militis," § 3). Ease of mind (*εὐφροσύνη*, which corresponds to "naḥat ruaḥ"; "Epistle of Barnabas," *l.c.*) was the proper condition for the day. One should not kneel at prayer (Irenæus, "Fragm. de Paschate"; "Apostolic Constitutions," *l.c.*); the standing posture, being at first a protest against mourning and ascetic rites (such as were forbidden on the Jewish Sabbath), came to be explained as suggestive of the Resurrection. Tertullian would have all work cease on Sunday as interfering with the proper mental condition, preoccupation and worry being incompatible with joy ("De Oratione," xxiii.).

First Sunday Law, 321.

Down to the sixth century the solicitude of the Church authorities was to prevent what they called the "Judaizing" of the Sunday by the rigorous prohibition of riding, cooking, etc. Even Constantine the Great, when he enacted the first Sunday law in 321, did not refer to Old Testament injunctions, but wished to have the day distinguished and kept sacred merely as the "Sun's day." This first decree was supplemented by orders concerning military exercise, but in general it affected only the courts and the markets (Eusebius, "De Vita Constantini," iv. 18-20, quoted in Herzog-Plitt, "Real-Encyc." xiv. 429). Still, such decrees virtually sanctioned the recognition of Sunday as the sole day of rest, the "Sabbath," and thus consummated the tendency that had been developing in the Christian Church for nearly two centuries to substitute the day of Jesus' resurrection for the Jewish Sabbath. In this way Sunday was given an anti-Jewish significance in accordance with Paul's contention that the Resurrection abrogated completely the old dispensation and the Law.

Jewish Attitude Toward Sunday.

This aspect of Sunday has been emphasized, and with considerable force, in the discussions more or less continuously provoked in modern Jewry by the increasing neglect of Sabbath observance in the countries where the keeping of Sunday is so strongly established in industrial and social custom that the Jew has been practically compelled to follow the general usage. A few leaders (Holdheim, Samuel Hirsch) proposed to apply to this problem the principles of Reform followed in the readjustment of other religious practises to changed conditions. It is recognized that the Sabbath as the symbol of the full content of Judaism is a fundamental institution; but the argument has been advanced that astronomy discredits the assumption of a universal cosmic seventh day (comp. Judah ha-Levi, "Cuzari," ii. 20); and the notion of God's "resting" on a certain day the beginning and ending of which are determined by terrestrial phenomena, is regarded as tinged with mythology. Six days of labor are prescribed as clearly in the Sabbath law as is one day of rest; both must be religiously observed, which is impossible under prevailing conditions. Furthermore, the phraseology of the commandment does not fix the six days (the definite article is not prefixed to ימים); the definite article before "seventh" implies merely that the day referred to is that following any group of six consecutive days; the phrase "the seventh day" is found also in the Pessah law (Deut. xvi. 8), where it is evident that no fixed day of the week is intended.

No obligation should be imposed that is impossible of fulfilment to the majority (B. B. 60b; Maimonides, "Yad," Mamrim, ii. 5). To the Sabbath may be applied Ps. cxix. 126, in the sense often given it (Ber. ix. 5; Yer. Ber. vii. 17; Giṭ. 60a), for now the Sabbath is "remembered," not "observed," just as Pesiḳ. R. 23 asserts is the case with non-Jews. The only consideration to be weighed is the unity of Israel. If all or most Jews were to observe Sabbath on the so-called first day in the manner in which it should be observed, namely, by abstention from work, the difficulty would be met without loss to true religion. This in substance is the contention of Samuel Hirsch and others. Whatever may be the merits of the argument, it has had no practical result. Supplementary Sunday services have been introduced in some congregations, but the facts that Sunday has an anti-Jewish implication and that in the past many allowed themselves to be martyred for the honor of the Sabbath have never failed to arouse both the indifferent and the zealous.

J. E. G. H.

SABBATICAL YEAR AND JUBILEE: The septennate or seventh year, during which the land is to lie fallow, and the celebration of the fiftieth year after seven Sabbatical cycles. As regards the latter, the Hebrew term "yobel" refers to the blast of the shofar on the Day of Atonement announcing the jubilee year (comp. שופרות היובלים = "trumpets of rams' horns"; Josh. vi. 4), though Ibn Ezra thinks it signifies the transfer of properties (comp. יובל; Isa. xviii. 7). So important was the law regarding the jubilee that, like the Decalogue, it was ascribed to the legislation on Mount Sinai (Lev. xxv. 1). It was to come into force after the Israelites should be in possession of Palestine: "When ye come into the land which I give you" (*ib.*). The law provides that one may cultivate his field and vineyard six years, but "in the seventh year shall be . . . a Sabbath for the Lord," during which one shall neither sow nor reap as hitherto for his private gain, but all members of the community—the owner, his servants, and strangers—as well as domestic and wild animals, shall share in consuming the natural or spontaneous yield of the soil.

Biblical Injunctions.

The fiftieth year, *i.e.*, that following the last year of seven Sabbatical cycles, is the jubilee; during it the land regulations of the Sabbatical year are to be observed, as is also the commandment "ye shall return every man unto his possession" (*ib.* verse 10), indicating the compulsory restoration of hereditary properties (except houses of laymen located in walled cities) to the original owners or their legal heirs, and the emancipation of all Hebrew servants whose term of six years is unexpired or who refuse to leave their masters when such term of service has expired (Gen. xviii. 6; 'Ar. 33b; see Josephus, "Ant." vi. 8, § 28).

The regulations of the Sabbatical year include also the annulment of all monetary obligations between Israelites, the creditor being legally barred from making any attempt to collect his debt (Deut. xv. 1 *et seq.*). The law for the jubilee year has not this provision.

Technically the Talmud distinguishes the Sabbatical year for the release or quitclaim of loans as "shemiṭṭah," more distinctly "shemiṭṭat kesafim" (money-release), in contradistinction to "shebi'it" (seventh) or "shemiṭṭat ḳarḳa'ot" (land-release). There is this difference, however, that loans are not annulled before the expiration (= "the end") of every seven years, as the Mosaic law (*ib.*) provides, whereas the land-release, the shemiṭṭat ḳarḳa'ot, begins with the seventh year. The general term for the Sabbatical cycle is "shabua'" = "septennate" (Sanh. v. 1).

Reasons for Observance.

Several reasons are advanced for these laws: (1) In the Cabala the number seven is a symbolic division of time, and is sacred to God. The week of Creation consisted of seven days, the last being the Sabbath. The Feast of Weeks is so called because it occurs seven weeks after Passover, the fiftieth day being Pentecost. These days are parallel to the years of shemiṭṭah and yobel. The duration of the world is 7,000 years, the seven thousandth year being the millennium, the Great Sabbath of the Lord (Sanh. 97a). (2) The physico-economic and socialistic theories are that rest from labor is an absolute necessity both for animal and for vegetable life; that continuous cultivation will eventually ruin the land. The law of the Sabbatical year acts also as a statute of limitation or a bankruptcy law for the poor debtor, in discharging his liability for debts contracted, and in enabling him to start life anew on an equal footing with his neighbor, without the fear that his future earnings will be seized by his former creditors. The jubilee year was the year of liberation of servants whose poverty had forced them into employment by others. Similarly all property alienated for a money consideration to relieve poverty, was to be returned to the original owners without restoration of the amount which had been advanced.

(3) The rabbinical view, however, is that these laws were made to promote the idea of theocracy: that one year in seven might be devoted "to the Lord," as the weekly Sabbath is devoted to rest from manual labor and to the study of the Law. The jubilee was instituted primarily to keep intact the original allotment of the Holy Land among the tribes, and to discountenance the idea of servitude to men. "For unto me the children of Israel are servants; they are my servants" (Lev. xxv. 55); and they shall not be servants to servants, as God's bond has the priority (Sifra, Behar Sinai, vii. 1). That the main object was to keep intact each tribe's inheritance is evident from the fact that shemiṭṭah and yobel were not inaugurated before the Holy Land had been conquered and apportioned among the tribes and their families. The first shemiṭṭah year is said to have occurred twenty-one years after the arrival of the Hebrews in Palestine, and the first yobel thirty-three years later (*ib.* i. 3). The jubilee was proclaimed "throughout all the land unto all the inhabitants thereof"; only when all the tribes were in possession of Palestine was the jubilee observed, but not after the tribes of Reuben and Gad and the half-tribe of Manasseh had been exiled (*ib.* ii. 3); nor was it observed during the existence of the Second Temple, when the tribes of Judah and Benjamin had been assimilated (Sheb. x. 2; 'Ar. 32b). After the conquest of Samaria by Shalmaneser the jubilee was observed nominally in the expectation of the return of the tribes—according to some authorities, Jeremiah brought them back (*ib.* 33a)—and till the final exile by Nebuchadnezzar.

There is a difference of opinion in the Talmud as to whether the jubilee year was included in or excluded from the forty-nine years of the seven cycles. The majority of rabbis hold that the jubilee year was an intercalation, and followed the seventh Sabbatical year, making two fallow years in succession.

Fifty- and Forty-nine-Year Cycles.

After both had passed, the next cycle began. They adduce this theory from the plain words of the Law to "hallow the fiftieth year," and also from the assurance of God's promise of a yield in the sixth year sufficient for maintenance during the following three years, "until the ninth year, until her fruits come in" (Lev. xxv. 22), which, they say, refers to the jubilee year. Judah ha-Nasi, however, contends that the jubilee year was identical with the seventh Sabbatical year (R. H. 9a; Giṭ. 36a; comp. Rashi *ad loc.*). The opinion of the Geonim and of later authorities generally prevails, that the jubilee, when in force during the period of the First Temple, was intercalated, but that in the time of the Second Temple, when the jubilee was observed only "nominally," it coincided with the seventh Sabbatical year. In post-exilic times the jubilee was entirely ignored, though the strict observance of the shemiṭṭah was steadily insisted upon. This, however, is only according to a rabbinical enactment (Tos. to Giṭ. 36a, *s.v.* "Bizeman"), as by the Mosaic law, according to R. Judah, shemiṭṭah is dependent on the jubilee and ceases to exist when there is no jubilee (Giṭ. *l.c.* and Rashi *ad loc.*).

That the Sabbatical year was observed during the existence of the Second Temple is evident from the history of the Maccabees (I Macc. vi. 51, 55). The Mishnah includes in the examination of witnesses questions as to dates, in giving which there must be specified the Sabbatical year, the year, month, week, day, and hour (Sanh. v. 1).

Palestinian Area of Shemiṭṭah.

The area of the Holy Land over which the shemiṭṭah was in force included in the time of the First Temple all the possessions of the Egyptian emigrants ("'Ole Miẓrayim"), which territory extended south to Gaza, east to the Euphrates, and north to the Lebanon Mountains. Ammon and Moab in the southeast were excluded. In the period of the Second Temple the area of the Babylon emigrants ("'Ole Babel"), headed by Ezra, was restricted to the territory west of the Jordan and northward as far as Acre (Acco). The Rabbis extended the shemiṭṭah to Syria, in order not to tempt settlers of the Holy Land to emigrate thither (Yad. iv. 3). The area of Palestine was divided into three parts, Judea, Galilee, and the transjordan districts, where shemiṭṭah existed in more or less rigorous observance (see Sheb. ix. and Yer. *ad loc.*).

The duration of the shemiṭṭah year was from autumn to autumn, beginning with New-Year's Day; but as a precaution against any infringement of the Law, the Rabbis extended the time and prohibited sowing and planting thirty days before Rosh ha-Shanah. Still later they prohibited the sowing of grain from Passover, and the planting of trees from Pentecost preceding the shemiṭṭah year, in order not to derive any benefit from the fruits bearing in that year (Sheb. i. 1, ii. 1). The extension of the time is known as "'ereb shebi'it" (= "preceding the seventh"). The penalty for non-observance of the shemiṭṭah year is exile; for eating the fruits of the seventh year (*i.e.*, of the sixth year's growth), pestilence (Abot v. 11, 12).

Rabbinical Extensions; Bankruptcy.

The rabbinical enactment extended the shemiṭṭat kesafim or money-release to countries other than the Holy Land, but confined the shemiṭṭat ḳarḳa'ot or land-release to Palestine within Ezra's boundary-lines of occupation during the period of the Second Temple. The money-release was obviously independent of the Holy Land and was intended to free from his debts the poor in every land, and at a certain period of time. On the other hand, this bankruptcy law checked all business enterprises which the Jews were engaged in after they had largely abandoned agricultural pursuits. Hillel the Elder then amended the law by his institution of the Prosbul. In addition to this subterfuge, there are various exceptions which exclude the following debts from the operation of shemiṭṭah: wages, merchandise on credit, loans on pledges, a note guaranteed by mortgage, one turned over to the bet din for collection (according to the theory of the prosbul), and one which stipulates that the debtor waives the shemiṭṭah defense as regards this particular note (but he can not waive the law in general; Sheb. xi.; Yer. *ad loc.*; Giṭ. 36a, b, 37a).

The shemiṭṭat kesafim was undoubtedly intended for the poor debtor, though the rich man also might take advantage of the general law. The Mishnah, however, plainly expresses the Rabbis' satisfaction with the debtor who does not make use of the shemiṭṭah in order to be relieved of his obligations (Sheb. x. 4). The Rabbis nevertheless desired that "the law of the shemiṭṭah shall not be forgotten" (Giṭ. 36b).

Maimonides, in his responsa, rules that shemiṭṭah is not operative against orphans, but that all other debts are wiped out. Incidentally he says "the Sabbatical year occurred last year" (1507 of the Seleucidan era = 4956 of Creation = 1195 C.E.; "Pe'er ha-Dor," No. 127, Amsterdam, 1765).

Apparently the Jews of Spain, in the thirteenth century, did not observe the shemiṭṭat kesafim; and in Germany the Jews made use of the prosbul. When Asher b. Jehiel (1250–1328) went to Spain he was surprised at the violation of the law of shemiṭṭah, finding that collection was exacted of notes that had passed many shemiṭṭahs without a prosbul (Asheri, Responsa, rule 77, §§ 2, 4, 6). Neither Jacob Asheri in his Ṭur nor Joseph Caro in his Shulḥan 'Aruk, Yoreh De'ah, mentions the shemiṭṭat ḳarḳa'ot and yobel (evidently considering the law obsolete); but both of them refer to the shemiṭṭat kesafim and prosbul (Ḥoshen Mishpaṭ, § 67), which they claim are operative both in and out of Palestine. Moses Isserles adds, however, that the majority of Jewish authorities in Germany are indifferent to or ignore the custom of the shemiṭṭah. He dates the latest shemiṭṭah in the year 5327 (1567 C.E.), and says the next was to occur in 5334 (= 1573 C.E.)

Isserlein, in a responsum ("Terumat ha-Deshen," No. 304), explains the relaxation in the observance in European countries as due to the fact that the rabbinical extension was originally for the purpose "that the law of shemiṭṭah may not be forgotten," and that it was apparently intended to apply to

Relaxation in Observance.

Palestine proper and its neighboring countries, Babylon and Egypt, but not elsewhere. Joseph Colon (Responsa, No. 92) decides that the shemiṭṭah defense is a very weak one; consequently a creditor is believed without an oath when he says that he has lost the prosbul. He rules, as regards the enforcement of the shemiṭṭat kesafim, that the bet din should be guided by the prevailing Jewish custom in the particular country.

The shemiṭṭat kesafim is equally relaxed in Palestine to-day. The principal reasons seem to have been that the fixed date of payment, the guaranty attached, and the terminology of the present-day notes abrogate the law of shemiṭṭah. The shemiṭṭat karḳa'ot, however, has been generally observed in Palestine; and during the shemiṭṭah year the Jews of the Holy Land eat only of the products grown in the transjordanic districts (Schwartz, "Tebu'at ha-Areẓ," ed. Luncz, p. 20, Jerusalem, 1900).

Shemiṭṭah and Palestinian Colonists.

Since the Zionist movement began to encourage agriculture in Palestine, the observance of shemiṭṭah has become a problem for solution. The leaders of the movement, who had the interest of the colonists at heart and feared that the shemiṭṭah might jeopardize their existence, claimed that the law is now obsolete. The Jewish periodicals, especially "Ha-Meliẓ," strenuously objected to enforcing the law of shemiṭṭah upon the colonists. When the shemiṭṭah year 5649 (= 1888–89) approached, the question was submitted to the chief rabbis in Europe and Palestine. Rabbi Isaac Elhanan Spector was inclined to be lenient, and advocated a nominal sale of the land to a non-Jew and the employment of non-Jewish laborers during shemiṭṭah. The Sephardic ḥakam bashi, Jacob Saul Elyashar, concurred in this decision (see his "Simḥah la-Ish," p. 107). But the Ashkenazic rabbis in Jerusalem opposed any subterfuge, and issued the following declaration:

> "As the year of the shemiṭṭah, 5649, is drawing nigh, we inform our brethren the colonists that, according to our religion, they are not permitted to plow or sow or reap, or allow Gentiles to perform these agricultural operations on their fields (except such work as may be necessary to keep the trees in a healthy state, which is legally permitted). Inasmuch as the colonists have hitherto endeavored to obey God's law, they will, we trust, not violate this Biblical command. By order of the bet din of the Ashkenazim at Jerusalem. [Signed by the rabbis] J. L. Diskin and Samuel Salant" ("Ha-Ḥabaẓẓelet," Oct. 26, 1888, No. 6; "Jew. World," Nov. 16, 1888).

An appeal, signed by prominent Jews in Jerusalem, for funds to enable the colonists to observe the shemiṭṭah was directed to the Jews outside the Holy Land. Dr. Hildesheim as president of the society Lema'an Ẓiyyon, in Frankfort-on-the-Main, collected donations for this purpose. Baron Edmond de Rothschild, being informed by Rabbi Diskin that the law of shemiṭṭah is valid, ordered the colonists under his protection in Palestine to cease work during the Sabbatical year.

Talmudic and Samaritan Calculation of Jubilees.

The exact year of the shemiṭṭah is in dispute, and different dates are given. According to Talmudic calculations the entrance of the Israelites into Palestine occurred in the year of Creation 2489, and 850 years, or seventeen jubilees, passed between that date and the destruction of the First Temple. The first cycle commenced after the conquest of the land and its distribution among the tribes, which occupied fourteen years, and the last jubilee occurred on the "tenth day of the month [Tishri], in the fourteenth year after that the city was smitten" (Ezek. xl. 1), which was the New-Year's Day of the jubilee ('Ab. Zarah 9b; 'Ar. 11b–12b). Joshua celebrated the first jubilee, and died just before the second (Seder 'Olam R., ed. Ratner, xi. 24b–25b, xxx. 69b, Wilna, 1895).

The Samaritans in their "Book of Joshua" date the first month of the first Sabbatical cycle and of the first jubilee cycle as beginning with the crossing of the Jordan and the entrance of the Israelites into their possession; and they insist that the date was 2794 of Creation, according to the chronology of the Torah "and the true reckoning known to the sages since the Flood" ("Karme Shomeron," ed. Raphael Kirchheim, § 15, p. 63, Frankfort-on-the-Main, 1851).

The First and the Second Temple, the Talmud says, were destroyed "on the closing of the Sabbatical year" ("Moẓa'e Shebi'it"). The sixteenth jubilee occurred in the eighteenth year of Josiah, who reigned thirty-one years; the remaining thirteen years of his reign, together with the eleven years of those of Jehoiakim and Jehoiachin and the eleven years of that of Zedekiah (II Kings xxv.), fix the first exilic year as the thirty-sixth year of the jubilee cycle, or the twenty-fifth year of the captivity of Jehoiachin, or fourteen years from the destruction of the Holy City ('Ar. and 'Ab. Zarah *l.c.*; see Rashi *ad loc.*).

The Babylonian captivity lasted seventy years. Ezra sanctified Palestine in the seventh year of the second entrance, after the sixth year of Darius, when the Temple was dedicated (Ezra vi. 15, 16; vii. 7). The first cycle of shemiṭṭah began with the sanctification of Ezra. The Second Temple stood 420 years, and was destroyed, like the First, in the 421st year, on the closing of the shemiṭṭah ('Ar. 13a).

Various Dates.

The Talmud gives as a rule for finding the year of shemiṭṭah to add one year and divide by seven the number of years since the destruction of the Second Temple, or to add 2 for every 100 years and divide the sum by seven ('Ab. Zarah 9b). The difference among the Jewish authorities as to the correct shemiṭṭah year is due to the varied interpretation of the words "closing of shebi'it," as meaning either the last year of the cycle or the year after the cycle; also as to the beginning of the exilic shemiṭṭah from the year when the destruction of the Temple occurred, or from the year after. There is another version of the Talmudic rule mentioned above, namely, to "add two years to or deduct five years from" the number of years since the destruction ('Ab. Zarah 9b).

Maimonides gives the date of a shemiṭṭah year occurring in his time as the year 1107 from the destruction of the Temple, 1487 of the Seleucidan era, 4936 of Creation (= 1175 C.E.; "Yad," Shemiṭṭah we-Yobel, x. 4); *i.e.*, he begins the cycle with the year following that of the destruction. Rashi's interpretation is that the destruction occurred at the "closing of shebi'it" (= "after the cycle had been closed with the previous year"), and he makes the year in which the destruction occurred as the first year of the new cycle. Rabbenu Tam agrees with Rashi as to the date of the destruction, but differs from him in asserting that the shemiṭṭah fell in the year of the destruction, which was the "closing year of the cycle." He fixes the shemiṭṭah at the time of his writing as the year 5012 of Creation (= 1251 C.E.; Tos. to 'Ab. Zarah 9b, *s.v.* האי, end); this result agrees with that of Maimonides, though it is reached by a different method of calculation. Rabbenu Hananeel claims that the closing of shebí'it—that is, shemiṭṭah—was the year after the destruction of the Temple.

The year of the shemiṭṭah was finally settled according to the view of Maimonides, which agreed with the most plausible interpretation of the correct Talmudic text and also with the practise of the oldest members of the Jewish communities in the Orient by whom the shemiṭṭah years were observed. Evidence to this effect was given at a conference of rabbis called in Jerusalem, who concurred in the opinion expressed by the rabbis from Safed, Damascus, Salonica, and Constantinople fixing the shemiṭṭah year of their time as 5313 = 1552 (Azkari, "Sefer Ḥasidim," ed. Warsaw, 1879, p. 83).

DATES OF SABBATICAL AND JUBILEE YEARS, ACCORDING TO THE TALMUDICAL CALCULATION.

Period.	Year of Creation.	Year of Settlement in Palestine.	B.C. or C.E.	Number of Sabbatical Years.	Number of Jubilee Years.
Crossing of the Jordan	2489	....	B.C. 1271		(50-year cycle)
Conquest and allotment of Palestine	2503	....	1257		
First Sabbatical year	2510	7	1250	1.	
First jubilee year	2553	50	1207	7.	1.
Exile of the Ten Tribes	3187	684	573	95.6	13.34
Destruction of the First Temple	3338	835	422	117.	16.35
Second entrance to Palestine	3408	From destruction of the Temple.	352	127.	(49-year cycle) 18.7
Seleucidan era commenced	3448		312	135.5	18.47
Destruction of the Second Temple	3828		C.E. 68 69	187.	26.35
Exilic Sabbatical cycle commenced	3829	1	69–70		
Current Sabbatical year	5665	1836	1904–5	449.2	64.9
Last Sabbatical year will begin	5999	....	2238	497.	71.
Cabalistic jubilee will commence	6000	....	2239		

See also ERA; JUBILEES, BOOK OF.

BIBLIOGRAPHY: Estori Farḥi, *Kaftor u-Feraḥ*, §§ 49, 50, 51; Israel Shklow, *Pe'at ha-Shulḥan*, *Shemiṭṭah we-Yobel*, Safed, 1837; Abraham b. Solomon Al-Azraki, *Shelom Yerushalayim*, ed. Isaac Badhab, Jerusalem, 1895; Jacob Urnstein, *Kontres Dabarbe-'Itto*, on the shemiṭṭah observance of 5649, Jerusalem, 1888; John Fenton, *Early Hebrew Life*, pp. 66–74, London, 1880; Saalschütz, *Mosaische Archäologie*, ii. 224; Baer, *Symbolik*, ii. 569, 601; Ewald, *Antiquities*, pp. 369 380; Schürer, *Hist.* I. i. 40.

E. C. J. D. E.

SABBIONETTA.—Typography: From 1551 to 1559 the printer Tobias ben Eliezer Foa produced several Hebrew works beginning with Joseph Shalit's "Merkabat ha-Mishnah" (1551) and finishing with an edition of the Ḥoshen Mishpaṭ of the Ṭur (1559). He began also a maḥzor there in 1556 and finished it in Cremona, whither he moved in 1560; part of his Mishnah, begun in Sabbionetta in 1559, was finished in Mantua in 1563. His career as printer was forcibly ended at Sabbionetta because he had published certain anti-Christian books. His work and possibly his type were taken up by a Christian printer, Vicenzo Conte, who moved from Cremona to Sabbionetta in 1567, and who there produced an edition of the Pirḳe R. Eliezer.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 3102; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 46.

J.

SABEANS: The inhabitants of the ancient kingdom of Sheba in southeastern Arabia, known from the Bible, classical writers, and native inscriptions. The genealogies of Genesis give three pedigrees for Sheba, the eponymous ancestor of the Sabeans, who is variously termed (1) the son of Raamah and the grandson of Cush (Gen. x. 7; I Chron. i. 9; comp. Ezek. xxvii. 22, xxxviii. 13), (2) the son of Joktan and a great-great-great-grandson of Shem (Gen. x. 28; I Chron. i. 22), and (3) the son of Jokshan and a grandson of Abraham by Keturah (Gen. xxv. 3; I Chron. i. 32). There seem, therefore, to have been three stocks of Sabeans: one in Africa (comp. the Ethiopian city of Saba mentioned by Strabo, "Geography," p. 771), and the other two in Arabia. Of the latter one is connected with the story of Abraham, and the other with that of the kingdom localized by Gen. x. 30, including the Joktanites generally, and extending "from Mesha, as thou goest unto Sephar, a mount of the east." In Job vi. 19 the Sabeans are mentioned in close association with the Temeans, an Ishmaelite stock (Gen. xxv. 15) that dwelt in Arabia (Isa. xxi. 14; comp. Jer. xxv. 23–24).

In the Bible.

The Psalms and the prophetical books lay special emphasis upon the wealth and commercial activity of the Sabeans. The gifts of the kings of Sheba (שבא) and of Seba (סבא) to Solomon are noted in Ps. lxxii. 10, gold being especially mentioned among these presents (*ib.* verse 15). In both these passages the Septuagint, followed by the Vulgate, identifies Sheba with Arabia (*βασιλεῖς 'Αράβων, 'Αραβία*). Isa. lx. 6 adds incense to the gifts which these countries were to bring (comp. Jer. vi. 20). Despite the collocation with Dedan in Gen. x. 7, I Chron. i. 9, and Ezek. xxxviii. 13, the merchants of Sheba, whom Ezekiel addressed in the words "occupied in thy fairs with chief of all spices, and with all precious stones, and gold" (Ezek. xxvii. 22), were doubtless Sabeans; but the reference in the following verse to the "merchants of Sheba," together with Haran, Canneh, Eden Asshur, and Chilmad, who by implication would be Asiatics, is probably a mere dittography, and is rightly omitted in the Septuagint. The wealth of Sheba is indicated also by the list of the gifts brought by its queen to Solomon, and which were "a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon" (I Kings

x. 10; comp. *ib.* verse 2; II Chron. ix. 1, 9; see Sheba, Queen of).

The only mention of the Sabeans in a warlike connection is in Job i. 15, where they are described as attacking and killing the servants of Job to rob them of cattle; but according to Joel iv. [A. V. iii.] 8, they dealt in slaves, including Jews. In the New Testament there is a reference to the kingdom of Sheba in the allusion to "the queen of the south" (Matt. xii. 42; Luke xi. 31). Sheba must be carefully distinguished from the Cushite or African Seba (comp. Gen. x. 7; I Chron. i. 9), as is shown by the discrimination between the "kings of Sheba and Seba" in Ps. lxxii. 10, and by the collocation of Egypt, Ethiopia, and Seba in Isa. xliii. 3, xlv. 14.

Strabo, basing his account for the most part on Eratosthenes, an author of the third century B.C., gives considerable information of value concerning the Sabeans ("Geography," ed. Müller, pp. 768, 778, 780).

In the Classical Writers.

Their territory was situated between those of the Mineans and Cattabanes; and their capital, Mariaba, stood on the summit of a wooded hill. The country, like those adjoining, was a flourishing monarchy, with beautiful temples and palaces, and with houses which resembled those of the Egyptians. The mode of succession to the throne was peculiar in that the heir apparent was not the son of the king, but the first son born to a noble after the monarch's accession. The king himself was also the judge; but he was not allowed to leave the palace under penalty of being stoned to death by the people.

Inscriptions of the Sabeans are numerous, but the information which these records furnish is comparatively meager. They cover, it is true, a period of about 1,300 years, ceasing only with the extinction of the kingdom in the sixth century C.E.; but only of the period just before and just after the beginning of the present era are they sufficiently abundant to allow even an approximation to a coherent history. The earliest inscription known is one containing the name of Yetha-amara, who has been identified with the "Ithamara the Sabean" of an inscription of Sargon dated 715 B.C. Besides the epigraphical remains, there is a large number of coins, dating chiefly from 150 B.C. to 150 C.E. These are of special value for the history of the nation, even during its period of decline, since they bear both the monograms and the names of numerous kings. The Sabean inscriptions are dated by eponymous magistrates previous to the introduction of an era which has been identified with the Seleucidan (312 B.C.), and which has also been fixed by other scholars as beginning in 115 B.C., although there are traces of other chronological systems as well.

Commerce, Agriculture, and Religion.

These texts frequently allude to commerce, agriculture, and religion. The chief articles of trade are the same as those mentioned in the Bible and the classics, with the addition of horses and camels. The agricultural texts are chiefly prayers for increase in crops and live stock, with the inevitable petition of the Semite for male offspring. They contain also a number of plant-names, as well as occasional references to systems of irrigation. The military texts, in their accounts of successful raids on and repulses of other marauding tribes, confirm the allusion in Job i. 15. The references to religion are for the most part names of deities; but the entire lack of description renders a reconstruction of the Semitic pantheon practically impossible. It is clear, however, from the appellations of the gods that the religion of Sheba closely resembled the pre-Islamic Arabian cult, and showed certain affinities with the Assyro-Babylonian system as well.

Deities.

Among the Sabean gods the most important were Almaḳah ("the hearing god"?), Athtar (a protective deity and the male form of "Ashtaroth," to whom the gazel seems to have been sacred), Haubas (possibly a lunar deity), Dhu Samawi ("lord of heaven"), Ḥajr, Ḳainan, Ḳawim ("the sustaining"), Sin (the principal moon-god), Shams (the chief solar deity), Yaṭa', Ramman (the Biblical Rimmon), El ("god" in general), Sami' ("the hearing"), Shem (corresponding in functions to the general Semitic Ba'al), Ḥobal (possibly a god of fortune), Ḥomar (perhaps a god of wine), Bashir ("bringer of good tidings"), Raḥman ("the merciful"), Ta'lab (probably a tree-god), and Wadd (borrowed from the Mineans). A number of goddesses are mentioned, among them Dhat Ḥami ("lady of Ḥami"), Dhat Ba'dan ("lady of Ba'dan"), Dhat Gaḍran ("lady of Gaḍran"), and Tanuf ("lofty").

It becomes clear, even from this scanty information, that the religion was in the main a nature-cult, like the other Semitic religions; and this is borne out by a statement in the Koran (sura xxvii. 24) that the Sabeans worshiped the sun. Few details of the cult are given, although there are frequent mentions of gifts and sacrifices, as well as of "self-presentation," a rite of doubtful meaning, but one which evidently might be performed more than once. Ritual purity and abstinence of various forms also seem to have formed part of the Sabean religion, and the name of the month Dhu Ḥijjat or Maḥijjat, the only one retained by the Arabs (Dhu'l-Ḥijja, the twelfth month), implies a custom of religious pilgrimage to some shrine or shrines.

To the account of the government as described by Strabo the Sabean inscriptions add little.

Government and Society.

The word for "nation" is "khums" (fifth), which apparently implies an earlier division of Arabia or of a portion of it into five parts; and the people were divided into tribes ("shi'b"), which, in their turn, were composed of "tenths" or "thirds." The kings at first styled themselves "malik" (king) and, possibly later, "mukarrib," a term of uncertain meaning, while they afterward were called "kings of Saba and Dhu Raidan," and finally monarchs of Ḥaḍramaut and Yamanet as well. There were likewise kings of a number of minor cities. From a late text which mentions a king of Ḥimyar and Raidan and of Saba and Silḥin, it has been inferred that the capital of Sheba was later removed to Raidan while the actual palace remained at Ḥimyar, and that from this circumstance the dynasty and all that it ruled were formerly called Himyaritic (the "Homeritæ" of Ptolemy and of Christian ecclesiastical authors), a designation now generally discarded.

The state of society in Sheba seems to have been somewhat feudal in character. The great families, which evidently possessed large landed estates, had castles and towers that are frequently mentioned in the inscriptions; and remains of some of these buildings are still extant. The status of woman was remarkably high. The mistress of a castle is mentioned in one inscription, and the epigraphical remains represent women as enjoying practical equality with men, although a few passages imply the existence of concubinage.

Language.

The Sabean language belonged to the Semitic stock. While some of the inscriptions differ little from classical Arabic, most of them show a close affinity with Ethiopic. The weak letters occasionally possessed their consonantal value as in Ethiopic, although they have become vowels in Arabic. On the other hand, the article is affixed as in Aramaic, instead of being prefixed as in Arabic, and certain syntactic phenomena recall Hebrew rather than the South-Semitic dialects. The alphabet, which, like all the Semitic systems except Ethiopic, represents the consonants only, is plausibly regarded by many as the earliest form of Semitic script.

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J. L. H. G.

SABINA POPPÆA. See Poppæa Sabina.

SABINUS: 1. Roman procurator; treasurer of Augustus. After Varus had returned to Antioch, between Easter and Pentecost of the year 4 B.C., Sabinus arrived at Cæsarea, having been sent by Augustus to make an inventory of the estate left by Herod on his death. Despite his promise to Varus to remain at Cæsarea until the emperor should reach a decision regarding Herod's will, he broke his word and hurried to Jerusalem. His arrival was immediately followed, however, during the week of Pentecost, by a revolt, apparently due to his severe oppression of the people, who retired to the Temple Mount and the hippodrome, and besieged Sabinus in the tower Phasaelus. From this stronghold he encouraged the Romans to fight, and he also sent to Varus for aid; but the Jews hurled from the roof of the Temple stones upon the troops, and so enraged them that they threw inflammable material upon the roof of the colonnade, and set fire to it. The Jews there were unable to save themselves and either perished in the flames or were killed by the Romans, who then entered the Temple and sacked the treasury, from which, according to Josephus, Sabinus himself took 400 talents of gold. Other rioters then besieged Sabinus in the palace of Herod, threatening him with violence if he did not immediately withdraw. While he was still in terror of defeat, Varus arrived with his troops. The Jews then fled in panic; and Sabinus, who had rendered himself liable to the charge of sacrilege, returned at once to Rome.

Bibliography: Josephus, *Ant.* xvii. 10, §§ 1-7; idem, *B. J.* ii. 3, §§ 1-4; 4, §§ 1-3; Grätz, *Gesch.* 3d ed., iii. 250-252; Schürer, *Gesch.* i. 420-421.

2. Syrian soldier. Encouraged by Titus, he, together with eleven comrades, attempted on the 3d of Panemus (July) to scale the wall which John of Giscala had built behind the tower Antonia, but he was killed with three of his companions.

Bibliography: Josephus, *B. J.* vi. 1, §§ 3-6; Schürer, *Gesch.* i. 629.

J. S. O.

SABORA (plural, **Saboraim**): Title applied to the principals and scholars of the Babylonian academies in the period immediately following that of the Amoraim. According to an old statement found in a gloss on a curious passage in the Talmud (B. M. 86a), Rabina, the principal of the Academy of Sura, was regarded as the "end of the hora'ah," *i.e.*, as the last amora, while Sherira Gaon, in his letter (ed. Neubauer, "M. J. C." i. 25), dates the beginning of the activity of the Saboraim from the day of Rabina's death, which he gives as Kislew 13, 811 of the Seleucidan era = Dec. 2, 499 (*ib.* i. 34). He says also (*ib.*), alluding to Rab Jose, Rabina's contemporary at Pumbedita: "In his days the hora'ah was completed, and the Talmud was concluded. Then followed the Saboraim, most of whom died within a few years, as the Geonim have said in their historical notes." The period of the Saboraim was, therefore, brief. In harmony with this, the statement just cited is followed in an ancient authority, the "Seder Tanna'im wa-Amora'im" (Neubauer, *l.c.* i. 180), by a passage reading: "The termination [*i.e.*, the last] of the Saboraim were Gizai [Giza] and Simuna." Although Sherira does not use exactly the same words, yet he declares at the end of his list of the saboraic principals of the school (*ib.* i. 34) that 'Ena, who is identical with Giza, officiated at Sura, while Simuna presided at Pumbedita. It is true that Sherira assigns no date to either of them; but it would seem, from other statements made by him, that their activity ceased before the end of the second half of the sixth century. Abraham ibn Daud, however, says definitely (*ib.* i. 62) that Simuna (or, according to another manuscript, 'Ena) died in 540. This date may, therefore, be taken as the termination of the period of the Saboraim, according to the calculations of Sherira on the basis of ancient geonic traditions.

List of Saboraim.

The following comprises a list of the principals and scholars mentioned by Sherira during this time (*ib.* i. 34), together with the dates assigned them: (1) Sama b. Judah (d. Siwan, 504); (2) Aḥai b. Huna (d. Adar 4, 506); (3) Riḥumai, or Niḥumai (d. Nisan, 506); (4) Samuel b. Judah of Pumbedita (d. Kislew, 506); (5) Rabina of Amisa (d. Adar, 507); (6) Aḥa b. Abuha (d. Yom Kippur, 511); (7 and 8) Teḥinna and Mar Zuṭra, sons of Ḥinenai (d. 515). Sherira adds that (9) Jose or Joseph, mentioned above, long directed the Academy of Pumbedita, while it is known from Abraham ibn

Daud (*ib.* i. 61) that he died in 513; so that there, as elsewhere, Sherira gives him the title of gaon as a director of the pre-geonic period. The list concludes with the names of (10) 'Ena (*i.e.*, Giza), (11) Simuna, and (12) Rabbai of Rob, who was described by some authorities as a gaon or principal. In another passage (*ib.* i. 25) Sherira enumerates the following Saboraim: Nos. 3, 9, 6 (Aḥa of Be-Ḥatim, a city in the vicinity of Nehardea, mentioned in Giṭ. 7a), 12 (with the statement that Rob likewise was a city in the vicinity of Nehardea, and that a remark by Rabbai of Rob was introduced into the text of the Talmud, Sanh. 43a; see "Diḳduḳe Soferim," ix. 125), 10, and 11.

In Abraham ibn Daud's historical narrative, which as late as the nineteenth century was regarded as an authority for the period of the Saboraim, this period is extended to the year 689, this authority assuming that Ḥinena of Nehar Peḳod, the principal of the Academy of Pumbedita (from 689 to 697), was the first of the Geonim, and that all preceding directors must be regarded as Saboraim. Of the latter he enumerates five generations. The first of these is represented by the single name of Mar Jose (No. 9 in foregoing list), who officiated fourteen years after the completion of the Talmud or, in other words, after Rabina's death. The second generation includes the following Saboraim mentioned by Sherira: Nos. 2, 4 (here called Samuel b. Rabba); Nos. 5, 7 (Taḥnina; variant, Teḥinta); Nos. 11, 10. The pupils of Nos. 11 and 10 constituted the third generation; but their names are unknown, because, as Ibn Daud remarks, the academy had been closed for about fifty years at that period. The last three generations, which, however, are not designated as the fourth, fifth, and sixth, but as the third, fourth, and fifth generations, included the principals of Sura and Pumbedita, who, according to the correct interpretation of Sherira's statements, were the geonim that officiated between 589 and 689 (see Jew. Encyc. v. 571). A noteworthy list of the Saboraim is found in the two versions (edited by Neubauer, *l.c.* i. 177, ii. 246) of an old source based on the "Seder 'Olam Zuṭa" and the "Seder Tanna'im wa-Amora'im." One of these versions has the following Saboraim mentioned by Sherira: No. 6 (instead of אחימן בני חתום and אחאי מביה תיסי read אחאי מן בי חתים); Nos. 1, 4, 5, 7 (תייקא and קטינא, corrupted from תחינה); No. 8. It names also Aḥai b. Nehilai (possibly identical with No. 2), Gebiha of Argizah (one source has בנבואה מדאגירא, and the other גביהה מאגיזק; this is the Gebiha of ארגיזא mentioned in Giṭ. 7a), and Aḥdeboi. The same list is also found in a version of Sherira's letter, shorter in form, despite its spurious additions (Neubauer, *l.c.* i. 46).

Their Activity.

The activity displayed by the Saboraim is described by Sherira (*ib.* i. 25) in the following terms: "Afterward [*i.e.*, after Rabina] there was probably no hora'ah [*i.e.*, no independent decision based on the interpretation of the Mishnah], but there were scholars called Saboraim, who rendered decisions similar to the hora'ah, and who gave clear explanations of everything that had been left unsettled." This evidently means that although the Saboraim added nothing essentially new to the Talmud as redacted by Ashi and Rabina, they enlarged the text by means of explanations which to a certain extent resembled the decisions of the Amoraim, and which referred especially to questions that had been left vague and undecided by the latter. Sherira says, furthermore (*ib.* p. 26, line 5): "A number of decisions (סברי), rendered by later scholars such as 'Ena and Simuna, have been included in the Talmud, and we have the statement, transmitted by our forefathers, that the Gemara, from the beginning of the first chapter of Ḳiddushin as far as the words בכסף מנלן (Ḳid. 2a–3b, line 6), together with all the questions and answers on this passage, is the work of the later scholars, or Saboraim, who included it in the text of the Talmud, while the same statement holds good concerning other passages." The word here used by Sherira ("sebar"; plural, "sebare") for those portions of the Talmud which were added by the Saboraim, explains also the designation of "saboraë" as applied to the immediate successors of the Babylonian Amoraim. The Aramaic noun "sabora" (סבורא) is found in Yerushalmi (Ḳid. 63d) as a term for a scholar competent to render decisions (see Bacher, "Ag. Pal. Amor." iii. 670), although the title, as now used, implies merely private subjective judgment as contrasted with the authoritative decisions and the amoraic interpretations of the Mishnah which were based on tradition. The Saboraim assumed this title probably when they undertook to give the last touches to the Talmud, which had been redacted by Rabina. The "Seder Tanna'im wa-Amora'im" (Neubauer, *l.c.* i. 178; comp. "R. E. J." xxxii. 234; Maḥzor Vitry, p. 484) describes their activity as follows: "They have added nothing of their own to the Talmud, nor have they expressed any divergent opinions, merely determining the arrangement of the text of the Talmud in all its chapters." In this sentence the final redaction of the Talmud as a whole is ascribed to the Saboraim. Those who are first enumerated in Sherira's list, and who outlived Rabina only a few years, evidently continued the work, in which they took part during his lifetime, while Giza and Simuna, the "last Saboraim," completed it.

Final Redaction of Talmud Due to Saboraim.

The nature of the additions made by the Saboraim to the Talmud can only be conjectured. They were partly passages of considerable length, such as the saboraic addition mentioned by Sherira at the beginning of Ḳiddushin, and partly brief notes, especially the anonymous note generally added to a discussion, explaining which of the two opinions under consideration is practical in character ("we-hilketa . . ."). Of particular importance are the additions in which Saboraim are mentioned by name as authors of the notes in question. Aḥai is frequently named, being once (Giṭ. 7a, according to Sherira's reading) explicitly termed Aḥai of Be-Ḥatim (see Tos. to Ket. 2b, *s.v.* פשיט, where R. Samuel b. Meïr's opinion is quoted to the effect that Aḥai of Shabḥa, author of the "She'eltot," is meant; but Samuel b. Meïr evidently named the later scholar Aḥai by mistake instead of the sabora Aḥai); and mention is made also of Samuel b. Abahu (identical with the Samuel b. Rabbah mentioned above), who took part in a controversy with Aḥai (Ḥul. 59b), and of Gebiha of Argizah, who is likewise named in association with Aḥai (Giṭ. 7a). In the present text of the Talmud the maxims of both are given as though they were contemporaries of Ashi (see Jew. Encyc. v. 578, *s.v.* Gebiha of Argizah). Sherira, however, seems to have had a different version of the text. For further details regarding the Talmudical additions ascribed to the Saboraim see N. Brüll, "Entstehungsgeschichte des Babylonischen Talmud als Schriftwerk," in his "Jahrb." ii. 28 *et seq.*; and Rapoport, in "Kerem Ḥemed," vi. 249 *et seq.* The Saboraim may also have formulated the rules collected in the "Seder Tanna'im wa-Amora'im" and governing the decisions of the halakic controversies found in the Talmud.

The arguments advanced in Halevy's confusing discussion ("Dorot ha-Rishonim," iii. 23–63; "R. E. J." xxxiii. 1–17, xxxiv. 241–250), based on an uncritical use of the statements of Sherira Gaon regarding the Saboraim, have been refuted by Epstein ("R. E. J." xxxvi. 222–236).

Bibliography: Grätz, *Gesch.* v., note 2; Weiss, *Dor*, iv. 1–6; Oppenheim, *Die Bedeutung des Namens der Saboräer*, in Berliner's *Magazin*, iii. 21–27, iv. 153.

W. B.

SABSOVICH, HIRSCH LEIB: Mayor of Woodbine, N. J.; born at Berdyansk, Russia, Feb. 25, 1860. After his graduation from the classical gymnasium of his native town he spent two years at the University of Odessa. In 1882 he went to Zurich, Switzerland, and studied agriculture and agricultural chemistry. On his return to Russia in 1885 he continued his studies at the University of Odessa, and helped to organize there the laboratory for agricultural chemistry. From 1886 to 1888 he was manager of an estate in the district of Kuban, northern Caucasus; and in the summer of the latter year he emigrated to the United States. In 1889 he was appointed chemist of the Colorado Experiment Station, Fort Collins, Colo.; and two years later he became agricultural adviser to the newly established agricultural colony at Woodbine (see Jewish Encyclopedia, i. 262).

In the capacities of superintendent of the Woodbine Land and Improvement Company, agricultural adviser to the Woodbine farmers, superintendent of the Baron de Hirsch Agricultural and Industrial School, and mayor of the borough Sabsovich has been intimately connected with Woodbine since its inception. His work has been of great importance in connection with the Agricultural School and with the social, economic, and political progress of Woodbine itself. He has been closely identified also with the Cape May county board of agriculture, having served as its secretary from 1893 until 1898. Sabsovich was elected mayor of Woodbine in 1903; and in the same year he was appointed by the governor of New Jersey a member of the board of visitors to the state college.

A. J. G. L.

SACERDOTE, DONATO: Italian poet; born at Fossano 1820; died there Nov. 27, 1883. Passionately devoted to the classics, Donato from his early youth applied himself to the comparative study of the works of Æschylus, Sophocles, and Euripides and those of Alfieri and Del Monti. Of his own dramas the following deserve special mention: "Bianca Cappello," represented with great success at the Alfieri Theater, Turin, in 1874; "Cola di Rienzo"; "Catilina," tragedy in five acts; and "Eglon," dramatic poem in five acts, full of Biblical inspiration. Sacerdote was also an accomplished writer of sonnets, odes, and songs.

S. F. S.

SACHS, BERNHARD: American physician; born at Baltimore Jan. 2, 1858; educated at Harvard College, Cambridge, Mass., and at the universities of London, Berlin, Vienna, and Strasburg (M.D. 1882). In 1884 he settled in New York city, where since 1888 he has been a specialist in nervous diseases. In 1889 he became professor of neurology at the New York Polyclinic. He belongs to the staffs of the Montefiore Home and the Mount Sinai Hospital also. Sachs is the author of: "Cerebrale Lähmungen der Kinder," 1890 (also in English, "Epilepsy," 1892); "Amaurotische Familiale Idiotie," 1895; "Lehrbuch der Nervenkrankheiten," 1897 (also translated into English).

Bibliography: Pagel, *Biog. Lex.* s.v. *Sachs, Parney*; *Who's Who in America*, 1904.

A. F. T. H.

SACHS, JOHANN JACOB (JOSEPH ISIDOR): German physician; born at Märkisch Friedland July 26, 1803; died at Nordhausen Jan. 11, 1846. Educated at the University of Königsberg (M.D. 1827), he established himself as a physician in Berlin. There he founded in 1832 the "Berliner Medizinische Zeitung," called from 1833 to 1842 "Berliner Medizinische Central-Zeitung," and since the last-noted year "Allgemeine Medizinische Central-Zeitung," under which name the journal is now (1905) published. From 1835 he published also the "Medizinischer Almanach," and from 1837 the "Repertorisches Jahrbuch für die Leistungen der Gesammten Heilkunde," a continuation of Bluff's "Jahrbücher der Fortschritte der Medizin." These two papers were combined in 1843 and issued under the title "Medizinischer Almanach."

In 1841 Sachs received the title "Medizinalrath" from the Grand Duke of Mecklenburg-Schwerin. In 1843 he moved to Nordhausen, where he opened a publishing-house.

Sachs was a prolific writer. His literary undertakings were attacked by J. Mindig and M. Kalisch in 1842, and he defended himself in several essays, especially in "Zur Würdigung der Seitherigen Literarischen Umtriebe Gegen Mich," Berlin, 1842. Among his works may be mentioned: "Grundriss der Diätetik beim Gebrauch Aller Mineralwässer," Berlin, 1830; "Ueber die Cholera auf Deutschem Boden," *ib.* 1831; "Die Influenza in Ihrem Wesen und Ihrer Verbreitung," Potsdam, 1832; "Christian Wilhelm Hufeland," Berlin, 1832; "Das Leben und Streben Samuel Hahnemann's," *ib.* 1834.

Bibliography: Hirsch, *Biog. Lex.*; *Allgemeine Zeitung des Judenthums*, 1903, p. 356.

S. F. T. H.

SACHS, JULIUS: American educator; born at Baltimore July 6, 1849; educated at Columbia University and Rostock (Ph.D. 1867). He founded the Collegiate Institute, New York, and is now

(1905) also professor of secondary education in Teachers' College, Columbia University. He has been president of the following bodies: the Schoolmasters' Association (New York); the American Philological Association (1891); the Middle States Association of Colleges and Secondary Schools (1898); the Head Masters' Association of the United States (1899); and the New York Society of the Archæological Institute of America (1900–3). He has, moreover, been a member of the Latin Conference Committee (1893), and a secondary school representative on the College Entrance Examinations Board (1900–4). His writings include contributions on educational problems to the "Educational Review," and on classical philology and archeology to the "Journal of the American Philological Association," as well as occasional reports, papers, and addresses.

Bibliography: *American Jewish Year Book*, 5665 (1904–5), p. 179.

A. L. H. G.

SACHS, MICHAEL JEHIEL: German rabbi; born at Glogau Sept. 3, 1808; died in Berlin Jan. 31, 1864. He was educated in the University of Berlin, taking the degree of Ph.D. in 1836. In the same year he was called to Prague, where he officiated as preacher until 1844. He was then called to Berlin, where he remained until his death. His attitude toward the Reform question, which had become insistent during the closing years of his life, destroyed the harmony which thitherto had existed between his congregation and himself. There were three points on which the question of Reform became personal to him, and in regard to which he, as rabbi, was required to give decisions. He agreed to the abolition of the piyyuṭim on feast-days; but to the use of the organ during divine service he positively would not consent, although the use of the organ in Jewish services had been introduced in Prague during his rabbinate. The confirmation ceremony was a matter of indifference to him. The final result of his differences with his congregation was that he withdrew into private life and devoted himself to study.

Michael Jehiel Sachs.

Sachs published: a long poem in "Reshit ha-Melizah" (Zamosc, 1821); a German translation of the Psalms (Berlin, 1835); the exegesis of the 58th chapter of Jeremiah, published in letter form in "Kerem Ḥemed," vii. 124–138; an essay on Johanan b. Zakkai (*ib.* vii. 269–278); "Religiöse Poesie der Juden in Spanien" (2 parts, Berlin, 1845; the first part is entitled "Religiöse Dichtungen," and contains poems by Ibn Gabirol, Ibn Abitur, Ibn Ghayyat, Behai b. Joseph, Judah ha-Levi, R. Ḥalfon, Ibn Ezra, and Moses b. Naḥman; the second part is entitled "Geschichtliche Entwickelung der Religiösen Poesie der Spanischen Juden im Mittelalter"; the original Hebrew poems are printed together at the end of the work); "Beiträge zur Sprach und Alterthumsforschung" (vol. i., Berlin, 1852; vol. ii., *ib.* 1854); "Stimmen vom Jordan und Euphrat; ein Buch fur's Haus" (1st ed., Berlin, 1853; 3d ed., Frankfort-on-the-Main, 1890). The last-mentioned work is in two sections; the first reproduces in poetical form legends from the Bible, the Talmud, and the Midrash, and contains a number of practical sayings; the second contains stories from the life of Abraham, observations, parables, hymns, and allusions to the Song of Songs. It contains notes by Dr. M. Veit.

The "Beiträge zur Sprach und Alterthumsforschung" discusses the relations of the Greco-Roman world to the Talmudic-midrashic literature and explains the historical method of investigating midrashic word-forms. This line of investigation was at that time entirely new. The work was reviewed by Zacharias Frankel in "Monatsschrift," 1854 (pp. 33–39).

Sachs published also: "Mahzor," a translation of festival prayers (9 vols.; 1st ed., Berlin, 1855; republished five times); a translation of the Siddur (1st ed., *ib.* 1858); "Predigten" (2 vols., *ib.* 1866 and 1869); and he translated fifteen of the books included in Zunz's edition of the Bible.

Moritz Steinschneider ("Hebr. Bibl." vii. 9–10) regarded Sachs as one of the most famous preachers of his time. The lectures delivered by him in 1845 and 1846 on the literature and cultural history of the Jews, and his lectures on the Book of Proverbs, delivered in 1853, were very popular.

Bibliography: Zunz, in Geiger's *Wiss. Zeit. Jüd. Theol.* ii. 499–504; Geiger's *Jüd. Zeit.* v. 263 *et seq.*, vi. 60 *et seq.*; L. Geiger, in Kobak's *Jeschurun*, i. 78; N. Keller, in *Bikkurim*, i. 219–223; *Kokebe Yizḥak*, xxx. 3 *et seq.*; T. N. Weiss, *Aḥiasaf*, iii. 288 *et seq.*; Kayserling, *Bibl. Jüdischer Kanzelredner*, i. 4–5, ii. 308–318; *Allg. Zeit. des Jud.* 1864, pp. 143–146; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 728, 745; *Meyers Konversations-Lexikon*; B. Pick, in McClintock and Strong, *Cyc.* vol. ix.; *Monatsschrift*, 1853, pp. 113–120.

S. S. O.

SACHS, SENIOR: Russo-French Hebrew scholar; born at Kaidany, government of Kovno, June 17, 1816; died at Paris Nov. 18, 1892. When Senior was only one and one-half years old his father, Ẓemaḥ Sachs, became rabbi of Zhagory, also in the government of Kovno, and here he instructed his young son in Hebrew and Talmud. While still a boy Sachs manifested his predilection for Hebrew literature. Later he became acquainted with Joshua Klein, parnas of the Kaidany community, who furnished him with Haskalah books. Having read Erter's works, Senior purposed going to Brody in order to study directly under that author; but his early marriage, in accordance with the custom of that time, prevented the execution of this plan. He, however, left Zhagory for Wasilishok, where he studied during a whole year as a beneficiary of the bet ha-midrash. Then, after teaching for a year in Dubno, he finally arrived at Brody (*c.* 1839), where, through the assistance of Erter, he earned a livelihood by teaching Hebrew. Meanwhile he studied German and Syriac, and devoted the greater part of his time to reading scientific and philosophical works.

Early Vicissitudes.

Sachs remained two years in Brody, and while there wrote an article in Hebrew on Russo-Hebrew scholars and on the education of the Jews in Russia; this he sent to Jost, who translated it into German, and published it in his "Annalen" (1840, Nos. 4–10), omitting, however, the author's signature. His parents having requested him to return home, Sachs set out on his journey, but, having no passport, was arrested on the Russian frontier. He was brought to Kremenetz, where he was thrown into prison, remaining in confinement five months, when he was liberated through the efforts of Isaac Baer Levinsohn. Sachs stayed at Zhagory six months, when he was invited to teach at Rossiena (Rossieny), where he remained till the end of 1843. At length he went to Berlin (1844), where he entered the university, attending particularly the lectures of Schelling and Althaus. In 1856 Sachs was invited to Paris by Baron Joseph Günzburg to become his private librarian and the tutor of his children.

Senior Sachs.

In Paris Sachs displayed great activity in various branches of Hebrew literature; but as he occupied himself with different subjects at one and the same time, most of his works remained unfinished. While in Berlin he had begun to edit literary periodicals, the first of which was "Ha-Teḥiyyah," treating chiefly of medieval religious philosophy. Only two numbers were issued, the first in 1850 and the second in 1857. In 1850 Sachs edited also Zunz's "Ha-Paliṭ," an index of valuable Hebrew manuscripts, with biographical notes on some of the author's. Of his "Ha-Yonah" only one number appeared (Berlin, 1851); it contains among other things an article by Slonimski on the Jewish calendar according to the ancient Talmudists. Sachs then undertook to continue the publication of the "Kerem Ḥemed," editing vols. viii. (Berlin, 1854) and ix. (*ib.* 1856). His other works are: "Kanfe Yonah," a supplement to "Ha-Yonah" (*ib.* 1858 ?); "Le-Yom Huledet" (Paris, 1859), a pamphlet on the anniversary of Mathilda Günzburg's birth; "Ḳikayon Yonah" (*ib.* 1860), an announcement of the continuation of "Ha-Yonah," containing, besides the prospectus, literary essays; "Ben Yonah" (*ib.* 1860), a rimed prospectus of "Ha-Yonah"; "Sefer Taggin" (*ib.* 1866), a midrash, attributed to R. Akiba, on the crowns of the letters ("taggin"), edited with an essay on the age of this work and also on the "Sefer Shimmusha Rabba" and "Otiyot de-R. 'Aḳiba"; "Reshimah" (*ib.* 1866), a catalogue (unfinished) of the Günzburg library; "Shire ha-Shirim Asher li-Shelomoh" (*ib.* 1868), the poems of Ibn Gabirol revised, punctuated, and commentated by the editor (this work has also a French title, "Cantiques de Salomon ibn Gabirole [Avicebron]"); "Ḥidot R. Shelomoh ben Gabirol" (in "Oẓar ha-Sifrut," iv. 90–111), Ibn Gabirol's riddles with solutions and explanations.

Bibliography: I. S. Fuchs, in *Ha-Maggid*, xxxv., No. 26; I. Goldblum, in *Keneset Yisrael*, i. 833 *et seq.*; idem, in *Oẓar ha-Sifrut*, iii., part 4, p. 97; Jellinek, in *Jüdisches Literaturblatt*, xxi. 192; I. Lévi, in *R. E. J.* xxvi. 157; M. Schwab, in *Arch. Isr.* liii. 374; N. Sokolow, *Sefer Zikkaron*, p. 42; Zeitlin, *Bibl. Post-Mendels.* pp. 326 *et seq.*

H. R. M. Sel.

SACHS, WILHELM: German dental surgeon; born at Wesenberg, Mecklenburg-Strelitz, Sept. 22, 1849. He received his education at the University of Breslau and the Philadelphia Dental College, graduating as doctor of dental surgery in 1872. After practising dentistry in Vienna (1873) and Paris (1874) he established himself in Breslau, becoming privat-docent in dental surgery at the university of that city in 1890 and receiving the title of professor in 1896.

Sachs has published many essays in the dental journals and is the author of "Die Pflege der Zähne," Stuttgart, 1887. He has contributed articles on the filling of teeth and on pivot-teeth to Scheff's "Handbuch der Zahnheilkunde," Vienna, 1900.

S. F. T. H.

SACKCLOTH (Hebrew, "saḳ"): Term originally denoting a coarsely woven fabric, usually made of goat's hair. It afterward came to mean also a garment made from such cloth, which was chiefly worn as a token of mourning by the Israelites. It was furthermore a sign of submission (I Kings xx. 30 *et seq.*), and was occasionally worn by the Prophets.

As the Old Testament gives no exact description of the garment, its shape must be a matter of conjecture. According to Kamphausen, the saḳ was like a corn-bag with an opening for the head, and another for each arm, an opening being made in the garment from top to bottom. Grüneisen ("Ahnenkultus," p. 80) thinks the saḳ resembled the hairy mantle used by the Bedouins. Schwally (in Stade's "Zeitschrift," xi. 174) concludes that it originally was simply the loin-cloth, which is an entirely different conception from that of Kamphausen or of Grüneisen. Schwally bases his opinion on the fact that the word "ḥagar" is used in describing the mode of putting on the garment (see Josh. i. 8; Isa. iii. 24, xv. 8, xxii. 12; Jer. vi. 26, xlix. 3). One fastens the saḳ around the hips ("sim be-motnayim," Gen. xxxvii. 34; "he'elah 'al motnayim," Amos viii. 10), while, in describing the doffing of the saḳ, the words "pitteaḥ me-'al motnayim" are used (Isa. xx. 2). According to I Kings xxi. 37 and II Kings vi. 30, it was worn next the skin.

Schwally assumes that in prehistoric times the loin-cloth was the usual and sole garment worn by the Israelites. In historic times it came to be worn for religious purposes only, on extraordinary occasions, or at mourning ceremonies. It is natural that, under certain circumstances, the Prophets also should have worn the saḳ, as in the case of Isaiah, who wore nothing else, and was commanded by Yhwh to don it (Isa. xx. 2). Old traditions about to die out easily assume a holy character. Thus Schwally points to the circumstance that the Moslem pilgrim, as soon as he puts his foot on Ḥaram, the holy soil, takes off all the clothes he is wearing, and dons the iḥram.

The views mentioned above of the original shape of the saḳ do not, of course, exclude the possibility that, in accordance with more refined ideas, it was afterward made larger, and in later passages (*e.g.*, Esth. iv. 1, 2; Jonah iii. 5) the verb "labash" is used in describing the mode of putting it on.

Bibliography: Schwally, *Das Leben nach dem Tode*, pp. 11 *et seq.*, Giessen, 1892.

J. W. N.

SACKHEIM, ABRAHAM BEN JOSEPH: Lithuanian scholar and Talmudist; died at Wilna June 26, 1872. He was well versed in rabbinics, as may be seen from his "Yad ha-Ḥazaḳah," a casuistic commentary on the Pesaḥ Haggadah (Wilna, 1835, the editor's name appears in this work, Sackheim not wishing to affix his own); and he was acquainted with several European languages. Thus, when Sir Moses Montefiore was entertained in Wilna (1846) by Joseph Sackheim, Abraham's father, Abraham was the interpreter for the English language. He wrote a laudatory epistle on Slonimski's "Kokeba di-Shebit" (*ib.* 1835); and his letters have been published in several works, among them Günzburg's "Debir" (part ii., *ib.* 1862) and Siebenberger's "Oẓar ha-Sherashim ha-Kelali" (part iii., Warsaw, 1862).

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 27, St. Petersburg, 1897–98.

E. C. M. Sel.

SACKHEIM, TOBIAH B. ARYEH LÖB: Russian Talmudist and communal worker; died in Rosinoi, government of Grodno, at an advanced age, Jan. 28, 1822. He was a descendant in the sixth generation of Israel b. Shalom of that town, who suffered martyrdom on Rosh ha-Shanah, 1659. Sackheim was a wealthy merchant in his younger days, but retired from business in middle life, and devoted his time to study and charitable work. He was for many years dayyan in Rosinoi, and was highly respected for his piety and other noble qualities. His son **Joseph** was one of the most prominent Jews of Wilna when that city was visited by Sir Moses Montefiore in 1846.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 19, 22, St. Petersburg, 1897–98.

E. C. P. Wi.

SACRIFICE: The act of offering to a deity for the purpose of doing homage, winning favor, or securing pardon; that which is offered or consecrated. The late generic term for "sacrifice" in Hebrew is קרבן, the verb being הקריב, used in connection with all kinds of sacrifices.

——**Biblical Data:** It is assumed in the Scriptures that the institution of sacrifice is coeval with the race. Abel and Cain are represented as the first among men to sacrifice; and to them are attributed the two chief classes of oblations: namely, the vegetable or bloodless, and the animal or blood-giving (Gen. iv. 3, 4). After the Flood, Noah offered of "every clean beast, and of every clean fowl" (*ib.* viii. 20). The building of altars by the Patriarchs is frequently recorded (*ib.* xii. 7, 8; xiii. 4, 18; xxi. 33; xxvi. 25; xxxiii. 20; xxxv. 7). Abraham offers a sacrifice at which Yhwh makes a covenant with him (*ib.* xv.). In the history of Jacob a sacrifice is mentioned as a ratification of a treaty (*ib.* xxxi. 54). He sacrifices also when he leaves Canaan to settle in Egypt (*ib.* xlvi. 1). Abraham had been or believed he had been given the command to sacrifice his son (*ib.* xxii.). These ancient offerings included not only the bloodless kind (*ib.* iv. 3), but also holocausts (*ib.* viii. 20, xxii. 13) and animal thank-offerings (*ib.* xxxi. 54, xlvi. 1).

Place of Sacrifice.

The primitive altar was made of earth (comp. Ex. xx. 24) or of unhewn stones (*ib.* xx. 25; Deut. xxvii. 5), and was located probably on an elevation (see Altar; High Place). The story in Genesis proceeds on the theory that wherever the opportunity was presented for sacrifice there it was offered (Gen. viii. 20, xxxi. 54; comp. Ex. xxiv. 4). No one fixed place seems to have been selected (Ex. xx. 24, where the Masoretic text, אזכיר = "I will have my 'zeker' [="remembrance"]," and Geiger's emendation, תזכיר = "Thou wilt place my 'zeker,'" bear out this inference). This freedom to offer sacrifices at any place recurs in the eschatological visions of the Later Prophets (Isa. xix. 19, 21; Zeph. ii. 11; Mal. i. 11; Zech. xiv. 20, 21), thus confirming the thesis of Gunkel ("Schöpfung und Chaos") that the end is always a reproduction of the beginning.

The Paschal Sacrifice.

Under Moses, according to the Pentateuch, this freedom to offer sacrifices anywhere and without the ministrations of the appointed sacerdotal agents disappears. The proper place for the oblations was to be "before the door of the tabernacle," where the altar of burnt offerings stood (Ex. xl. 6), and where Yhwh met His people (*ib.* xxix. 42; Lev. i. 3; iv. 4; xii. 6; xv. 14, 29; xvi. 7; xvii. 2–6; xix. 21), or simply "before Yhwh" (Lev. iii. 1, 7, 12; ix. 2, 4, 5), and later in Jerusalem in the Temple (Deut. xii. 5–7, 11, 12). That this law was not observed the historical books disclose, and the Prophets never cease complaining about its many violations (see High Place). The Book of Joshua (xxiv. 14) presumes that while in Egypt the Hebrews had become idolaters. The Biblical records report very little concerning the religious conditions among those held in Egyptian bondage. The supposition, held for a long time, that while in the land of Goshen the Israelites had become adepts in the Egyptian sacrificial cult, lacks confirmation by the Biblical documents. The purpose of the Exodus as given in Ex. viii. 23 (A. V. 25) is to enable the people to sacrifice to their God. But the only sacrifice commanded in Egypt (*ib.* xii.) was that of the paschal lamb (see Passover Sacrifice). In the account of the Hebrews' migrations in the desert Jethro offers a sacrifice to Yhwh; Moses, Aaron, and the elders participating therein (*ib.* xviii. 12). Again, at the conclusion of the revelation on Sinai (*ib.* xxiv. 5), Moses offers up all kinds of sacrifices, sprinkling some of the blood on the altar. At the consecration of the Tabernacle the chiefs of the tribes are said to have offered, in addition to vessels of gold and silver, 252 animals (Num. vii. 12–88); and it has been calculated that the public burnt offerings amounted annually to no less than 1,245 victims (Kalish, "Leviticus," p. 20). No less than 50,000 paschal lambs were killed at the Passover celebration of the second year after the Exodus (Num. ix. 1–14).

Private Sacrifices.

According to the Book of Joshua, after the conquest of Canaan the Tabernacle was established at Shiloh (Josh. xviii. 1, xix. 51, xxii. 9). During the periods of the Judges and of Samuel it was the central sanctuary (Judges xviii. 31; I Sam. iii. 3, xiv. 3; comp. Jer. vii. 12), where at certain seasons of the year recurring festivals were celebrated and the Hebrews assembled to perform sacrifices and vows (Judges xxi. 12, 19; I Sam. i. 3, 21; ii. 19). But it seems that the people assembled also at Shechem—where was a sanctuary of Yhwh (Josh. xxiv. 1, 26)—as well as at Mizpeh in Gilead (Judges xi. 11), at Mizpeh in Benjamin (*ib.* xx. 1), at Gilgal (I Sam. xi. 15, xiii. 8, xv. 21), at Hebron (II Sam. v. 3), at Beth-el, and at Beer-sheba (Amos iv. 4, v. 5, viii. 14). They sacrificed at Bochim and Beth-el (Judges iii. 5, xxi. 4). Private sacrifices, also, in the homes of the families, appear to have been in vogue, *e.g.*, in the house of Jesse in Beth-lehem (I Sam. xx. 6), of Ahithophel at Giloh (II Sam. xv. 12), and of Job (Job i. 5, xlii. 8). Assisting Levites are mentioned (Judges xvii. 4–13). Gideon offered at Ophrah (*ib.* vi. 11–20, 26 *et seq.*); Manoah, at Zorah (*ib.* xiii. 16, 19, 20); Samuel, at Mizpeh, Ramah, Gilgal, and Beth-lehem (I Sam. vii. 9, 10, 17; ix. 12, 13; x. 8; xi. 15; xvi. 25); Saul, at Gilgal (*ib.* xiii. 9 *et seq.*) and during his pursuit of the Philistines (*ib.* xiv. 32–35); David, on the thrashing-floor of Araunah (II Sam. vi. 17, xxiv. 25); Absalom, at Hebron (*ib.* xv. 7–9); Adonijah, near En-rogel (I Kings i. 9); Solomon, "in high places" (*ib.* iii. 2, 3); and Elijah, in his contest with the prophets of Baal, on Mount Carmel (*ib.* xviii.). Naaman took Palestinian soil with him because he desired to offer sacrifice to Yhwh in Syria (II Kings v. 17, 19). The Books of Chronicles throw a different light on this period. If their reports are to be accepted, the sacrificial services were conducted throughout in strict conformity with the Mosaic code (I Chron. xv. 26, xxvi. 8–36; II Chron. i. 2–6, ii. 3, xiii. 11). Enormous numbers of sacrifices are reported in them (II Chron. xv. 11; xxix. 32, 33).

In the Solomonic Temple, Solomon himself (though not a priest) offered three times every year burnt offerings and thank-offerings and incense (I Kings ix. 25); he also built high places. Down to the destruction of the Temple, kings, priests, and even prophets, besides the people, are among the inveterate disregarders of the sacrificial ritual of the Pentateuch, worshiping idols and sacrificing to them; *e.g.*, Jeroboam with his golden calves at Dan and Beth-el (I Kings xii. 28; comp. II Kings xvii. 16), Ahimelech at Nob (I Sam. xxi. 2–10), and even Aaron (Ex. xxxii. 1–6 comp. Neh. ix. 18). Baal was worshiped (Hos. ii. 10, 15; II Kings iii. 2; x. 26, 27; xi. 18; Judges vi. 25; Jer. vii. 9, xi. 13, xxxii. 29), as were Astarte, Baal-berith, Baal-peor, Baal-zebub, Moloch, and other false gods, in the cult of which not only animal and vegetable but even human sacrifices (see Sacrifice, Critical View) were important features.

Attitude of Prophets.

The attitude of the literary prophets toward sacrifice manifests no enthusiasm for sacrificial worship. Hosea declares in the name of Yhwh: "I desired mercy, and not sacrifice; and the knowledge of Yhwh more than burnt offerings" (Hos. vi. 6; comp. *ib.* viii. 13; ix. 3, 4; xiv. 3). Amos proclaims: "I [Yhwh] hate, I despise your feast-days; . . . if you offer me burnt offerings and your bloodless offerings, I will not accept them nor will I regard the thank-offerings of your fat beasts, . . . but let justice flow like water" (Amos v. 21–24, Hebr.; comp. iv. 4, 5). He goes so far as to doubt the existence of sacrificial institutions in the desert (*ib.* v. 25). Isaiah is not less strenuous in rejecting a ritualistic sacrificial cult (Isa. i. 11–17). Jeremiah takes up the burden (Jer. vi. 19, 20; comp. xxxi. 31–33). He, like Amos, in expressing his scorn for the burnt offerings and other slaughtered oblations, takes occasion to deny that the fathers had been commanded concerning these things when they came forth from Egypt (*ib.* vii. 21 *et seq.*). Malachi, a century later, complains of the wrong spirit which is manifest at the sacrifices (Mal. i. 10). Ps. l. emphasizes most beautifully the prophetic conviction that thanksgiving alone is acceptable, as does Ps. lxix. 31, 32. Deutero-Isaiah (xl. 16) suggests the utter inadequacy of sacrifices. "To do justice and judgment is more acceptable to Yhwh than sacrifice" is found in I Sam. xv. 22 (Hebr.) as a censure of Saul; and gnomic wisdom is not without similar confession (Prov. xv. 8; xxi. 3, 27; xxviii. 9; Eccl. iv. 17). Some passages assert explicitly that sacrifices are not desired (Ps. xl. 7–9, li. 17–19). Micah's rejection of sacrificial religion has become the classical definition of ethical monotheism (Mic. vi. 6–8). Other Psalms and prophetic utterances, however, deplore the cessation of sacrificial services at the Temple and look forward to their reinstitution (Ps. li. 20, 21; Joel ii. 12, 13; Jer. xxxi. 14; xxxiii. 11, 17, 18). The apocalyptic character of some of these predictions is not disputable, neither is that of Isa. xix. 21, lvi. 7, lx. 7. In Ezekiel's scheme of the restoration, also, the sacrifices receive very generous treatment (Ezek. xl.–xlviii.).

The Mosaic Sacrifices.

The Mosaic sacrificial scheme is for the most part set forth in Leviticus. The sacrifices ordained may be divided into the bloodless and the blood-giving kinds. This division takes into consideration the nature of the offering. But another classification may be made according to the occasion for which the oblation is brought and the sentiments and motives of the offerers. On this basis the sacrifices are divided into: (1) burnt offerings, (2) thank- or praise-offerings, (3) sin- or trespass-offerings, and (4) purificative offerings. Among the thank-offerings might be included the paschal lamb, the offering of the first-born, and the First-Fruits; in the category of sin-offerings, the jealousy-offering. As a rule, the burnt, the expiatory, and the purificative offerings were animal sacrifices, but in exceptional cases a cereal sin-offering was accepted or prescribed. Thank-offerings might consist either of animal or of vegetable oblations.

Animal sacrifices were generally accompanied by bloodless offerings, and in many cases by a libation of wine or a drink-offering also. Bloodless offerings were, however, brought alone; for instance, that of the showbread and the frankincense offering on the golden altar. Another classification might be (1) voluntary or free-will offerings (private holocausts and thank- or vow-offerings) and (2) compulsory or obligatory offerings (private and public praise-offerings, public holocausts, and others).

The Materials of Sacrifices.

The sacrificial animals were required to be of the clean class (Gen. vii. 23; Lev. xi. 47, xiv. 4, xx. 25; Deut. xiv. 11, 20). Still, not all clean animals occur in the specifications of the offerings, for which were demanded mainly cattle from the herd or from the flock; viz., the bullock and the ox, the cow and the calf; the sheep, male or female, and the lamb; the goat, male or female, and the kid. Of fowls, turtle-doves and pigeons were to be offered, but only in exceptional cases as holocausts and sin-offerings; they were not accepted as thank- or praise-offerings nor as a public sacrifice. Fishes were altogether excluded. The bullock formed the burnt offering of the whole people on New Moon and holy days, and for inadvertent transgressions; of the chiefs at the dedication of the Tabernacle; of the Levites at their initiation; and of private individuals in emergencies. It was the sin-offering for the community or the high priest, for the priests when inducted into office, and for the high priest on the Day of Atonement. In cases of peculiar joyfulness it was chosen for the thank-offering. The ram was presented as a holocaust or a thank-offering by the people or by their chiefs, the high priest or ordinary priests, and by the Nazarite, never by an individual layman. It was the ordinary trespass-offering for violation of property rights. The kid was the special animal for sin-offerings. It was permitted also for private burnt offerings and for thank-offerings; but it was never prescribed for public burnt offerings. The lamb was employed for the daily public holocausts, and very commonly for all private offerings of whatever character. The pigeon and turtle-dove served for burnt offerings and sin-offerings in cases of lustrations. They were allowed as private holocausts, and were accepted as sin-offerings from the poorer people and as purification-offerings; but they were excluded as thank-offerings, nor did they form part of the great public or festal sacrifices.

The bloodless oblations consisted of vegetable products, chief among which were flour (in some cases roasted grains) and wine. Next in importance was oil. As accessories, frankincense and salt were required, the latter being added on nearly all occasions. Leaven and honey were used in a few instances only.

Qualities of Offerings.

Concerning the qualification of the offerings, the Law ordained that the animals be perfect (Deut. xv. 21, xvii. 1; specified more in detail in Lev. xxii. 18–25), the blind, broken, maimed, ulcerous, scurvied, scabbed, bruised, crushed, and castrated being excluded. This injunction was applied explicitly to burnt (Lev. i. 3; ix. 2, 3; xxiii. 18), thank- (*ib.* iii. 1, 6; xxii. 21), and expiatory offerings (*ib.* iv. 3, 23, 28, 32; v. 15, 18, 25; ix. 2, 3; xiv. 10) and the paschal lamb (Ex. xii. 5). To offer a blemished animal was deemed sacrilegious (Deut. xvii. 1; Mal. i. 6, 7, 8, 9, 13). In most cases a male animal was required; but a female victim was prescribed in a few cases, as, for instance, that of the sin-offering of the ordinary Israelite. In other cases the choice between male and female was left open, *e.g.*, in private thank-offerings and offerings of the firstlings. For pigeons and turtle-doves no particular sex is mentioned.

As to the age of the victims, none might be offered prior to the seventh day from birth (Lev. xxii. 27). Mother and young might not be slaughtered on the same day (*ib.* xxii. 28). The first-born males were to be killed within the first year (Deut. xv. 19 *et seq.*). Burnt offerings and sin- and thank-offerings were required to be more than one year old, as was the paschal lamb (Ex. xii. 5, xxix. 38; Lev. ix. 3; xii. 6; xiv. 10; xxiii. 12, 19; Num. vi. 12, 14; vii. 17, 23, 29; xv. 27; xxviii. 3, 9, 11, 19, 27). For doves and pigeons no age was set. Sometimes the sacrifice called for an animal that had neither done any work nor borne any yoke, *e.g.*, the RED HEIFER (Num. xix. 1–10; Deut. xxi. 3, 4). The animal was required to be the lawful property of the sacrificer (II Sam. xxiv. 24; Deut. xxviii. 19; Ezra vi. 9; vii. 17, 22; I Macc. x. 39; II Macc. iii. 3, ix. 16; Josephus, "Ant." xii. 3, § 3).

Liquid Sacrifices.

The ears of corn (Lev. ii. 14) presented as a first-fruits offering were required to be of the earlier and therefore better sort, the grains to be rubbed or beaten out; the flour, as a rule, of the finest quality and from the choicest cereal, wheat. The offering of the wife suspected of adultery was of common barley flour. As to quantity, at least one-tenth part of an ephah or an omer of flour was used. It was mixed with water, and in most cases was left unleavened; it was then made into dough and baked in loaves or thin cakes. The oil had to be pure white olive-oil from the unripe berries squeezed or beaten in a mortar. It was usually poured over the offering or mingled therewith, or it was brushed over the thin cakes. Sometimes, however, the offering was soaked in oil. The frankincense was white and pure. The wine is not described or qualified in the Law. "Shekar" is another liquid mentioned as a libation (Num. xxviii. 7); it must have been an intoxicating fermented liquor, and was prohibited to priests during service and to Nazarites. Salt was used with both the blood-giving and the bloodless sacrifices (Lev. ii. 13); its use is not further described. Leaven and honey were generally excluded, but the former was permitted for the first new bread offered on Pentecost and for the bread and cakes at every praise-offering; the latter, when offered as a first-fruits offering.

Of the necessary preparations the chief was "sanctification" (Joel i. 14; ii. 15, 16; iv. 9; Mic. iii. 5; Neh. iii. 1; Ps. xx.), consisting in bathing, washing, and change of garments, and in conjugal abstinence (Gen. xxxv. 2–4; Ex. xix. 10, 14, 15; xxxiii. 5, 6; Josh. iii. 5, vii. 13). These laws were amplified with reference to the officiating PRIEST (Ex. xxx. 17–21, xl. 30–32).

No particular time of the day is specified for sacrifices, except that the daily holocausts are to be killed "in the morning" and "between the two evenings" (Ex. xvi. 12; xxix. 39, 41; xxx. 8; Num. xxviii. 4).

Times of Sacrifice.

When the gift had been properly prepared, the offerer, whether man or woman, brought (Lev. iv. 4, 14; xii. 6; xiv. 23; xv. 29) it to the place where alone it was lawful to sacrifice—"before Yhwh," or "to the door of the tent of meeting," *i.e.*, the court where the altar of burnt offering stood. To offer it elsewhere would have been shedding blood (Lev. xvii. 3-5, 8, 9). The injunction to offer in the proper place is repeated more especially in regard to the individual class of sacrifice (Lev. i. 3; iv. 4, 14; vi. 18; xii. 6; xiii. 2, 8, 12; xv. 29; xix. 21). The victim was killed "on the side of the altar [of holocausts] northward" (Lev. i. 11, iv. 24, vi. 18, vii. 2, xiv. 13). When the offering, if a quadruped, had been brought within the precincts of the sanctuary, and after examination had been found qualified, the offerer laid one hand upon the victim's head (Lev. i. 4; iii. 2, 8, 13; iv. 5, 15). On the scapegoat, the high priest laid both of his hands (*ib.* xvi. 21). This "laying on of hands" ("semikah") might not be performed by a substitute (Aaron and his sons laid hands on the sin- and burnt offerings killed on their own behalf; see Lev. viii. 14, 18). After the imposition of his hand, the offerer at once killed the animal. If presented by the community, the victim was immolated by one of the elders (*ib.* iv. 15). Priests might perform this act for the offering Israelites (II Chron. xxx. 15-17; xxxv. 10, 11), though the priestly function began only with the act of receiving the blood, or, in bloodless offerings, with the taking of a handful to be burned on the altar, while the Israelite himself poured over and mixed the oil. The priests invariably killed the doves or pigeons by wringing off their heads (Lev. i. 15, v. 8).

The Blood.

The utmost care was taken by the priest to receive the blood; it represented the life or soul. None but a circumcised Levite in a proper state of Levitical purity and attired in proper vestments might perform this act; so, too, the sprinkling of the blood was the exclusive privilege of the "priests, the sons of Aaron" (*ib.* i. 5, 11; iii. 2, 8, 13). Moses sprinkled it when Aaron and his sons were inducted; but this was exceptional (*ib.* viii. 15, 19, 23). In holocausts and thank-offerings the blood was sprinkled "round about upon the altar" (*ib.* i. 5, 11; iii. 2, 8, 13). In the sin-offering, the later (*ib.* vii. 2) practise seems to have been to put some of the blood on the horns of the brazen altar, or on those of the golden altar when that was used, or even on parts of the holy edifice (*ib.* iv. 6, 7, 17, 18, 25, 30, 34). The same distinction appears in the case of turtle-doves and pigeons: when burnt offerings, their blood was smeared on the side of the brazen altar (*ib.* viii. 15; xvi. 18, 19); when sin-offerings, it was partly sprinkled on the side of the altar and partly smeared on the base. The animal was then flayed, the skin falling to the priest (*ib.* i. 6, vii. 8). In some Sin-Offerings the skin was burned along with the flesh (*ib.* iv. 11, 12, 20, 21; comp. *ib.* iv. 26, 31, 35). If the entire animal was devoted to the flames, the carcass was "cut into pieces" (*ib.* i. 6, viii. 20). The bowels and legs of the animals used in the burnt offerings were carefully washed (*ib.* i. 9, viii. 21, ix. 14) before they were placed on the altar. Certain offerings or portions thereof had to pass through the ceremony of waving, a rite which is not further described in the Bible (see Sacrifice, in Rabbinical Literature). Another ceremony is mentioned in connection with the waving, viz., the heaving. This ceremony, likewise not further described, was observed with the right shoulder of the thank-offering, after which the part belonged to the priest. The sacrificial rites were completed by the consumption by fire of the sacrifice or those parts destined for God.

Waving and Heaving.

Sacrificial meals were ordained in the cases where some portion of the sacrifice was reserved for the priests or for the offering Israelites. The bloodless oblations of the Israelites, being "most holy," were eaten by the males of the priests alone in the court of the sanctuary (*ib.* vii. 9, 10), those of the priests being consumed by fire on the altar. In other sacrifices other provisions for these meals were made (*ib.* vii. 12-14). The repast was a part of the priest's duties (*ib.* x. 16-18). Public thank-offerings seem to have been given over entirely to the priests (*ib.* xxiii. 20), with the exception of the Fat. In private thank-offerings this was burned on the altar (*ib.* iii. 3-5, 9-11, 14-16; vii. 31), the right shoulder was given to the priest (*ib.* vii. 31-34, x. 14-15), the breast to the Aaronites (*ib.* vii. 31-34), and the remainder was left to the offering Israelite. The priests might eat their portions with their families in any "clean" place (*ib.* x. 14). The offering Israelite in this case had to eat his share within a fixed and limited time (*ib.* vii. 15-18, xix. 5-8), with his family and such guests as Levites and strangers, and always at the town where the sanctuary was (for penalty and other conditions see *ib.* vii. 19-21; Deut. xii. 6, 7, 11, 12; I Sam. ix. 12, 13, 19). Participation in the meals of idolatrous sacrifices was a fatal offense (Ex. xxxiv. 14, 15; Num. xxv. 1-3; comp. Ps. cvi. 28, 29).

Compound Sacrifices.

The vegetable- and drink-offerings accompanied all the usual holocausts and thank-offerings on ordinary days and Sabbaths, and on festivals (Num. xv. 3) of whatever character (Ex. xxix. 40, 41; Lev. vii. 12, 13; xxiii. 13, 18; Num. xv. 3-9, 14-16; xxviii. 9, 20, 21, 28, 29). The kind of cereal oblation offered varied according to the species of the animals sacrificed, and the amount was increased in proportion to the number of the latter (Lev. xiv. 21; Num. xv. 4, 12; xxviii. 5, 9, 12; xxix. 3, 4, 9, 10, 14, 15). However, a cereal oblation ("minḥah") might under certain circumstances be offered independently, *e.g.*, the Showbread, the first sheaf of ripe barley on Pesaḥ, the first loaves of leavened bread from new wheat on Pentecost (Lev. xxiii. 16, 17, 20; Num. xxviii. 26), and the sin-offering of the very poor (Lev. v. 11-13). The minḥah with the burnt offerings and thank-offerings was always fine wheaten flour merely mingled with oil; it is not clear whether this minḥah was burned entirely (*ib.* xiv. 20; comp. *ib.* ix. 16, 17). If it was presented alone as a free-will offering or as a votive offering, it might be offered in various forms and with different ceremonies (*ib.* ii. 2; v. 12; vi. 8; vii. 9, 10; also ii.; vi. 12–16; vii. 12–14; xxvii. 10, 11). The mode of libation is not described in the Law; but every holocaust or thank-offering was to be accompanied with a libation of wine, the quantity of which was exactly graduated according to the animal, etc. (Num. xv. 3–11). Water seems to have been used at one time for "pouring out" before YHWH (I Sam. vii. 6; II Sam. xxiii. 16). As to the spices belonging to the sacrifices, four are named in the Torah, BALSAM and FRANKINCENSE being the more important ("stacte, and onycha, and galbanum . . . with pure frankincense," Ex. xxx. 34).

——**In Rabbinical Literature:** The sacrifices treated of in the Law were, according to tradition, the following: (1) the holocaust ("‘olah"); (2) the meal-offering ("minḥah"); (3) the sin-offering ("ḥaṭat"); (4) the trespass-offering ("asham")—these four were "holy of holies" ("ḳodesh ha-ḳodashim"); (5) the peace-offerings ("shelamim"), including the thank-offering ("todah") and the voluntary or vow-offering ("nedabah" or "neder"). These shelamim, as well as the sacrifice of the first-born ("bekor") and of the tithe of animals ("ma‘aser" and "pesaḥ"), were less holy ("ḳodashim ḳallim"). For the ‘olot, only male cattle or fowls might be offered; for the shelamim, all kinds of cattle. The ḥaṭat, too, might consist of fowls, or, in the case of very poor sacrificers, of flour. For the trespass-offering, only the lamb ("kebes") or the ram ("ayil") might be used. Every ‘olah, as well as the votive offerings and the free-will shelamim, required an accessory meal-offering and libation ("nesek"). To a todah were added loaves or cakes of baked flour, both leavened and unleavened.

Acts of Sacrifice.

Every sacrifice required sanctification ("ḥakdashah"), and was to be brought into the court of the sanctuary ("haḳrabah"). In the animal offerings the following acts were observed: (1) "semikah" = laying on of the hand (or both hands, according to tradition); (2) "sheḥiṭah" = killing; (3) "ḳabbalah" = gathering (receiving) the blood; (4) "holakah" = carrying the blood to the altar; (5) "zeriḳah" = sprinkling the blood; (6) "haḳṭarah" = consumption by fire. For the sacrifices of lesser holiness the victims might be slaughtered anywhere in the court; for the ḳodesh ha-ḳodashim, at the north side of it only. Zeriḳah, in all cases except the sin-offering, consisted of two distinct acts of sprinkling, in each of which two sides of the altar were reached. In the case of the sin-offering, the blood was as a rule smeared with the fingers on the four horns of the brazen altar, but in some instances (*e.g.*, in the case of the bullock and the goat on Yom ha-Kippurim) it was sprinkled seven times upon the curtain of the Holy of Holies and smeared upon the four horns of the golden altar. Offerings of the latter class were on this account called the "inner" sin-offerings. The remainder of the blood of these was poured out at the base of the west side of the brazen altar; in other oblations, on the south side.

The haḳṭarah consisted in flaying the carcass and cutting it into pieces, all of which, if it was an ‘olah, were burned on the altar; in the case of other offerings only a few prescribed parts, which were called the "emorim," were burned. If an ‘olah consisted of a fowl, the acts of offering were as follows: (1) "meleḳah" = wringing the neck so as to sever both the esophagus and the trachea; (2) "miẓẓuy" = the pressing out of the blood against the wall; (3) "haḳṭarah" = burning. When a fowl was sacrificed for a sin-offering the procedure was as follows: (1) "meleḳah" = wringing the neck, but less completely, only one "siman" being severed; (2) "hazzayah" = sprinkling the blood; and (3) the "miẓẓuy."

Preparation of Minḥah.

In the preparation of the meal-offering some differences were observed. Most of such offerings were of the finest wheat flour, the minimum quantity being fixed at an "‘issaron" (= one-tenth ephah). One log of oil and a handful of incense were added to every ‘issaron. Mention is made of the following minḥot: (1) "minḥat solet," the meal-offering of flour, of which a handful ("ḳomeẓ") was placed on the altar; (2) "me’uppat tanur" = baked in the oven (*i.e.*, consisting either of cakes ["ḥallot"] or wafers ["reḳiḳin"], both of which were broken into pieces before the ḳomeẓ was taken from them); (3) "‘al ha-maḥabat" = baked in a flat pan; (4) "‘al ha-marḥeshet" = baked in a deep pan; (5) "minḥat ḥabitim" (this consisted of one-tenth ephah of flour mixed with three logs of oil, formed into twelve cakes, and baked in pans, six of which cakes the high priest offered by burning with a half-handful of incense in the morning, and the other six in the evening; Lev. vi. 12 *et seq.*); (6) "minḥat ‘omer" (= "second of Passover"; see ‘OMER), consisting of one-tenth of an ephah of barley flour, incense, and oil (*ib.* xxiii. 10; comp. *ib.* ii. 14); (7) "minḥat ḥinnuk," the dedication meal-offering (similar to minḥat ḥabitim, with the difference that only one log of oil was used, and the whole was burned at once [*ib.* vi. 13; Maimonides, "Yad," Kele ha-Miḳdash, v. 16; Sifra, Ẓaw, ii. 3; Sifra, ed. Warsaw, 1866, p. 31b; Rashi on Men. 51b; comp. Men. 78a; Hoffmann, "Leviticus," pp. 230 *et seq.*]); (8) "minḥat ḥoṭe," the meal-offering of the very poor, when compelled to offer a "ḳorban ‘oleh we-yored"; (9) "minḥat soṭah," the jealousy meal-offering (Num. v. 15); (10) "minḥat nesakim," the meal-offering of the libations (*ib.* xv.).

Haggashah.

"Haggashah," the carrying to the "ḳeren ma‘arbit deromit" (Lev. vi. 7; Hoffmann, *l.c.* p. 150), the southwest corner of the altar, of the vessel or pan in which the minḥah had been placed, was the first act. The second, in the case of the meal-offering of the priests ("minḥat kohen"), was the burning. In other cases, (1) the "ḳemiẓah" (taking out a handful) followed upon the haggashah, and then ensued (2) the putting of this handful into the dish for the service ("netinat ha-ḳomeẓ bi-keli sharet"), and finally (3) the burning of the ḳomeẓ ("haḳṭarat ḳomeẓ"). At the ‘omer- and the jealousy-minḥah (6 and 9 above), "tenufah" (waving) preceded the haggashah.

Burnt offerings, meal-offerings, and peace-oblations might be offered without specific reason as free-will offerings ("nedabot"); not so sin- and trespass-offerings, which could never be nedabot. A sin-offering might be either "kabua‘" (fixed) or a "ḳorban 'oleh we-yored" (*i.e.*, a sacrifice dependent on the material possessions of the sacrificer; the rich bringing a lamb or a goat; the poor, two doves; and the very poor, one-tenth of an ephah of flour). This latter ḳorban was required for the following three sins: (1) "shebu'at ha-'edut" or "shemi'at ḳol" (Lev. v. 1, in reference to testimony which is not offered); (2) "ṭum'at miḳdash we-ḳodashim" (unwittingly rendering unclean the sanctuary and its appurtenances; *ib.* v. 2, 3); and (3) "biṭṭuy sefatayim" (incautious oath; *ib.* v. 5 *et seq.*; Shebu. i. 1, 2). In the last two cases the ḳorban was required only when the transgression was unintentional ("bi-shegagah"); in the first, also when it was intentional ("be-mezid"). The offering of the leper and that of the woman after childbirth were of this order ("Yad," Shegagot, x. 1).

This principle obtained with reference to the fixed sin-offerings: offenses which when committed intentionally entailed excision required a sin-offering when committed inadvertently, except in the case of BLASPHEMY and in that of neglect of CIRCUMCISION or of the Passover sacrifice. The latter two sins, being violations of mandatory injunctions, did not belong to this category of offenses, which included only the transgression of prohibitory injunctions, while in blasphemy no real act is involved ("Yad," *l.c.* i. 2). Of such sin-offerings five kinds were known: (1) "par kohen mashiaḥ" (Lev. iv. 3 *et seq.*), the young bullock for the anointed priest; (2) "par ha-'alem dabar shel ẓibbur" (*ib.* iv. 13 *et seq.*), the young bullock for the inadvertent, unwitting sin of the community; (3) "se'ir 'abodat elilim" (Num. xv. 22 *et seq.*), the goat for idolatry—these three being designated as "penimiyyot" (internal; see above); (4) "se'ir nasi," the he-goat for the prince (Lev. iv. 22 *et seq.*); (5) "ḥaṭṭat yaḥid," the individual sin-offering—these last two being termed "ḥiẓonot" (external; Zeb. 4b, 14a) or, by the Mishnah (Lev. xi. 1), "ne'ekelot" (those that are eaten; "Yad," Ma'ase ha-Ḳorbanot, v. 7–11).

The trespass-offerings ("ashamim") were six in number, and the ram sacrificed for them was required to be worth at least two shekels: (1) "asham me'ilot" (Lev. v. 14 *et seq.*); (2) "asham gezelot" (*ib.* v. 20 *et seq.*; in these two, in addition, "ḳeren we-ḥomesh" [= principal plus one-fifth] had to be paid); (3) "asham taluy," for "suspended" cases, in which it was doubtful whether a prohibition to which the penalty of excision attached had been inadvertently violated (*ib.* v. 17 *et seq.*); (4) "asham shipḥah ḥarufah" (*ib.* xix. 20 *et seq.*); (5) "asham nazir" (Num. vi. 12), the Nazarite's offering; (6) "asham meẓora'" (Lev. xiv. 12), the leper's offering. In (5) and (6) the sacrifice consisted of lambs.

Vegetable Sacrifices.

In reference to the vegetable or unbloody oblations, it may be noticed that the Talmud mentions certain places where the grapes for sacrificial wine were grown (Men. viii. 6), *e.g.*, Kefar Signah. On the strength of Prov. xxiii. 31 and Ps. lxxv. 9 (A. V. 8) some have contended that only red wine was used (but see Bertinoro on Men. viii. 6). Salt was indispensable in all sacrifices, even the wood and the libations being salted before being placed on the altar (Men. 20b, 21b).

While the text of the Pentateuch seems to assume that in the laying on of hands one hand only was employed, rabbinical tradition is to the effect that both were imposed and that with much force (Men. 95a; Ibn Ezra on Lev. v. 4; but Targ. Yer. says the right hand only). This semikah had to be performed personally by the offerer; but in case the latter was an idiot, a minor, deaf, a slave, a woman, blind, or a non-Israelite, the rite was omitted. If two partners owned the animal jointly, they had to impose their hands in succession. Only the Passover sacrifice ("pesaḥ") and those of the first-born and the tithe were exceptions to the rule that individual sacrifices were to include semikah. Communal offerings, except that mentioned in Lev. iv. 13 *et seq.*, and the scapegoat (Lev. xvi. 21), were exempt. In the case of the former the act was performed by the elders; in that of the latter, by the high priest. R. Simon is given as authority for the statement that in the case of the goat offered as a sacrifice for idolatry (Num. xv. 34) the elders were required to perform the laying on of hands (Men. 92a).

The position assumed by the offerer during this ceremony is described in Tosef., Men. x. 12 (comp. Yoma 36a). The victim stood in the northern part of the court, with its face turned to the west; the offerer, in the west with his face likewise to the west. Maimonides asserts that in the case of the ḳodesh ha-ḳodashim the offerer stood in the east looking westward ("Yad," Ma'ase ha-Ḳorbanot, iii. 14). The offerer placed his two hands between the animal's horns and made a confession appropriate to the sacrifice. In the case of a peace-offering, confession would not be appropriate, and in its stead laudatory words were spoken ("Yad," *l.c.* iii. 5). The holakah (by this term is denoted the carrying of the pieces of the dismembered victim [Zeb. 14a, 24a; Men. 10a] as well as the carrying of the blood to the altar) is not mentioned in the Bible as one of the successive acts of the sacrifices. However, as the slaughtering might take place at the altar itself, this act was not absolutely required: it was an "'abodah she-efshar le-baṭṭeah," a ceremony that might be omitted. The blood was collected by a priest in a holy vessel called the "mizraḳ." The holakah, it was generally held, might be performed by priests only, though R. Ḥisda (Zeb. 14a) thinks that laymen were permitted to undertake it.

Terumah.

Where terumah or heaving was prescribed, the part subject to this rite was moved perpendicularly down and up, or up and down. In tenufah or waving the motion was horizontal from left to right or vice versa (Men. v. 6; see Rashi on Ex. xxix. 24). The killing might be done by laymen as well as by priests ("Yad," *l.c.* v. 1 *et seq.*); minute directions concerning the place of its performance were observed ("Yad," *l.c.*; see Ey-zehu Meḳoman, Zeb. v.). In the Second Temple a red line was marked on the altar five ells from the ground below or above which, as the case required, the blood was sprinkled (Mid. iii. 1). Regulations concerning the localities, three in number, where parts of the victim, or the entire carcass under certain eventualities, had to be burned, were prescribed (Zeb. xii. 5).

Under the name "ḥagigah" were known free-will offerings of the shelamim class presented by individuals, mostly at festivals (Ḥag. i. 2, 5).

The defects which in Talmudic law disqualified the victims were minutely described (see "Yad," Issure ha-Mizbeaḥ). While in the Bible the incense consisted of four ingredients, the Rabbis add seven others, making the total number eleven (Ker. 6a; Yoma iii. 11; Yer. Yoma 41d; comp. "Yad," Kele ha-Miḳdash, ii.).

Sacrifice in the Haggadah.

According to the Shammaites, the two lambs of the daily "tamid" (Num. xxviii. 3) indicate by their name that the sacrifices "press down" (כבש), *i.e.*, diminish, the sins of Israel. The Hillelites connect the term with the homonym כבס (= "to wash"), and contend that sacrifices wash Israel clean from sin (Pes. 61b). Johanan ben Zakkai held that what was wrought for Israel by the sacrifices was accomplished for the non-Israelites by philanthropy (B. B. 10b); and when the Temple was destroyed he consoled his disciple Joshua by insisting that good deeds would take the place of the sin-offerings (Ab. R. N. iv.).

The sacrificial scheme was the target at which gnostics and other skeptics shot their arrows. God, it was argued, manifested Himself in this as a strict accountant and judge, but not as the author of the highest goodness and mercy. In refutation, Ben 'Azzai calls attention to the fact that in connection with the sacrifices the only name used to designate God is Yhwh, the unique name ("Shem ha-Meyuḥad; Sifra, Wayiḳra, ii. [ed. Weiss, p. 4c], with R. Jose b. Ḥalafta as author; Men. 110a; Sifre, Num. 143). Basing his inference on the phrase "for your pleasure shall ye offer up" (Lev. xxii. 29, Hebr.), Ben 'Azzai insists also that sacrifices were not planned on the theory that, God's will having been done by man, man's will must be done in corresponding measure by God: they were merely expressive of man's delight; and God did not need them (Ps. l. 12, 13; Sifre, *l.c.*; Men. 110a).

Speculating on the exceptions which the minḥah of the sinner and that of the jealousy-offering constitute, in so far as neither oil nor incense is added thereto, Simeon ben Yoḥai points out that the absence of these components indicates that the offering of a sinner may not be adorned (Tos. Soṭah i. 10; Men. 6a; Soṭah 15a; Yer. Soṭah 17d). The name of the 'olah indicates that the sacrifice expiates sinful thoughts ("go up into one's mind"; comp. Job i. 5; Lev. R. vii.; Tan., Lek Leka, ed. Buber, 13; for other comments of similar purport see Bacher, "Ag. Tan." ii. 104). The defense of the Law for having forbidden the participation of non-Israelites in the communal sacrifices while it permitted the acceptance of their free-will offerings (Sifra, Emor, vii. [ed. Weiss, p. 98a]), was not a matter of slight difficulty. A very interesting discussion of the point is found in the appendix to Friedmann's edition of the Pesiḳta Rabbati (p. 192a), in which the non-Jew quotes with very good effect the universalistic verse Mal. i. 11.

Functions of the Several Offerings.

To bring peace to all the world is the purpose not merely of the peace-offerings, but of all sacrifices (Sifra, Wayiḳra, xvi. [ed. Weiss, p. 13a]). It is better to avoid sin than to offer sacrifices; but, if offered, they should be presented in a repentant mood, and not merely, as fools offer them, for the purpose of complying with the Law (Ber. 23a). God asked Abraham to offer up Isaac in order to prove to Satan that, even if Abraham had not presented Him with as much as a dove at the feast when Isaac was weaned, he would not refuse to do God's bidding (Sanh. 89b). The sacrificial ordinances prove that God is with the persecuted. Cattle are chased by lions; goats, by panthers; sheep, by wolves; hence God commanded, "Not them that persecute, but them that are persecuted, offer ye up to me" (Pesiḳ. de R. Kahana 76b; Lev. R. xxvii.). In the prescription that fowls shall be offered with their feathers is contained the hint that a poor man is not to be despised: his offering is to be placed on the altar in full adornment (Lev. R. iii.). That sacrifices are not meant to appease God, Moses learned from His own lips. Moses had become alarmed when bidden to offer to God (Num. xxviii. 2): all the animals of the world would not suffice for such a purpose (Isa. xl. 10). But God allayed his apprehension by ordaining that only two lambs (the tamid) should be brought to him twice every day (Pes. 20a, 61b). Salt, which is indispensable at sacrifices, is symbolic of the moral effect of suffering, which causes sins to be forgiven and which purifies man (Ber. 5a). God does not eat. Why, then, the sacrifices? They increase the offerer's merit (Tan., Emor, ed. Buber, p. 20). The strongest man might drink twice or even ten times the quantity of water contained in the hollow of his hand; but all the waters of the earth can not fill the hollow of God's hand (Isa. xl. 12).

Symbolic Interpretations.

The words in connection with the goat serving for a sin-offering on the New Moon festival "for Yhwh" (Num. xxviii. 15) are explained in grossly anthropomorphic application. The goat is a sin-offering for God's transgression committed when He decreased the size of the moon (Sheb. 9a; Ḥul. 60b). The offerings of the sons of Noah were burnt offerings (Yer. Meg. 72b; Gen. R. xxii.; Zeb. 116a). The "illegitimate" sacrifices on high places, *e.g.*, those by Elijah (I Kings xviii. 30 *et seq.*), were exceptions divinely sanctioned (Yer. Ta'an. 65d; Yer. Meg. 72c; Lev. R. xxii.; Midr. Teh. to Ps. xxvii. 5). The seventy bullocks of Sukkot correspond to the seventy nations; the single bullock on the eighth day, to the unique people Israel. God is like that king who, having entertained his guests most lavishly for seven days, commanded his son after their departure to prepare a very plain meal (Suk. 55b; Pes. 143b). Children, when learning the Pentateuch, used to begin with the third book because they that are pure should first occupy themselves with offerings that are likewise pure (Pes. 60b; Lev. R. vii.). God has taken care not to tax Israel too heavily (hence Lev. i. 10, 14; ii. 1; vi. 13). Indeed, one who offers only a very modest meal-offering is accounted as having offered sacrifices from one end of the world to the other (Mal. i. 11; Lev. R. viii.). By their position, coming after the laws prescribed for the other sacrifices, the peace-offerings are shown to be dessert, as it were (Lev.

R. ix.). God provides "from His own" the minḥah of the sin-offering (Lev. R. iii.). The use of the word "adam" ("Adam" = "man"), and not "ish," in Lev. i. 2 leads the offerer to remember that, like Adam, who never robbed or stole, he may offer only what is rightfully his (Lev. R. ii.).

Substitutes for Sacrifice.

The importance attaching to the sacrificial laws was, as the foregoing anthology of haggadic opinions proves, fully realized by the Rabbis. Unable after the destruction of the Temple to observe these ordinances, they did not hesitate to declare that, in contrast to the sacrificial law which rejected the defective victim, God accepts the broken-hearted (Ps. li. 19; Pes. 158b). With a look to the future restoration, they call attention to the smallness of the desert offerings, while delighting in the glorious prospect of the richer ones to come (Lev. R. vii.). The precept concerning the daily offering is given twice (Ex. xxix. 38–42; Num. xxviii. 1–8), from which repetition is deduced the consolation for Israel in exile, that he who studies these verses is regarded as having offered the sacrifices (Pes. 60b; Lev. R. vii. 3). The same thought is based on "the torah of the sin-offering" and "the torah of the trespass-offering" (Lev. vi. 18, vii. 7; Men. 110a, b). Prayer is better than sacrifice (Ber. 32b; Midr. Shemuel i. 7; Bacher, "Ag. Pal. Amor." ii. 217). Lulab and etrog replace the altar and offering (Suk. 45a, b). Blood lost when one is wounded replaces the blood of the 'olah (Ḥul. 7b). The reading of the "Shema'" and the "Tefillah" and the wearing of phylacteries ("tefillin") are equivalent to the building of the altar (Ber. 15a; comp. Ber. 14b; Midr. Teh. to Ps. i. 2). As the altar is called "table" (Ezek. xlii. 22), the table of the home has the altar's expiatory virtue (Ber. 55a; Men. 97a). This was understood to have reference to "good deeds," such as hospitality shown to the poor (see Ab. R. N. iv.). The humble are rewarded as though they had presented all the offerings prescribed in the Law (Ps. li. 19; Soṭah 5b; Sanh. 43b; Pesiḳta Ḥadashah, in Jellinek, "B. H." vi. 52). Prayer in the synagogue is tantamount to offering a pure oblation (Isa. lxvi. 20; Yer. Ber. 8d). The students engaged everywhere in the study of the Torah are as dear to God as were they who burned incense on the altar (Men. 110a). The precentor ("sheliaḥ ẓibbur") is regarded as officiating at the altar and sacrificing (קרב; see Levy, "Neuhebr. Wörterb." iv. 386b; Yer. Ber. 8b). In the Messianic time all sacrifices except the thank-offering will cease (Pes. 79a; Lev. R. ix., xxvii.). Whoever observes the provisions made for the poor (Lev. xxiii. 22) is regarded as highly as he would have been if during the existence of the Temple he had been faithful in making his oblations (Sifra, Emor, 101c). To entertain a student in one's house is an act of piety as notable as the offering of daily sacrifice (II Kings iv. 9; Ber. 10b). To make a present to a learned man (a rabbi) is like offering the first-fruits (Ket. 105b). Filling the rabbi's cellars with wine is an equivalent to pouring out the libations (Yoma 71a). In their extravagant, apocalyptic fancy, the haggadot even describe a heavenly altar at which the archangel Michael ministers as high priest; but his offerings are the souls of the righteous. In the Messianic time this altar will descend from on high to Jerusalem (Midr. 'Aseret ha-Dibrot; see Tos. Men. 110; comp. another midrash of the same tenor, Num. R. xii.).

Totemistic Interpretation.

——**Critical View:** Modern scholars, after Robertson Smith ("Rel. of Sem." 2d ed.) and Wellhausen ("Reste Alt-Arabischen Heidentums"), have abandoned the older views, according to which the sacrificial scheme of the Old Testament was regarded as the outflow of divine wisdom or divine mercy, disciplinary or expiatory in its effects, or as the invention of a man of great genius (Moses), who devised its general and specific provisions as symbols wherewith to teach his people some vital truths. Nor is the sacrificial code the outcome of a spontaneous impulse of the human heart to adore God and placate Him, or to show gratitude to Him. Sacrifices revert to the most primitive forms of religion—ancestral animism and totemism. The sacrifice is a meal offered to the dead member of the family, who meets his own at the feast. As the honored guest, he is entitled to the choicest portions of the meal. From this root-idea, in course of time, all others, easily discovered in the sacrificial rites of various nations, are evolved. The visitor at the feast will reward his own for the hospitality extended. Or it is he that has sent the good things: hence gratitude is his due. Or perhaps he was offended: it is he, therefore, who must be appeased (by expiatory rites). He may do harm: it is well to forestall him (by rites to secure protection or immunity).

Human Sacrifice.

The primitive notion of sacrifice is that it is a gift, which is the meaning of the Hebrew word "minḥah." During the period of cannibalism the gift naturally takes the form of human victims, human flesh being the choice article of food during the prevalence of anthropophagism. It is also that which by preference or necessity is placed on the table of the deity. Traces of human sacrifices abound in the Biblical records. The command to Abraham (Gen. xxii.) and the subsequent development of the story indicate that the substitution of animal for human victims was traced to patriarchal example. The BAN ("ḥerem") preserves a certain form of the primitive human sacrifice (Schwally, "Kriegsaltertümer"). The first-born naturally belonged to the deity. Originally he was not ransomed, but immolated; and in the Law the very intensity of the protest against "passing the children through the fire to Moloch" reveals the extent of the practise in Israel. In fact, the sacrifice of a son is specifically recorded in the cases of King MESHA (II Kings iii. 27), of Ahaz (*ib.* xvi. 3; II Chron. xxviii. 3), and of Manasseh (*ib.* xxi. 6). Jeremiah laments bitterly this devouring disgrace (iii. 24, 25); and even Ezekiel (xx. 30, 31) speaks of it as of frequent occurrence. Ps. cvi. 37, 38 confesses that sons and daughters were sacrificed to demons; and in Deutero-Isaiah lvii. 5 allusions to this horrid iniquity recur. If such offerings were made to Moloch, some instances are not suppressed where human life was "devoted" to YHWH. The fate of Jephthah's daughter presents the clearest instance of such immolations (Judges

xi. 30, 31, 34–40). That of the seven sons of Saul delivered up by David to the men of Gibeon (II Sam. xxi. 1–14) is another, though the phraseology is less explicit. Other indications, however, point in the same direction. Blood belonged to Yhwh; no man might eat it (I Sam. xiv. 32–34; Lev. xvii. 3 *et seq.*). The blood was the soul. When animals were substituted for human victims, blood still remained the portion of the Deity. No subtle theological construction of a philosophy of expiation is required to explain this prominent trait (see S. I. Curtiss, "Primitive Semitic Religion," *passim*). The blood on the lintel (the threshold covenant) at the Passover was proof that that which the Destroyer was seeking—viz., life—had not been withheld. The rite of Circumcision (Ex. iii. 24) appears to have been originally instituted for the same purpose.

As at every meal the Deity was supposed to be present and to claim His own, every meal became a sacrifice, and the killing of the animal a sacrificial act (see I Sam. xiv.); and so strong did this feeling remain, even after the lapse of centuries, that when the Second Temple was destroyed, the rigorists abstained from eating meat on the plea that as the sacrifices had been discontinued, all meat was rendered unfit for food (Tos. Soṭah, end; B. B. 60b).

The donative character of the Hebrew sacrifices appears also from the material used, which is always something to eat or drink, the common dietary articles of the Israelites. The phrase "food of God" (Lev. xxi. 6, 8, 17, 21; xxii. 25; Ezek. xliv. 7) proves the use for which such offerings were intended; and Ps. l. 13 also reveals this intention.

Early Stages.

Primitive Yhwh-religion seems at the very outset not to have favored an elaborate sacrificial ritual. In the desert but little grows. The first of the flock, the spring lamb (see Passover), in all probability, constituted the gift prepared, as was that described in Ex. xii., for the God residing on Sinai in unapproachable (*i.e.*, holy) aloofness. The Canaanites, with whom later the Hebrews came in contact, had, as agricultural peoples, a more elaborate and lascivious sacrificial form of worship. From them the Hebrews adopted most of the features of their own priestly scheme, which, even as exhibited in the latest strata of the code, presents some remarkable elements disclosing a non-Hebrew origin (*e.g.*, Azazel, the scapegoat, the red heifer).

This process of adaptation did not proceed without arousing the opposition of the Prophets. They were outspoken in their disapproval of sacrificial religion; and some of them made no concealment of their opinion that the sacrificial rites had no original connection with the worship of Yhwh. At all events, the sacrificial ordinances of the Book of the Covenant are simple, as, indeed, the historical glosses of the feasts at Shiloh would lead one to suppose (see Sacrifice, Biblical Data). Even Deuteronomy can not be said to have proceeded very far toward a detailed system. The one step taken therein was the centralization of the cult in Jerusalem, with the final official suppression of the High Places, and the assignment of rank to the Levitical priests. The freedom to sacrifice thus received a severe check.

In P the system is developed in detail; and comparison with the Holiness Code (H) and with Ezekiel gives some notion of the manner of development. In Deuteronomy the prescribed offerings (firstlings, tithes, etc.) are "ḳodashim" (sacred), in distinction from votive and free-will offerings and from animals slaughtered for food (Deut. xii. 26); victims are taken from the flock and herd ("baḳar"); human sacrifices are inhibited (*ib.* xii. 31); victims must be without blemish (*ib.* xvii. 1); the ritual is given of holocausts and other sacrifices (*ib.* xii. 27), burning of fat, libations (*ib.* xxxii. 38), offerings at feasts (*ib.* xvi. 1 *et seq.*, xxvi.), tithes, priestly dues (*ib.* xii. 17, xiv. 23, xviii.), and firstlings (*ib.* xv. 19 *et seq.*).

H is cognizant of 'olah (Lev. xxii. 18), 'olah and zebaḥ (*ib.* xvii. 8), zibḥe shelamim (*ib.* xvii. 5, xix. 5), todah (*ib.* xxii. 29), neder and nedabah (*ib.* xxii. 18, 21); sacrifices are ḳodashim (*ib.* xxii. 2–15) and are the "food of God" (see above). In addition to the animals in Deuteronomy, "kebes" and "'ez" are enumerated; strict regulations for free-will offerings are elaborated (*ib.* xxii. 23); they must be brought to the holy place (*ib.* xvii. 3, and elsewhere); blood is prohibited as food (*ib.* xvii. 10); the flesh of shelamim must be eaten on the day of the sacrifice or on the following day (*ib.* xix. 5 *et seq.*); that of the todah on the day itself (*ib.* xxii. 29).

Sacrifice According to Ezekiel.

Ezekiel deals almost exclusively with public sacrifices. He names two new species of offerings: ḥaṭṭat and asham. Minḥah is an offering of flour and oil (Ezek. xlvi. 5, 7, 11); a libation is also named (nesek; *ib.* xlv. 17). Birds are not mentioned. The terumah is a tax from which the sacrifices are provided by the prince (*ib.* xlv. 13–17). The morning tamid consists of one lamb, the Sabbath burnt offering, of six lambs and a ram with their appurtenances (*ib.* xlvi. 4 *et seq.*); at the great festivals the prince provides shelamim also. The Levites appear as distinct from the priests (*ib.* xliv. 11; comp. *ib.* xlvi. 2); the flesh is boiled in kitchens in the four corners of the outer court by Temple servants (*ib.* xlvi. 21–24); and so forth (see Ezekiel).

P and Ezekiel do not harmonize as regards every provision. The former reflects conditions actually in force after the Exile. But it is a mistake to suppose that P is entirely new legislation, a copy of Babylonian institutions. The similarity of the sacrificial rites of Israel and Babylonia does not extend beyond some technical terms—which (see Zimmern in Schrader, "K. A. T." 3d ed.), moreover, often had different bearings in the two cults—and such other analogies as may be detected in all sacrificial systems. P represents many old priest-rituals ("torot"), probably in force for centuries at some older shrine or High Place.

Deep *θεολογούμενα* do not underlie the system; problems of salvation from original sin, restitution, and justification did not enter into the minds of the priests that ministered at the altar in Jerusalem.

E. G. H.

——**Samaritan:** The Samaritans, claiming to be the true Israelites whose ancestors were brought by Joshua into the land of Canaan, declare that every one of the sacrifices prescribed in the Pentateuch was punctiliously observed by their fore-

Ancient Sacrifice.

fathers on Mount Gerizim, the blessed mountain. The latter was the only mountain on which an altar to YHWH could be built and sacrifices brought, as it was claimed to be the place chosen by God for sacrifices according to Deut. xii. 13–14, 18. The Samaritans consequently deny the fact, related in Ezra iv. 1–3, that their ancestors applied to Zerubbabel for permission to help build the Temple of Jerusalem in order that they might bring their sacrifices there. The Samaritan Book of Joshua, while describing the prosperous state of the Israelites during the 260 years of "satisfaction," that is to say, from the reign of Joshua till the death of Samson, gives a few particulars of the sacrifices of the Samaritans of that time. It is stated (ch. xxxviii.) that the Levites assisted the priests in the sacrificial ceremonies. The former were divided into sections. Some had charge of the daily burnt offerings and of the meal-offerings; others examined the animals to see if they had any blemish; others again served as slaughterers and sprinkled the blood of the victims on the altar; while still others were employed in waving the parts prescribed for the wave-offering. The morning burnt offering was brought before sunrise; the evening one, after sunset (comp. Pes. v. 1). During the time the sacrifice was being offered on the altar, the priest standing on the top of Mount Gerizim blew the trumpet; and the other priests, when they heard the sound, also blew trumpets in their respective places (comp. Tamid iii. 8). Later, the sacrifices fell into disuse, prayers being substituted, a practise apparently borrowed from the Jews.

Cessation of Sacrifice.

As to the epoch in which the sacrifices ceased with the Samaritans, nothing can be established with certainty. The Samaritans themselves either are ignorant on the subject or do not care to disclose information concerning this historical event. In 1808 Corancez, consul-general of France at Aleppo, wrote to the high priest Salamah inquiring about the sacrifices and other observances of the Samaritans. Salamah's answer of July, 1808 (Corancez, in "Notices et Extraits des Manuscrits," xii. 72), reads as follows: "The sacrifices are among the chief commandments of the Torah, and were observed on the mountain of Gerizim and not on Ebal during the time of 'satisfaction.' But after the epoch of grace and the Tabernacle had vanished, the priests substituted prayers for all the sacrifices, except the Passover lamb, which we still offer on the fourteenth of Nisan." Salamah's answer is somewhat vague: it is not likely that he wished to imply that the sacrifices ceased entirely at the end of the days of "satisfaction"; and the Samaritan historians themselves record that sacrifices were offered in their temple on Mount Gerizim in the time of Alexander the Great and that of Ptolemy Philadelphus, and even later (comp. Abu al-Fatḥ, "Kitab al-Ta'rikh," ed. Vilmar, pp. 96–97 *et passim*, Gotha, 1865).

In the Twelfth Century.

Modern Sacrifice.

That the Samaritans offered sacrifices in the twelfth century is attested by Benjamin of Tudela and by the Karaite Judah Hadassi. The former, who visited the Samaritans of Nablus or Shechem, says ("Itinerary," ed. Asher, i. 33): "They offer sacrifices and burnt offerings in their synagogue on Mount Gerizim according to the prescription of the Law. They bring burnt offerings on the Passover feast and other holy days to the altar which they built on Mount Gerizim." Similarly Hadassi says ("Eshkol ha-Kofer," alphabet 96, end): "They still offer sacrifices to this day, according to the law of Moses, though they have no temple, and it is the priest who performs the ceremonies." It would seem from Joseph Bagi's "Ḳiryah Ne'emanah" (quoted by Wolf in "Bibl. Hebr." iv. 1090) that the Samaritans had offered sacrifices up to his time, that is to say, the beginning of the sixteenth century, unless Bagi simply repeated the words of Hadassi. On the other hand, Masʿudi, the author of "Muruj al-Dhahab" (quoted by Sylvestre de Sacy in "Chrestomathie Arabe," i. 343), who lived in the tenth century, records that the Samaritans of his time had silver trumpets which they blew at the time of prayer; but he makes no mention of sacrifices. Neither do the Samaritan chroniclers speak of any sacrifices offered during the Middle Ages; they refer only to the trumpets and to the fact that under the incumbency of Aaron b. Amram (about the end of the eleventh century) the water of separation was prepared (Adler and Seligsohn, "Une Nouvelle Chronique Samaritaine," p. 97, Paris, 1903). It should be noted that Salamah's report is not strictly reliable even for the nineteenth century; for Corancez was informed by the Jews of Aleppo that, besides the Passover lamb, the Samaritans offered a special lamb in the course of the second day on Mount Ebal, and not on Gerizim (Corancez, *l.c.* xii. 48). Moreover, the report is contradicted also by a statement of the Samaritan high priest of 1838 to Loewe, who visited Nablus in that year. In the course of conversation the high priest said: "We alone possess Mount Gerizim, and we alone offer sacrifices there" ("Allg. Zeit. des Jud." 1839, No. 46). On another occasion the high priest said: "We complete the reading of the Pentateuch every year; and we celebrate the day on which the reading is terminated ["Simḥat Torah"] with burnt offerings on Mount Gerizim" (*ib.* No. 56). Salamah, in his letter of 1808 says that, according to the Law, the Passover lamb must be slaughtered on Mount Gerizim, but that for the past twenty years, access to the mountain having been refused them, the Samaritans have had to content themselves with slaughtering the animal in the interior of the town, turning their faces toward the sacred mountain. It seems, however, from Loewe's above-mentioned interview with the high priest, that the Samaritans regained admission to the mountain.

The Passover sacrifice, as celebrated at the present day, is described by Nutt ("A Sketch of Samaritan History," pp. 72, 73) as follows: "The lambs must be born in the month of Tishri [October] preceding and be without any blemish. On the previous day the Samaritans pitch their tents on the lower plateau of Mount Gerizim. At sunset of the following day [the fourteenth of Nisan] or in the afternoon, if that day falls on Friday, the lambs are slain, prayers being recited meanwhile, then stripped of their wool, cleaned, and sprinkled with salt, after which they are well roasted in hermetically covered trenches. In either case the lambs are eaten hastily after sunset with unleavened bread and bitter herbs, all the participants having staves in their hands [comp. Ex. xii. 9–11]. The men and the boys eat first, and afterward the women and girls; the remainder is consumed with fire."

The really remarkable feature of the Samaritan Passover sacrifice is that the people dip their hands into the blood of the slaughtered lamb and besmear therewith the foreheads and the arms of their children—a survival of the ancient rite prescribed in Ex. xiii. 9, 16, and no longer understood by the Jews, for whom the tefillin took the place of this talismanic rite (see Stanley, "Lectures on the Jewish Church," i. 561; comp. S. I. Curtiss, "Ursemitische Religion im Volksleben des Heutigen Orients," 1903, index, *s.v.* "Blutbestreichung").

Bibliography: Besides the sources before mentioned in this article, Kirchheim, *Karme Shomeron*, pp. 19–20; Sylvestre de Sacy, in *Notices et Extraits des Manuscrits*, xii. 21–23.

K. M. Sel.

Antiquity of Sacrifice.

——**Talmudic:** Judging from the various sentences referring to sacrifice scattered through the Talmud, sacrifice in itself has a positive and independent value. The institution is as old as the human race, for Adam offered a sacrifice ('Ab. Zarah 8a), and the Israelites offered sacrifices even before the Tabernacle was set up in the wilderness (Zeb. 116a). An altar has even been erected in heaven on which the angel Michael sacrifices (Men. 110a; Ḥag. 12b). There is a difference between thank- and food-offerings on the one hand and sin-offerings on the other, in that a person should take care not to commit any act obliging him to bring such offerings (Ḥag. 7a); one who does so must bring the offering in the proper frame of mind, showing sorrow and repentance, and confessing his sin; for if he does not fulfil these conditions his sacrifice is in vain (Ber. 23a). The sacrifice cleanses only through the blood that is sprinkled, the blood symbolizing the life of the one sacrificing, which, but for the substitution of the victim, would have to be surrendered in expiation of the sin (Zeb. 6a). The meal-offering, the sacrifice of the poor, has the same significance. Although this does not contain any blood, the poor person who sets it aside from his own food is regarded as if he had sacrificed himself (Men. 104b).

Prayer and Study Replace Sacrifice.

The view that the sacrifice is such a substitute is clearly expressed in the prayer which R. Sheshet was wont to recite on the evening after a fast-day: "Lord of the World, when the Temple was standing one who sinned offered a sacrifice, of which only the fat and the blood were taken, and thereby his sins were forgiven. I have fasted to-day, and through this fasting my blood and my fat have been decreased. Deign to look upon the part of my blood and my fat which I have lost through my fasting as if I had offered it to Thee, and forgive my sins in return" (Ber. 17a). The study of the laws of sacrifice was regarded as a sacrifice in itself (Men. 110), and thereby one obtained forgiveness after the destruction of the Temple had rendered the offering of sacrifices impossible (Ta'an. 27b).

The thank- and food-offerings are more sacred than the sin-offerings. They are offered because it is not fitting that the table of man should be filled while the table of the Lord, the altar, is empty (Ḥag. 7a). There are, however, various sentences in the Talmud which show the different views as to the value of these sacrifices. According to one view they have an absolute value in themselves, and the sacrifices which a person brings are a meritorious work for which he will be rewarded by God. Thus King Balak of Moab was rewarded for his sacrifices to God by being permitted to become the ancestor of Ruth (Nazir 23b). Similarly the sacrifices which Israel offered to God are meritorious works by which it was distinguished from the other peoples (Meg. 12b), and God can not forget the sacrifices which Israel offered to Him in the wilderness (Ber. 32b). A sacrifice is meritorious in proportion to its value (Sanh. 43b). But the view is expressed also that the value of a sacrifice depends upon the spirit in which it is brought; it matters not whether a person offers much or little, so long as he offers it in a spirit pleasing to God (Men. 110a).

Subordination of Sacrifice.

A person must not imagine that his sacrifices are meat and drink for God nor that he has therewith fulfilled a wish of God and that therefore He will fulfil his wishes (*ib.*; this passage must be explained according to Maimonides, "Moreh," iii. 46, contrary to Rashi). The study of the Law is regarded as more valuable than sacrifices (Meg. 3b). Similarly, philanthropy is worth more than all sacrifices (Suk. 49b), and a modest and humble disposition is equivalent to all kinds of sacrifices (Sanh. 43b). One who intends to give wine for the altar should give it to those who devote themselves to the study of the Law (Yoma 71a); and if one shows hospitality to a student of the Law, it is the same as if he had offered the daily burnt offerings (Ber. 10b). Prayer is regarded as a substitute for sacrifice (Ber. 6b; Suk. 45a); indeed, it is even more than sacrifice (Ber. 15a, b; 32b).

S. J. Z. L.

Expiatory Function of Sacrifice.

——**In Theology:** The critical school contends, and on good grounds (Nowack, "Lehrbuch der Hebräischen Archäologie," ii. 223), that sin-offerings in the technical sense of the word were not recognized before Ezekiel. However, the distinction between "ḳodesh" and "ṭame" is drawn by the Prophets anterior to the Exile; and even in Samuel (I Sam. iii. 14, xxvi. 19; II Sam. xxiv. 25) the notion is expressed that by sacrifice sin may be atoned for ("yitkapper"), though the sacrifices named are meal-, meat-, and burnt offerings. In the question put by Micah's interlocutor, also, the thought is dominant that offerings, even of human life, may protect against the consequences of sin and transgression (Mic. xvi. 6 *et seq.*). That sacrifice had some bearing on sin was not, then, an unknown idea, even if there was no technical term therefor. In the progressive systematization of the sacrificial practises, with a view to placing them more and more under the exclusive control of the priesthood of the central sanctuary, specialization in the nomenclature and assignment of the offerings could not but ensue.

Yet, in what sense the specific sin-offerings were credited with atoning power can not be understood without an antecedent knowledge of what constituted sin in the conception of those that first observed the sacrificial cult. "Clean" or "holy" and "unclean" are the two poles; and "holy" implies "set aside for the Deity"; *e.g.*, an object which only the Deity's own may touch, or a precinct into which only the Deity's own may enter. Sin is an act that violates the taboo. As originally the sacrifice was a meal offered to the Deity at which He was to meet His own family (see Sacrifice, Critical View), only such as were in the proper state of holiness might take part in this "communion service" (see Passover). On the other hand, the Deity Himself would not accept the gift if the taboo was not respected. Contact with persons or things in an "unclean" state violated the taboo. Sin originally connoted a condition which rendered approach to the Deity impossible, and conversely made it impossible for the Deity to approach, to attend the family communion meal. To correct this the sacrifice was offered, *i.e.*, brought near to ("ḳorban," "hiḳrib") the Deity, more especially the blood, which preeminently belonged to God, and that by the priest only. In this connection it must be remembered that slaughtering was primitively a sacrificial rite. Meat was not to be eaten unless the Deity had received His share, viz., the blood. This insistence is the motive of the otherwise strange prohibition to slaughter anywhere save at the door of the tent of meeting (Lev. xvii. 3). The presumption was that all belonged to the Deity. Later literature expresses this idea as a spiritual verity (Ps. l. 10-12; I Chron. xxix. 14).

Connection with Taboo.

The idea itself is very old. It is dominant in the sacrificial scheme. All animals, as belonging to God, are taboo. Hence at first man is a vegetarian (Gen. ix.). The right to partake of animal food is conditioned on the observance of the blood taboo; by killing an animal one taboo is violated; but if an equivalent one (the blood taboo) is kept inviolate, the sin is condoned. The blood is the animal's life; hence the equation "blood" = "animal." The Deity loses nothing by permitting the slaughtering if the blood is reserved for the altar or covered up (Lev. xvii. 13). This throws light on the primitive implications of the root ("kafar," "kipper"), which has furnished the technical terminology for the Levitical and also for the spiritual doctrine of Atonement.

Later, as in Assyrian, a signification synonymous with "maḥah" (to wipe off) and a meaning similar to "kisseh" (to cover up), its earlier connotation, were carried by the noun "kofer" (= "ransom"), in the sense of "one for another" ("nefesh taḥat nefesh" = "one life for another life"). The blood (= life), the kofer given to God, was for the life (= animal) taken from God. With this as the starting-point, it is not difficult to understand how, when other taboos had been violated, the sacrifice and the blood came to be looked upon as a "kapparah." The refined sense of the soul's separation from God which is to be offset by another soul (blood) is certainly not inherent in the primitive conception. Moreover, the sin-offering is never presented for grave moral offenses (see above); only such sins as refusal to give testimony, contact with unclean objects, and hasty swearing are enumerated (Lev. v. 1 *et seq.*). That the three sins here specified are of the nature of violated taboos is recognizable. Trial and testimony are ordeals. "Ṭame" is synonymous with broken taboo. "Biṭṭe bi-sefatayim" in all probability refers to "taking the name in vain." Enunciating the "name" was violating the taboo.

In this connection the ceremony of laying on of hands is discovered to be only one of the many symbolic rites, abundant in primitive jurisprudence, whereby acquisition or abandonment of property is expressed. In the case of the sacrifices it implies absolute relinquishment ("manumissio"). The animal reverts thereby to its original owner—God.

This excursus into primitive folk-lore suggests at once the untenable character of the various theological interpretations given to the sacrificial institutions of the Bible. It will not be necessary to explain at length that the expiation of guilt—in any other sense than that given above, though perhaps with a more spiritual scope—is not the leading purpose of the Levitical sacrifices. Purification from physical uncleanness is an important function of sacrifices, but only because "unclean" has a very definite religious meaning (in connection with childbirth or with contact with a dead body, etc.). The consecration of persons and things to holy uses through the sacrifices is not due to some mysterious sacramental element in them; but the profane is changed into holy by coming in contact with what is under all circumstances holy, viz., the blood.

Symbolical Interpretation.

Christian theologians maintain that sacrificial worship was ordained as a twofold means of grace: (1) By permitting penal substitution. The sinner, having forfeited his life, was by a gracious provision permitted to substitute an immaculate victim, whose vicarious death was accepted by God; and this typified another vicarious sacrifice. (2) By recalling to man certain vital truths. This second theory is that of the symbolists, the classical exponent of which in modern times has been Bähr ("Symbolik des Mosaischen Kultus": "the soul placing itself at the disposal of God in order to receive the gift of the true life in sanctification"). The unblemished victim symbolizes the excellence and purity to which the offerer aspires. Other expositions of this kind are found in Oehler ("Theologie des Alten Testament"), Maurice ("The Doctrine of Sacrifice," London, 1879), and Schultz ("American Journal of Theology," 1900). This theology rests on the assumption that God is the direct author of the scheme, and that such analogies as are presented by the sacrificial rites of other nations are either copies of the Jewish rites or dim, imperfect foreshadowings of and gropings after the fuller light; or that Moses with supernatural wisdom devised the scheme to teach the ideas underlying his own laws in contradistinction to the similar legislations of other races.

That the Prophets had risen to a sublime conception of religion must be granted; but this does not necessitate the inference that the primitive basic ideas of sacrifices (a gift to God as one of the clan at the communion meal, taboo, etc.) are not to be detected in the legislation and never were contained therein. The Prophets showed no enthusiasm for the system. Ritual religion always preserves older forms than spiritual religion would or could evolve.

The New Testament doctrine of sacrifice has clearly influenced this theological valuation of the Old Testament laws. The death of Jesus was held to be a sacrifice (Eph. v. 2; Heb. ix. 14). Saving efficacy is imputed to the blood or the cross of Christ (Rom. iii. 25, v. 9; I Cor. x. 16; Rev. i. 5). Jesus is the sin-offering (Rom. viii. 3; Heb. xiii. 11; I Peter iii. 18), the covenant sacrifice (Heb. ii. 17, ix. 12 *et seq.*), the Passover (I Cor. v. 7). In the Epistle to the Hebrews (ix. 28) Jesus is the sin-bearer, the agency of sanctification (*ib.* x. 10); he is also the obedient servant (*ib.* x. 8, 9) and the high priest (*ib.* ix. 11 *et seq.*, 23). Here the precedent is given of treating the Hebrew sacrifices typologically, *i.e.*, as predictive, "expressing a need which they could not satisfy, but which Christ does, and embodying a faith which Christ justifies" (W. P. Paterson, in Hastings, "Dict. Bible," iv. 348b).

Philo's Symbolism.

Of symbolism many indications are found in the homiletic haggadah (see above): the Tabernacle symbolizes Creation; the ten rods, heaven and earth, etc. (Yalḳ., Ex. 490). Its chief exponent in Jewish literature is Philo, who in his exposition of the sacrifices differs from the Halakah in some details. He ignores the rabbinical prescription of thirty days as the victim's minimum age (Parah i. 4), and he claims that pregnant animals might not be used for the sacrifice, extending thus to all victims a provision mentioned for the Red Heifer (Parah ii. 1). According to him, none but priests were permitted to slaughter the victim (Philo, *ib.* ii. 241). He names only three classes of sacrifices: (1) holocaust (= "'olah"); (2) *σωτήριον* (= "shelamim"), like the Septuagint; and (3) *περὶ ἁμαρτίας* (= "ḥaṭṭat"). The "todah" (*ἡλεγομένη τῆς αἰνήσεως*) he regards as a subdivision of the 'olah, while the "asham" he ranks with the ḥaṭṭat (*ib.* ii. 246).

Philo devotes a treatise to the victims, the "animals that are fit for sacrifice." God selected the most gentle birds and animals. The perfection of the victims indicates that the offerers should be irreproachable; that the Jews should never bring with them to the altar any weakness or evil passion in the soul, but should endeavor to make it wholly pure and clean; so that God may not turn away with aversion from the sight of it ("De Victimis," § 2). In this way Philo construes every detail of the sacrificial ritual. Withal, he remarks that the "tribunal of God is inaccessible to bribes: it rejects the guilty though they offer daily 100 oxen, and receives the guiltless though they offer no sacrifices at all. God delights in fireless altars round which virtues form the choral dance" ("De Plantatione Noe," § 25 [ed. Mangey, i. 345]). To the eucharist (*i.e.*, thanksgiving) he attaches special importance. This, however, consists not in offerings and sacrifices, but in praises and hymns which the pure and inward mind will chant to inward music (*ib.* § 30 [ed. Mangey, i. 348]). Josephus mentions only two classes of sacrifices: (1) holocaust and (2) *χαριστήριον* = "eucharistic" = "shelamim" ("Ant." iii. 9, § 1).

Views of Maimonides and Naḥmanides.

The opinion of Maimonides appears to anticipate the views advanced by the most modern investigators. He in the first place refuses to follow the symbolists in finding reason for the details of the various sacrifices. Why a lamb and not a ram was chosen is, he says, an idle inquiry befitting fools, but not the serious-minded ("Moreh," iii., xxxvi.). "Each commandment has necessarily a reason as far as its general character is concerned; but as regards its details it has no ulterior object." These details are devised to be tests of man's obedience. The sacrifices more especially are really not of Jewish origin. As during Moses' time it was the general custom among all men to worship by means of sacrifices and as the Israelites had been brought up in this general mode of religion, God, in order that they might not go from one extreme to the other (from ritualism to a pure religion of righteousness), tolerated the continuance of the sacrifices. As in Maimonides' days prayer, fasting, and the like were serviceable, whereas a prophet preaching the service of God in thought alone, and not in ceremony, would find no hearing, so in the days of Moses the sacrifices were permitted by God in order to blot out the traces of idolatry and to establish the great principle of Judaism—the unity and being of God—without confusing the minds of the people by abolishing what they had been accustomed to (*ib.* iii., xxxii.). The experience of Israel, led not by the shorter way, but by the circuitous route through the land of the Philistines (Ex. xiii. 17), he quotes as typical of the method apparent in the legislation concerning offerings. The sacrificial service is not the primary object of the Law; but supplications, prayers, and the like are. Hence the restriction of the sacrifices to one locality, by which means God kept this particular kind of service within bounds.

Naḥmanides (see his commentary on Lev. i. 9) rejects this view in unsparing words, appealing to the Biblical examples of Abel and Noah, in whose days Egyptian and Chaldean idolatry was unknown, and who were monotheists and not idolaters, but whose offerings furnished a sweet savor for Yhwh. If sacrifices must have a meaning, he prefers to see in them a moral symbolism founded on the psychology of conduct. Every act is composed of thought, speech, and execution. So in the sacrifice the offerer must do and speak, while the burning of the kidneys, the seat of thought, refers to the intention.

Abravanel resumes Maimonides' argument and refutes those advanced by Naḥmanides (preface to his commentary on Leviticus). He cites a midrash (Wayiḳra Rabbah xxii. 5; see also Bacher, "Ag. Pal. Amor." ii. 316) to the effect that as the Hebrews had become accustomed to sacrifices (idols) while in Egypt, God, to wean them from idolatry, commanded, while tolerating the sacrifices, that they should be brought to one central sanctuary. This is illustrated by a parable. A king noticed that his son loved to eat forbidden food, as carrion and animals torn to pieces. In order to retain him at his table, he directed that these things should be set before the son at home every day. This induced the prince to forego his evil habits. Hoffmann ("Leviticus," p. 88), speaking of Abravanel, charges him with having altered the text of the midrash, from which, as quoted in the commentary's preface, it would appear that sacrifices are placed in one category with ṭerefah and nebelah. Hoffmann cites another version of the fable, to the effect that on the king's table no forbidden food was found, and that this led to the prince's conversion. But Bacher (*l.c.*) gives Abravanel's version. Rabbi Levi, who is the author of the haggadah, may thus be said to have shared Maimonides' and Abravanel's views. The "Sefer ha-Ḥinnuk" (section "Terumah"), by Aaron ha-Levi of Barcelona, discusses the purpose of the sacrifices. The troubles connected with their proper preparation and with bringing them to the Temple, etc., were planned to arouse the sinner to a sense of his shame. He repeats also the psychological symbolism explained by Naḥmanides ("Sefer ha-Ḥinnuk," ed. Warsaw, pp. 23 *et seq.*).

David Ḳimḥi suggests (see his commentary on Jer. vii. 23) that the sacrifices were never mandatory, but voluntary ("God did not command that they shall offer up ["yaḳribu"], but merely gave contingent orders, 'if a man should offer up' ["adam ki yaḳrib"]").

Judah ha-Levi believes without equivocation in the divine wisdom and origin of the sacrifices. As Israel is the "chosen people" in the midst of whom alone prophets have arisen, as Palestine is the chosen land, and as both Israel and the land therefore are in closest affinity with God, so is Israel on this soil commanded to observe His law, central to which is the sacrificial cult. He spiritualizes the anthropomorphic expressions, contending nevertheless that the sacrifices revealed whether in Israel all was as it should be and all the component members had become united into a well-functioning organism. This was divulged by the divine fire that descended on the offerings ("My fires" = "created by My word" ["ishshai"]; "Cuzari," ii. 26–28).

Views of Hoffmann.

According to Hoffmann (*l.c.* pp. 88 *et seq.*), the sacrifices are symbols of: (1) man's gratitude to God (illustrated in Abel's minḥah); (2) man's dependence on Him (Noah's offering; blood = life saved); (3) man's absolute obedience (Abraham's 'olah); and (4) man's confidence in God (Jacob's shelamim). They symbolize Israel's election to be, as it were, the camp within which God dwells. This is the only reward for Israel's fidelity: "Ye shall be My people and I will be your God" (see Ha-Levi, "Cuzari," i. 109). As the host of God, Israel must remain pure; and every Israelite must keep himself so as not to be cut off ("nikrat") from his people. Still, sins committed inadvertently are pardonable if man approaches God repentantly. That is the purpose of the sin-offerings. But there is no mortal who sinneth not; hence the Day of Atonement for Israel and all. Sacrifice is called "'abodah" = "service." It is "'abodah sheba-ma'aseh" = "ceremonial service," symbolizing the "'abodah sheba-leb" = "service in the heart," the tefillah prayer.

Hoffmann believes in the ultimate reestablishment of the sacrificial cult. The old synagogal prayer-books recognized the sacrificial service as essential; but as it was impossible to bring the offerings prescribed, they were remembered in prayer (MUSAF); for their study was as meritorious as their practise (see above). The prayer for the reestablishment of the altar, in which is included the petition "We-Hasheb Et ha-'Abodah"—the "Reẓeh" of the "Shemoneh 'Esreh"—is called the "'Abodah" (Ber. 29b; Shab. 24a; R. H. 12a; Meg. 18a; Soṭah 38b); for the body of the benediction was recited by the priests at the tamidim (Tamid v. 1; Ber. 11b) and by the high priest on the Day of Atonement after reading the Torah (Yoma 68b). Similar petitions for the reestablishment of the "'Abodah" are found in Lev. R. vii., Ex. R. xxxi., and Midr. Teh. to Ps. xvii. Three times every day this or a similar prayer was to be recited. The enforced suspension of the real "'Abodah" was regarded as a punishment for Israel's sins (see the prayer "Mi-Pene Ḥaṭa'enu" in the Musaf for Rosh ha-Shanah).

Attitude of Rabbinical Judaism.

But the real attitude of rabbinical Judaism on the sacrifices is exhibited in Num. R. xix. A pagan having inquired concerning the Red Heifer, an explanation was tendered by Johanan b. Zakkai, who referred to the analogous treatment of one possessed of an evil spirit. The pupils of the rabbi demurred to that explanation, saying: "Him thou hast driven off with a reed. What answer wilt thou give us?" "By your lives," exclaimed the teacher, "dead bodies do not render unclean, nor does water make clean; but God has decreed 'a statute I have ordained and an institution I have established'; and it is not permitted to transgress the Law." Rabbinical Judaism accepted the law of sacrifices without presuming to understand it. Reform Judaism omits from the prayer-book reference to the sacrifices, sanguinary ceremonies being repugnant to its religious consciousness; it holds that the Jewish doctrine of sin and atonement is not grounded on the sacrificial scheme.

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SACRILEGE: The act of profaning or violating sacred things. The prohibition of sacrilege was primarily in connection with the sanctuary (Lev. xix. 8, xxi. 23). The services in the Tabernacle or Temple could not be relegated to any one other than the priesthood (*ib.* xxxi. 17; Num. i. 51), nor could anything used in the sanctuary be appropriated for common purposes. Even the following for secular use of the formula of the sacrificial incense was prohibited (Ex. xxx. 32, 37). It was equally forbidden to copy the model of the Tabernacle or Temple, the candlestick, or any of the holy vessels; and the use of such vessels except in the sacred services was especially prohibited. If a man unintentionally committed a trespass on any of the sacred things or sacrifices he was required to make full restitution, with the addition of one-fifth of the amount of the damage, and to offer a sacrifice in expiation of the sin (Lev. v. 15, 16). Joshua consecrated the spoils of Jericho to the treasury of the sanctuary; and Achan, who committed a trespass in stealing some of them, suffered capital punishment (Josh. vi. 17, 24; vii. 20–25).

"Me'ilah."

The Talmud treatise Me'ilah explains the nature and details of trespass in regard to holy things. According to R. Akiba, any benefit derived from a sacred thing is punishable under the law of me'ilah. The ḥakamim divide me'ilah into (1) benefits and (2) damages to the value of a peruṭa (the smallest copper coin). Under this classification the use of gold vessels or ornaments of the sanctuary for profit is forbidden; but the use of garments or eatables is permitted provided they will not be damaged or consumed to the value of a peruṭa (Me'i. v. 1). The amount of the profit or of the damage is to be paid in full with the addition of one-fifth; and a sacrifice worth two silver shekels must be offered for the sinful trespass ("asham me'ilah"). The law against sacrilege in the sanctuary applies to the sacred things pertaining to the sacrifices on the altar ("ḳodshe mizbeaḥ"), and to the sacred treasures and the material for repairing the sanctuary ("ḳodshe bedeḳ ha-bayit"). For larceny of the Temple sacred vessel called "ḳiswah" (bowl for libation), the culprit may, if caught in the act, be killed by zealots (Sanh. ix. 6, 81b; see Rashi *ad loc.*). This, however, is explained by Geiger as an exceptional punishment provided in the case of Sadducees, who opposed the water libation (see Suk. 48a). "One who profanes sacred things has no share in the world to come" (Ab. iii. 15).

The opinion prevails, however, that the law concerning sacrilege lapsed when the Temple was destroyed, and that it has no force in exilic times. It is not operative in the synagogue, which is considered merely as a charitable institution; and its infraction is liable to civil action only (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 95, 1; 212, 8; Asheri, Responsa, rule 13, Nos. 1, 8). Nevertheless, the house of prayer or of learning may not be made a drinking-place, nor may it be commonly used as a conveniently short passageway ("compendiaria"; Ber. 62b). Scrolls of the Law that become unfit for reading, mantles of the Law, and covers of holy books (Meg. 26b), as well as all unused Hebrew manuscripts and torn leaves of printed books containing the name of God ("shemot") are placed in the genizah, it being considered sacrilege to make indiscriminate use of them.

Grave and Corpse.

The Rabbis extend the law of sacrilege to the cemetery, and prohibit the derivation of any benefit from a corpse, a coffin, a shroud, or a grave. No frivolity, feeding of cattle, picking of flowers, or cutting of trees is permitted in the cemetery, nor may a canal for the purposes of irrigation be run through it (Meg. 29a). The disinterment of a body, except under certain conditions and regulations, is prohibited. Wood, straw, or other merchandise may not be stored in the cemetery (Shulḥan 'Aruk, Yoreh De'ah, 361, 364, 368).

Another sort of sacrilege is the bringing into contempt of things that are holy. The first record of such a sacrilegious act is that of Esau selling his birthright (Gen. xxv. 33). The literary misuse of the Holy Scriptures is sacrilege: "No one may recite the Song of Solomon as he would secular poetry, or quote verses at inappropriate times or in drinking-places. When this occurs the Torah laments and complains before the Almighty, saying: 'Master of the world! Thy children have made a lyre of me for the amusement of the scorners'" (Sanh. 101a).

Contempt of Scripture.

Imitation of the style of the Bible or even of the Talmud was looked upon as sacrilege. Moses Ḥayyim Luzzatto was censured for such an act of sacrilege. It is claimed that he composed 150 psalms in the style of the Book of Psalms, and that he did not dare publish them for fear of incurring from the Jewish community a charge of contempt (F. Delitzsch, "Zur Gesch. des Jüdischen Poesie," p. 90, Leipsic, 1836; "Toledot M. Ḥ. Luzzatto," Lemberg, 1879); at any rate two such psalms by him appeared in print (in "Bikkure ha-'Ittim," 1827, vii. 99). In 1863 M. L. Lilienblum composed "Massa' Polin," a poem against the Polish revolt, with vowels and accents in the style of the Scriptures, which style of imitation was condemned by the Rabbis ("Ḥaṭṭe'ot Ne'urim," pp. 45, 48, 69, Vienna, 1876). The Talmudic imitation of Masseket Kelim by Rabbi Gershon Enoch Henach was censured and its sale forbidden by the rabbinate of Wilna because in form and style the book resembled the ordinary Gemara. It was sacrilege, the Rabbis claimed, to put the work of Rabina and R. Ashi on a level with the work of a latter-day rabbi ("Ha-Maggid," xix. [1875], Nos. 32, 33; "Ha-Lebanon," xi., No. 34; Hillel Noah Steinschneider, "'Ir Wilna," p. 60, Wilna, 1900).

For sacrilege in profaning the name of God see Blasphemy; for sacrilege in dedicating a book to God see Prefaces and Dedications. See also Desecration; Disinterment; Me'ilah.

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SACUTO (ZAKUTO), MOSES B. MORDECAI. See Zacuto, Moses b. Mordecai.

SA'D AL-DAULAH: Jewish physician and statesman; grand vizier from 1289 to 1291 under the Mongolian ruler in Persia, Argun Khan; assassinated March 5, 1291; son of Hibbat Allah b. Muhasib of Ebher (Hammer-Purgstall, "Gesch. der Ilchane," i. 382) and, according to Abu al-Faraj, father-in-law of the prefect of Bagdad. He held a position in the treasury department, where he so distinguished himself that the Mongolian governor was jealous and recommended him to court as a physician. Here Sa'd made a friend of Ordu Kia, a powerful general, and through his influence was sent to collect the arrears of taxes in Bagdad. He was so successful in raising money that Argun appointed him assistant ("muṣarrif") in the department of finances at Bagdad, Ordu Kia being appointed military governor, or emir, of that province. The historian Wassaf says that Sa‘d cured Argun of an illness, and, having thus gained his confidence, informed the "Ilkhan" of the corruption among the officials at Bagdad. At the same time he impressed Argun with his own ability by his knowledge of Mongolian and Turkish, and by his intimate acquaintance with the conditions existing in the province. He was soon made general controller of the finances of Bagdad, and then of the whole empire, becoming grand vizier. "Thus," remarks Abu al-Faraj, "were the Moslems reduced to having a Jew in the place of honor."

The administration of Sa‘d al-Daulah (= "Felicity of the Empire," a name which he took as vizier) appears to have been wise and just, although Von Hammer calls it "sanguinary and golden." He adopted the Mohammedan code in civil affairs, and instituted regulations which, although strict, were wise and aimed at a sure increase of the revenue. The taxes were on a fixed basis, and no extraordinary requisitions—of food or animals—were allowed. He employed only Jews and Christians in office, and, as was natural, a large share of the positions fell into the hands of his own relatives. Under him the Jews enjoyed a short period of prosperity, and Abu al-Faraj says they flocked to Bagdad from all parts of the world. It is possible that Sa‘d was instrumental in establishing diplomatic relations with Europe. Besides, he patronized the arts and literature; and a collection of poems and eulogies dedicated to him was made and circulated in Bagdad. On account of this work, mentioned by Wassaf, Grätz identifies Sa‘d with Mardocai b. al-Kharbiya, who is described in a poem (still extant) dedicated to him in terms that might well apply to Sa‘d (Grätz, "Gesch." vii., note 10).

Sa‘d had many enemies. The Mongolian officials hated him because they could no longer divert the revenues to their own use; and the Mohammedans felt it a degradation to have a Jew placed over them. Sa‘d had moreover made an enemy of Argun's favorite. He himself was proud and haughty in his bearing. False reports were circulated about him; and no opportunity was lost of maligning him to Argun, although without effect. It was said that Sa‘d was trying to introduce a new religion at the head of which was to be the Ilkhan. Finally Argun fell ill, and Sa‘d's enemies took advantage of the opportunity to get rid of the Jew. He was killed, as stated above, on March 5, 1291; his goods were confiscated; and his family and the Jews in general were persecuted. Argun died soon after.

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ṢADAḲAH BEN ABU AL-FARAJ MUNAJJA: Samaritan physician and philosopher; died near Damascus 1223. He was the court physician of Al-Malik al-‘Adil, the Ayyubid prince, who ruled at Damascus. Ṣadaḳah was the author of: "Sharh Fuṣul Buḳraṭ," a commentary on Hippocrates; "Kitab fi al-Nafs wal-Ruḥ," on the soul and spirit; "Al-Kunz fi al-Fauz," on the unity of God; "Kitab al-I‘tiḳad," on dogmatics. In addition to these works, which, according to Ibn Abi Uṣaibiah and Hajji Khalfa, are still extant in manuscript, Ṣadaḳah is said to have composed commentaries on the Pentateuch.

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SADDUCEES (Hebrew, צדוקים; Greek, *Σαδδουκαῖοι*): Name given to the party representing views and practises of the Law and interests of Temple and priesthood directly opposite to those of the Pharisees. The singular form, "Ẓadduḳi" (Greek, *Σαδδουκαῖος*), is an adjective denoting "an adherent of the Bene Ẓadoḳ," the descendants of Zadok, the high priests who, tracing their pedigree back to Zadok, the chief of the priesthood in the days of David and Solomon (I Kings i. 34, ii. 35; I Chron. xxix. 22), formed the Temple hierarchy all through the time of the First and Second Temples down to the days of Ben Sira (II Chron. xxxi. 10; Ezek. xl. 46, xliv. 15, xlviii. 11; Ecclus. [Sirach] li. 12 [9], Hebr.), but who degenerated under the influence of Hellenism, especially during the rule of the Seleucidæ, when to be a follower of the priestly aristocracy was tantamount to being a worldly-minded Epicurean.

Name from High Priest Zadok.

The name, probably coined by the Hasidim as opponents of the Hellenists, became in the course of time a party name applied to all the aristocratic circles connected with the high priests by marriage and other social relations, as only the highest patrician families intermarried with the priests officiating at the Temple in Jerusalem (Ḳid. iv. 5; Sanh. iv. 2; comp. Josephus, "B. J." ii. 8, § 14). "Haughty men these priests are, saying which woman is fit to be married by us, since our father is high priest, our uncles princes and rulers, and we presiding officers at the Temple"—these words, put into the mouth of Nadab and Abihu (Tan., Aḥare Mot, ed. Buber, 7; Pesiḳ. 172b; Midr. Teh. to Ps. lxxviii. 18), reflect exactly the opinion prevailing among the Pharisees concerning the Sadducean priesthood (comp. a similar remark about the "haughty" aristocracy of Jerusalem in Shab. 62b). The Sadducees, says Josephus, have none but the rich on their side ("Ant." xiii. 10, § 6). The party name was retained long after the Zadokite high priests had made way for the Hasmonean house and the very origin of the name had been forgotten. Nor is anything definite known about the political and religious views of the Sadducees except what is recorded by their opponents in the works of Josephus, in the Talmudic literature, and in the New Testament writings.

Josephus relates nothing concerning the origin of what he chooses to call the sect or philosophical school of the Sadducees; he knows only that the three "sects"—the Pharisees, Essenes, and Sadducees—dated back to "very ancient times" (*ib.* xviii. 1, § 2), which words, written from the point of view of King Herod's days, necessarily point to a time prior to John Hyrcanus (*ib.* xiii. 8, § 6) or

Legendary Origin.

the Maccabean war (*ib.* xiii. 5, § 9). Among the Rabbis the following legend circulated: Antigonus of Soko, successor of Simon the Just, the last of the "Men of the Great Synagogue," and consequently living at the time of the influx of Hellenistic ideas, taught the maxim, "Be not like servants who serve their master for the sake of wages [lit. "a morsel"], but be rather like those who serve without thought of receiving wages" (Ab. i. 3); whereupon two of his disciples, Zadok and Boethus, mistaking the high ethical purport of the maxim, arrived at the conclusion that there was no future retribution, saying, "What servant would work all day without obtaining his due reward in the evening?" Instantly they broke away from the Law and lived in great luxury, using many silver and gold vessels at their banquets; and they established schools which declared the enjoyment of this life to be the goal of man, at the same time pitying the Pharisees for their bitter privation in this world with no hope of another world to compensate them. These two schools were called, after their founders, Sadducees and Boethusians (Ab. R. N. v.).

The unhistorical character of this legend is shown by the simple fact, learned from Josephus, that the Boethusians represent the family of high priests created by King Herod after his marriage to the daughter of Simon, the son of Boethus ("Ant." xv. 9, § 3; xix. 6, § 2; see Boethusians). Obviously neither the character of the Sadducees nor that of the Boethusians was any longer known at the time the story was told in the rabbinical schools. Nor does the attempt to connect the name "Sadducees" with the term "ẓedeḳ" or "ẓedaḳah" (= "righteousness"; Epiphanius, "Panarium," i. 14; Derenbourg, "Histoire de la Palestine," p. 454) deserve any more consideration than the creation by Grätz ("Gesch." 3d ed., iii. 88, 697) and others, for the purpose of accounting for the name, of a heretic leader called Zadok. Geiger's ingenious explanation ("Urschrift," pp. 20 *et seq.*), as given above, indorsed by Wellhausen ("Die Pharisäer und die Sadducäer," p. 45), is very generally approved to-day (see Schürer, "Gesch." 3d ed., ii. 408); and it has received striking confirmation from the special blessing for "the Sons of Zadok whom God has chosen for the priesthood" in the Hebrew Ben Sira discovered by Schechter (see Schechter and Taylor, "Wisdom of Ben Sira," 1899, p. 35). In the New Testament the high priests and their party are identified with the Sadducees (Acts v. 17; comp. *ib.* xxiii. 6 with *ib.* xxii. 30, and John vii. 30, xi. 47, xviii. 3 with the Synoptic Gospels; see also "Ant." xx. 9, § 1).

The views and principles of the Sadducees may be summarized as follows: (1) Representing the nobility, power, and wealth ("Ant." xviii. 1, § 4), they had centered their interests in political life, of which they were the chief rulers. Instead of sharing the Messianic hopes of the Pharisees, who committed the future into the hand of God, they took the people's destiny into their own hands, fighting or negotiating with the heathen nations just as they thought best, while having as their aim their own temporary welfare and worldly success. This is the meaning of what Josephus chooses to term their disbelief in fate and divine providence ("B. J." ii. 8, § 14; "Ant." xiii. 5, § 9).

(2) As the logical consequence of the preceding view, they would not accept the Pharisaic doctrine of the resurrection (Sanh. 90b; Mark xii. 12; Ber. ix. 5, "Minim"), which was a national rather than an individual hope. As to the immortality of the soul, they seem to have denied this as well (see Hippolytus, "Refutatio," ix. 29; "Ant." x. 11, § 7).

(3) According to Josephus (*ib.* xiii. 10, § 6), they regarded only those observances as obligatory which are contained in the written word, and did not recognize those not written in the law of Moses and declared by the Pharisees to be derived from the traditions of the fathers. Instead of accepting the authority of the teachers, they considered it a virtue to dispute it by arguments.

(4) According to Acts xxiii. 8, they denied also the existence of angels and demons. This probably means that they did not believe in the Essene practise of incantation and conjuration in cases of disease, and were therefore not concerned with the Angelology and Demonology derived from Babylonia and Persia.

Their Views and Principles.

(5) In regard to criminal jurisdiction they were so rigorous that the day on which their code was abolished by the Pharisaic Sanhedrin under Simeon b. Sheṭaḥ's leadership, during the reign of Salome Alexandra, was celebrated as a festival (Meg. Ta'an. iv.; comp. Ket. 105a). They insisted on the literal execution of the law of retaliation: "Eye for eye, tooth for tooth" (Ex. xxi. 24; Meg. Ta'an. iv.; B. Ḳ. 84a; comp. Matt. v. 38). On the other hand, they would not inflict the death penalty on false witnesses in a case where capital punishment had been wrongfully carried out, unless the accused had been executed solely in consequence of the testimony of such witnesses (Mak. i. 8; Tosef., Sanh. vi. 6, where "Boethusians" stands for "Sadducees").

(6) They held the owner of a slave fully as responsible for the damage done by the latter as for that done by the owner's ox or ass; whereas the Pharisees discriminated between reasonable and unreasonable beings (Yad. iv. 7).

(7) They also insisted, according to Meg. Ta'an. iv., upon a literal interpretation of Deut. xxii. 17 (comp. Sifre, Deut. 237; Ket. 46; see also the description of the custom still obtaining at weddings among the Jews of Salonica, in Braun-Wiesbaden's "Eine Türkische Reise," 1876, p. 235), while most of the Pharisaic teachers took the words figuratively. The same holds true in regard to Deut. xxv. 9: "Then shall his brother's wife . . . spit in his [her deceased husband's brother's] face," which the Pharisees explained as "before him" (Yeb. xii. 6; see Weiss, "Dor," i. 117, note).

(8) They followed a traditional practise of their own in granting the daughter the same right of inheritance as the son's daughter in case the son was dead (Meg. Ta'an. v.; Tos. Yad. ii. 20; B. B. viii. 1, 115b).

(9) They contended that the seven weeks from the first barley-sheaf-offering ("'omer") to Pentecost should, according to Lev. xxiii. 15-16, be counted

from "the day after Sabbath," and, consequently, that Pentecost should always be celebrated on the first day of the week (Meg. Ta'an. i.; Men. 65a). In this they obviously followed the old Biblical view which regards the festival of the firstlings as having no connection whatsoever with the Passover feast; whereas the Pharisees, connecting the festival of the Exodus with the festival of the giving of the Law, interpreted the "morrow after the Sabbath" to signify the second day of Passover (see Jubilees, Book of).

Views on Temple Practises.

(10) Especially in regard to the Temple practise did they hold older views, based upon claims of greater sanctity for the priesthood and of its sole dominion over the sanctuary. Thus they insisted that the daily burnt offerings were, with reference to the singular used in Num. xxviii. 4, to be offered by the high priest at his own expense; whereas the Pharisees contended that they were to be furnished as a national sacrifice at the cost of the Temple treasury into which the "shekalim" collected from the whole people were paid (Meg. Ta'an. i. 1; Men. 65b; Sheḳ. iii. 1, 3; Grätz, *l.c.* p. 694).

(11) They claimed that the meal-offering belonged to the priest's portion; whereas the Pharisees claimed it for the altar (Meg. Ta'an. viii.; Men. vi. 2).

(12) They insisted on an especially high degree of purity in those who officiated at the preparation of the ashes of the Red Heifer. The Pharisees, on the contrary, demonstratively opposed such strictness (Parah iii. 7; Tos. Parah iii. 1–8).

(13) They declared that the kindling of the incense in the vessel with which the high priest entered the Holy of Holies on the Day of Atonement was to take place outside, so that he might be wrapped in smoke while meeting the Shekinah within, according to Lev. xvi. 2; whereas the Pharisees, denying the high priest the claim of such supernatural vision, insisted that the incense be kindled within (Sifra, Aḥare Mot, 3; Yoma 19b, 53a, b; Yer. Yoma i. 39a, b; comp. Lev. R. xxi. 11).

(14) They extended the power of contamination to indirect as well as to direct contact (Yad. iv. 7).

(15) They opposed the popular festivity of the water libation and the procession preceding the same on each night of the Sukkot feast, as well as the closing festivity, on which the Pharisees laid much stress, of the beating of the willow-trees (Suk. 43b, 48b; Tos. Suk. iii. 16; comp. "Ant." xiii. 13, § 5).

(16) They opposed the Pharisaic assertion that the scrolls of the Holy Scriptures have, like any holy vessel, the power to render unclean (taboo) the hands that touch them (Yad. iv. 6).

(17) They opposed the Pharisaic idea of the 'Erub, the merging of several private precincts into one in order to admit of the carrying of food and vessels from one house to another on the Sabbath ('Er. vi. 2).

(18) In dating all civil documents they used the phrase "after the high priest of the Most High," and they opposed the formula introduced by the Pharisees in divorce documents, "According to the law of Moses and Israel" (Meg. Ta'an. vii.; Yad. iv. 8; see Geiger, *l.c.* p. 34).

Whether the Sadducees were less strict in regard to the state of impurity of woman in her periods (Niddah iv. 2), and what object they had in opposing the determination by the Pharisees of the appearance of the new moon (R. H. ii. 1, 22b; Tos. R. H. i. 15), are not clear. Certain it is that in the time of the Tannaim the real issues between them and the Pharisees were forgotten, only scholastic controversies being recorded. In the latter the Sadducees are replaced by the late Boethusians, who had, only for the sake of opposition, maintained certain Sadducean traditions without a proper understanding of the historical principles upon which they were based.

Decline of Sadduceeism.

In fact, as Josephus ("Ant." xviii. 1, § 3) states in common with the Talmudical sources (Yoma 19b; Niddah 33b), the ruling members of the priesthood of later days were forced by public opinion to yield to the Pharisaic doctors of the Law, who stood so much higher in the people's esteem. In the course of time the Sadducees themselves adopted without contradiction Pharisaic practises; it is stated (Shab. 108a) that they did so in regard to the tefillin, and many other observances appear to have been accepted by them (Hor. 4a; Sanh. 33b).

With the destruction of the Temple and the state the Sadducees as a party no longer had an object for which to live. They disappear from history, though their views are partly maintained and echoed by the Samaritans, with whom they are frequently identified (see Hippolytus, "Refutatio Hæresium," ix. 29; Epiphanius, *l.c.* xiv.; and other Church Fathers, who ascribe to the Sadducees the rejection of the Prophets and the Hagiographa; comp. also Sanh. 90b, where "Ẓadduḳim" stands for "Kutim" [Samaritans]; Sifre, Num. 112; Geiger, *l.c.* pp. 128–129), and by the Karaites (see Maimonides, commentary on Ab. i. 3; Geiger, "Gesammelte Schriften," iii. 283–321; also Anan ben David; Karaites).

The Book of Ecclesiastes in its original form, that is, before its Epicurean spirit had been toned down by interpolations, was probably written by a Sadducee in antagonism to the Ḥasidim (Eccl. vii. 16, ix. 2; see P. Haupt, "Koheleth," 1905; Grätz, "Koheleth," 1871, p. 30). The Wisdom of Ben Sira, which, like Ecclesiastes and older Biblical writings, has no reference whatsoever to the belief in resurrection or immortality, is, according to Geiger, a product of Sadducean circles ("Z. D. M. G." xii. 536). This view is partly confirmed by the above-cited blessing of "the Sons of Zadok" (Hebrew Ben Sira, li. 129; see also C. Taylor, "Sayings of the Fathers," 1897, p. 115). Also the first Book of Maccabees is, according to Geiger (*l.c.* pp. 217 *et seq.*), the work of a Sadducee. Allusion to the Sadducees as "sinners" is found in the Psalms of Solomon (i. 1, iv. 1–10); they are "severe in judgment" (comp. "Ant." xiii. 10, § 6; xx. 9, § 1), "yet themselves full of sin, of lust, and hypocrisy"; "men pleasers," "yet full of evil desires" (*ib.* viii. 8; see H. E. Ryle and M. R. James, "Psalms of the Pharisees Commonly Called 'Psalms of Solomon,'" 1891, xlvi.–

In Literature.

xlviii. and elsewhere; Kautzsch, "Apokryphen," pp. 128 *et seq.*). Still more distinctly are the Sadducees described in the Book of Enoch (xciv. 5-9, xcvii.-xcviii., xcix. 2, civ. 10) as: "the men of unrighteousness who trust in their riches"; "sinners who transgress and pervert the eternal law." Sadducees, if not in name, at least in their Epicurean views as opposed to the saints, are depicted also in the Book of Wisdom (i. 16-ii. 22), where the Hellenistic nobility, which occupied high positions likewise in Alexandria, is addressed.

In the New Testament the Sadducees are mentioned in Matt. iii. 7 and xvi. 1, 6, 11, where they are identical with the HERODIANS (Mark xii. 13), that is, the Boethusians (Matt. xxii. 23, 34; Mark xii. 18; Acts iv. 1, v. 17, xxiii. 6-8). In John's Gospel they simply figure as "the chief priests" (vii. 23, 45; xi. 47, 57; xviii. 3).

In rabbinical literature careful discrimination must be made between the tannaitic period and that of the Amoraim. The Mishnah and Baraita in the passages quoted above indicate at least a fair knowledge of the character and doctrines of the Sadducees (see, for instance, R. Akiba in Yoma 40b), even though the names "Boethusians" and "Sadducees" occur promiscuously (see Grätz, "Gesch." iii. 693, and BOETHUSIANS). In the amoraic period the name "Ẓadduḳi" signifies simply "heretic," exactly like the term "min" = "gnostic"; in fact, copyists sometimes replaced, it may be intentionally, the word "min" by "Ẓadduḳi," especially when Christian gnostics were referred to. However, in many cases in which "Ẓadduḳim" stands for "minim" in the later Talmud editions the change was due to censorship laws, as is shown by the fact that the manuscripts and older editions actually have the word "minim." Thus the Ẓadduḳi who troubled R. Joshua b. Levi with Biblical arguments (Ber. 7a; Sanh. 105b), the one who argued with R. Abbahu and Beruriah (Ber. 10a), the one who bothered R. Ishmael with his dreams (*ib.* 56b), and the one who argued with R. Ḥanina concerning the Holy Land in the Messianic time (Giṭ. 57a; Ket. 112a) and regarding Jesus ("Balaam," Sanh. 106b), were Christian gnostics; so were also the two Ẓadduḳim in the company of R. Abbahu (Suk. 48b). But the Ẓadduḳim who argue in favor of dualism (Sanh. 37a [the original version of the Mishnah had "apikoresin" or "minim"], 38b-39a; Ḥul. 87a) are gnostics or Jewish heretics, as are also those spoken of as "a vile people" (Yeb. 63b). "Birkat ha-minim," the benediction against Christian informers and gnostics, is called also "Birkat ha-Ẓadduḳim" (Ber. 28b, 29a). "The writings of the Ẓadduḳim" (Shab. 116a) are gnostic writings, the same as "Sefarim Ḥiẓonim" (Sanh. x. 1; "Sifre ha-Minim," Tos. Shab. xiii. 5). So it is said of Adam that he was a Ẓadduḳi, that is, a gnostic who did not believe in God as the Giver of the Law (Sanh. 38b). "The Ẓadduḳim and informers" (Derek Ereẓ Rabbah ii.; Derek Ereẓ Zuṭa i.) are Christian gnostics. In Hor. 11a a Ẓadduḳi is declared to be a transgressor of the dietary and other Mosaic laws, nay, an idolater. On the other hand, the Ẓadduḳim who conversed with Rab Sheshet (Ber. 58a), with Raba (Shab. 88a), and with R. Judah (Ned. 49b) seem to have been Manicheans. See PHARISEES.

BIBLIOGRAPHY: See that given under PHARISEES.

K.

SAFED (Hebrew, **"Ẓefat"**): City of Upper Galilee (it has no connection with the Zephath of Judges i. 17). Its foundation dates from the second century of the common era (Yer. R. H. 58a). There is no further mention of the town for many centuries. In 1289 Moses b. Judah ha-Kohen, chief rabbi of Safed, accompanied by his assessors, went to Tiberias, and pronounced over the tomb of Maimonides an anathema on all who should condemn his writings (Grätz, "Gesch." vii. 171). In 1491 the chief rabbi was Perez Colobo, who was so poorly paid that he was obliged to carry on a grocery business; but in the following year the community was reorganized by Joseph Saragossi, a Spanish immigrant. He was succeeded in the office by Jacob Berab (1541); Joseph Caro (1575); Moses Galante the Elder (1580); Moses mi-Trani (1590); Joshua ben Nun (1592); Naphtali Ashkenazi (1600); Baruch Barzillai (1650), and Meïr Barzillai (1680).

During the sixteenth and seventeenth centuries there was marked rabbinic activity in Safed. There Jacob Berab established a patriarchate, Isaac Luria and Ḥayyim Vital revived the Cabala in Palestine, and Joseph Caro wrote the Shulḥan 'Aruk. The eighteenth century, however, was a period of decline; for the plague of 1742 and the earthquake of 1769 caused the death of 140 Jews, and compelled the rest to emigrate to Damascus and elsewhere, so that only seven families remained, whereas in 1492 the Hebrew population had numbered 10,000. In 1776 Safed was repeopled by Russian Jews; and five years later two Russian rabbis, Löb Santower and Uriah of Wilna, brought there a number of families from Volhynia, Podolia, and the Ukraine, the consuls of Russia and Austria taking these foreign Jews under their protection.

Misfortunes of the Nineteenth Century.

The history of Safed during the first half of the nineteenth century is but a series of misfortunes. The plague of 1812 carried off four-fifths of the Jewish population; and seven years later Abdallah Pasha, the governor of Acre, imprisoned the remainder in his stronghold, and released them only on the payment of ransom. In 1833, at the approach of Ibrahim Pasha, the Jewish quarter was plundered by the Druses, although the inhabitants escaped to the suburbs; and the following year it was again pillaged, the persecution lasting thirty-three days, and causing damage to the amount of 135,250 piasters, according to Löwe's investigations. When Ibrahim Pasha returned, however, he imposed an indemnity on the surrounding villages, and repaid the Jews 7 per cent of their losses. On Jan. 1, 1837, more than 4,000 Jews were killed by an earthquake, the greater number of them being buried alive in their dwellings; and ten years later the plague again raged at Safed. In the second half of the nineteenth century Jews emigrated from Persia, Morocco, and Algeria to the city. Its houses and synagogues were rebuilt by Sir Moses Montefiore, who visited the city seven times between 1837 and 1875, and by Isaac Vita of Triest.

The chief rabbis of the Sephardim in the nineteenth century were: Reuben Behar Baruch (*c.* 1800), Abraham Kohen (*c.* 1820), Abraham Anhori (*c.* 1824), Ḥayyim Mizraḥi (*c.* 1846), Raphael Maman (*c.* 1870), Manasseh Sethon (*c.* 1874), Samuel Abbo (1874–79; also consular agent of France for thirty-three years), Solomon Hazan (1888), Joseph Ḥakim (1890), and Jacob Haï Abbo (1890–1900, also consular agent of France). Moses Maman is the present incumbent. Among the Ashkenazic chief rabbis may be mentioned Abraham Dob Beer (*c.* 1835) and Samuel Heller (*c.* 1880).

The position of French consular agent at Safed has been hereditary in the family of Abbo since the reign of Louis Philippe, and is now (1905) held by Isaac Abbo, whose authority extends over 4,000 Algerine Jews at Safed and Tiberias, while another Jew, Abraham Kohen 'Ajami, is consular agent of Persia.

View of the Jewish Quarter at Safed.
(From a photograph by Bonfils.)

Literature.

In rabbinical literature Safed may be considered one of the richest of Oriental cities. In 1588 the printing-press of Abraham Askhenazi was established there, while that of Israel Back was active from 1833 to 1841, and that of Israel Dob Beer after 1864. Moreover, many writers of Safed profited by their travels throughout Europe, and had their works published at Pisa, Venice, Leghorn, and other cities. Among these authors may be mentioned: Bezaleel Ashkenazi, Jacob Berab, Joseph Caro, Joseph Benveniste, Elisha Gallico, Elijah de Vidas, Moses Galante the Elder, Ḥayyim Vital, Abraham b. Solomon Treves Ẓarfati, Moses Alshech, Eleazar Aziḳri, Joshua ben Nun, Abraham Galante, Samuel Uceda, David abi Zimra, Moses Mitrani, Moses Cordovero, Moses ben Machir, Ḥiyya Rofé, Abraham Ẓemaḥ, Abraham Lañado, Menahem de Lonzano, Moses Galante the Younger, Benjamin Cazès, Moses Chajes, Eleazar of Brody, Israel of Wilna, Abraham Dob Beer, Samuel Heller, Solomon Hazan, Isaac Vita, Raphael Maman, and Manasseh Sethon.

Repeated catastrophes have destroyed almost all the antiquities of Safed. Of those that remain the following may be mentioned: the tomb of the prophet Hosea, said to have been built by the Karaites of Damascus in the fifteenth century; the Torah scroll, called "Sefer Aboab," and attributed to Isaac Aboab, "the last gaon of Castile" (1492); the bath of the cabalist Isaac Luria (*c.* 1540); some heaps of stones, without inscriptions, in the vicinity of Safed, believed to mark the graves of Benaiah ben Joiadah, R. José dé Yoḳrat, and others.

The synagogues of Safed have all been built since the earthquake of 1837. The Sephardim possess two midrashim and four synagogues, namely, those named after Aboab, Stam'buli or Joseph Caro, Rabbi José Banaï, and Rab ha-'Ari or Isaac Luria, while the Ashkenazim have two midrashim and two large synagogues. The Ashkenazim have also a library containing a large collection of modern Hebrew works, while the Sephardic Jews possess two public libraries well supplied with rabbinical works, as well as a private library named after Ḥayyim Sethon.

Present Condition.

In 1904 the population of Safed, 21,000, included 7,000 Jews, comprising natives or Moriscos, Mograbins from the Barbary States, 'Ajamis from Persia, Bulgarians, and Ashkenazic Jews from Hungary, Russia, Poland, Austria, and other countries, the most of them subsisting by the Ḥaluḳḳah, although many were engaged in various trades or in commerce. The languages spoken by the Safed Jews are Judæo-German, Hebrew, and Arabic. The community has two well-organized schools supported by the Alliance Israélite Universelle and by Baron Edmond de Rothschild, with accommodations for 73 boys and 180 girls, in addition to about thirty small Ashkenazic schools having from 10 to 40 pupils each. There is also a Talmud Torah, or "kuttab," attended by 80 Sephardic children. The community likewise supports a Zionist society, a society for the aid of women ("Benot ha-Galil"), a lodge of the B'nai B'rith, a bakery, and a hospital.

The Jews of Safed have a few peculiar customs, consisting chiefly of the celebration of certain local religious festivals, notably that of Simeon ben Yoḥai, which attracts many thousands of pilgrims. Three miles northwest of the city is Meron, noted for the mausoleum erected over Simeon's remains.

North of the town lies Biria, where a Hebrew congregation flourished from the Talmudic period until the beginning of the nineteenth century; and at the foot of the hill of Safed stands 'Ain Zaitun, an ancient Jewish village, in which an agricultural colony was established in 1891. An hour and a half from Safed are the ruins (covered with Hebrew inscriptions) of Nabartine, a Jewish community of Talmudic times, destroyed in the tenth century; and one hour east of the city is the agricultural colony of Rosh Pinnah.

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D. M. Fr.

SAGERIN (lit. "female sayer"): Leader of the women in public prayer. The separation of the sexes at Jewish worship was insisted on even in the days of the Temple (Suk. 51b); but women were by tradition recognized as entitled to appoint a prayer-leader from among themselves (Ber. 45b; 'Ar. 3a). While there have always been educated, even learned, Jewesses, the greater prominence usually given to boys in the instruction of Hebrew, through a misinterpretation of the diction of R. Eliezer in Soṭah iii. 4 (see M. Friedländer, "The Jewish Religion," London, 1900, p. 481, note) resulted in many women remaining unversed in the sacred language. Again, the duties of the mother and the general pressure of domestic ceremonial on the pious Jewess in every age resulted in the women becoming generally rarer visitors at the synagogue than the men, and only exceptional attendants on ordinary week-days. The custom, therefore, developed, and is still followed in eastern Europe, for women to meet in small groups, in which one of them, a more fluent reader than her sister worshipers, and provided, in the old days of costly books, with a single copy of the manual, read aloud in the vernacular of the locality the "Teḥinnes" or supplications (see Judæo-German) or from some volume of ethical and theological instruction. In countries where Judæo-German is spoken, this reading-woman is called the "sagerin" (usually pronounced "zoogerin"). She is at the present day remarkable for the persistence with which, whatever the character of the text, she recites the devotions or the lessons in a wailing croon (comp. Oren) punctuated with sobs (comp. Jew. Encyc. iv. 551, *s.v.* Devotional Literature) and in unison with her audience. This peculiar custom dates probably from the Chmielnicki massacres of 1649.

The "sagerin" was known also in the Middle Ages. The ancient synagogue at Worms had no gallery for the women, who were accommodated, instead, in a chapel on the same level as the body of the synagogue, but separated by a wall between four and five feet in thickness. This wall was removed in 1840, and the former chapel made part of the men's portion of the synagogue. Previously communication was had only through a narrow hatch, covered with a curtain. The women could hear nothing distinctly from the synagogue; and a "sagerin" was a necessity. In the middle of the thirteenth century this female officiant was a young woman of unusual capacity—Urania, the daughter of Abraham, himself chief cantor of the synagogue; her gravestone, still standing in good condition in the Worms cemetery, states her to have "chanted piyyuṭim and supplications for the women"—to have acted, in fact, as a female cantor. Urania died on Sunday, Adar 6, 1275 (see L. Lewysohn, "Nafshot Ẓaddiḳim," p. 86, Frankfort-on-the-Main, 1855).

E. C. F. L. C.

SAHAGUN (SANT FAGUND): City in the old Spanish kingdom of Leon. On March 5, 1152, King Alfonso VII. granted to the thirty Jewish families living there the same privileges which the Jews in the city of Leon had received from Alfonso VI. (Becerro, "Ms. de Sahagun," in Mendes dos Remedios, "Os Judeos em Portugal," p. 118). By the time of Alfonso X. the Jewish community of the city had become one of considerable size, and the question of privileges again arose. On April 12, 1255, the king issued an edict placing the Jews of Sahagun on an equal footing with those of Carrion. They had special judges, who were appointed by the rabbis of Burgos, and who took an oath before the Abbot of Sahagun that they would decide the cases brought before them to the best of their ability, while the abbot had the right to carry all cases on appeal to the rabbis. Disputes between Christians and Jews were to be decided by the alcaldes of the city. A Jew and a Christian were to be admitted as witnesses in cases between Christians and Jews; but no Jews were to be admitted in cases where Christians alone were concerned, nor any Christians in cases in which only Jews were involved. The abbot was empowered to appoint a Jew, a resident of Sahagun, as president of the Jewish court or "abbi dy" (Rios in his "Hist." i. 487 corrupts these words into the inexplicable "abbedi"; it stands in reality for "ab bet din"). It was furthermore decreed that the Jews should pay to the abbot a tax of 18 dineros, and in addition a yearly sum not exceeding 100 maravedis for the maintenance of his table "ayantar," etc.

Later, when the abbot extorted various larger and smaller sums from them, imprisoning those that refused to pay, the Jews of Sahagun appealed for their ancient privilege. They laid their complaint before King Henry III., saying that in consequence of the abbot's arbitrary procedure many of their brethren had left the city, and that the remaining Jews were not able to pay the royal taxes. On Aug. 15, 1401, the king issued an order to the abbot forbidding him, under penalty of a fine of 10,000 maravedis, thenceforth to molest the Jews with fines or imprisonment. The abbot, however, disregarded the royal order, and four weeks later (Sept. 18) the king ordered him to appear within two weeks at court to explain personally his reasons for his disobedience. The abbot, however, again disobeyed the royal command and imprisoned, among others, R. Abraham Obadiah and D. Gracia, his wife; the teacher or physician Maestro Yuce (Joseph) and wife; and Samuel aben Pex, none of whom had been taken, as required by law, before the Jewish judge and sentenced. As soon as they were set at liberty the five representatives of the community, D. Çag (Isaac) Maimon, D. Sentó (Shem-Ṭob) Timon, D. Moses Timon (a merchant), D. Moses aben Pex, and R. Abraham Maimon, protested to the governor of the aljama, D. Juan Sanches de Gusman, against the illegal proceeding of the abbot. Together with them appeared the five persons who had been imprisoned, with Moses Gorion and D. Sentó Gabay as witnesses. Another dispute between the abbot and the Jews of Sahagun was decided a few weeks later by the Curia. In 1399 Juan Martinez de Balves, a presbyter of Burgos, had made strenuous attempts to baptize forcibly the Jews of Sahagun, and, when attacked by them, had fled to the monastery. The authorities commanded the abbot to deliver up the presbyter within two weeks or to state the reasons for his refusal. The abbot again disobeyed; and he applied to Pope Benedict XIII., who decided the matter in his favor (Aug. 30, 1403).

Sahagun, which at one time was a flourishing community, had before the expulsion sunk to comparative insignificance. While in 1290 it had paid a royal tax of 28,653 maravedis, in 1474 its taxes, combined with those of the Jews of Monesterio, amounted to only 2,500 maravedis.

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J. M. K.

SAHL (called **Rabban,** *i.e.*, **Rabbi al-Ṭabari,** *i.e.*, "of Tabaristan"): Physician, astrologer, and mathematician of the ninth century (*c.* 786-845 ?); father of the physician Ali ben Sahl. Sahl translated the "Almagest" of Ptolemy. Steinschneider identifies him with the celebrated Sahl ibn Bishr ("Zur Pseudepigraphischen Litteratur," p. 78).

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S. M. Sc.

SAHL BEN MAẒLIAḤ HA-KOHEN AL-MU'ALLIM ABU AL-SARI: Karaite philosopher and writer; born at Jerusalem 910. He belonged to the Rechabites, and was one of the apostles of the Karaites who traveled extensively to win new adherents for Karaism and thereby strengthen the failing faith of their coreligionists. He was distinguished for his profound knowledge of Biblical and post-Biblical literature, and was a master of Arabic. Although he was one of Saadia's bitterest enemies, most of his attacks were directed against Samuel ben Jacob, a pupil of the gaon. The subject of his polemics, as with his predecessors, was the abolition of purification laws and of the lighting of lights and drawing of water on the Sabbath. He often reproaches the Rabbinites for preaching and teaching for the sake of gain, asserting that their aims are not as free from selfishness as those of the Karaites. Sahl's polemics throw much light upon the degree of laxness in religious ceremonial prevalent in his time. Thus he complains against the Rabbinites that in many matters they openly made common cause with non-Jews and were thereby led astray from the strict observance of the dietary laws.

Sahl was especially interested in calendric questions, and in one of his writings reviews the whole controversy between R. Meïr of Jerusalem and Saadia in order to draw attention to the conciliatory disposition of the Palestinian Jews. He rendered valuable services to Karaism by establishing four fundamental exegetical principles. These four principles were: (1) the laying of special emphasis on the literal interpretation of the Scriptures; (2) speculation; (3) inference by analogy ("hekkesh"); (4) the agreement of the totality. By these principles he made possible the acceptance by Karaism of many decisions not found in the Bible, and also brought about the introduction of many modifications in the ceremonial.

Sahl was the author of the following works: (1) "Mishneh Torah," commentary on the Pentateuch (mentioned in "Orḥot Ẓaddiḳim," p. 24b; see Munk, "Notice sur Abul Walid Merwan ibn Djanah," iv. 6); (2) commentary on the books of Isaiah and Daniel (often mentioned in the "Ba'al ha-Mibḥar" of Aaron b. Joseph); (3) "Sefer Dinim" (a copy of this work, possessed by Dr. Munk, is entitled "Sefer ha-Miẓwot" and is ascribed to Samuel Rofe); (4) "Sefer ha-Miẓwot"; (5) a grammatical-lexical work entitled "Leshon Limmudim" (Fürst, "Gesch. des Karäert." ii. 91); (6) "Sefer Diḳduḳe," a Hebrew grammar; (7) a long letter against Jacob b. Samuel, protesting against public insult and abuse (found by Elijah Yerushalmi in Jerusalem); (8) ten unpublished responsa against Elijah Yerushalmi; (9) an anti-Rabbinite poem, his name being given in acrostic; (10) "Iggeret Toḥakat," or "Sefer Toḥakat."

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E. C. S. O.

SAHULAH, ISAAC BEN SOLOMON IBN ABI: Spanish scholar and Hebrew poet of the thirteenth century; born, as some believe, at Guadalajara in 1244. Geiger, in "Melo Chofnajim," German part,

p. 62, gives the name as **Segullah.** According to Abraham Zacuto ("Yuḥasin," ed. Filipowski, p. 222), Sahulah died in 1268; but the latter, in the preface to his "Meshal ha-Ḳadmoni," clearly indicates that he began to write that work in 1281. He states, moreover, that from his childhood he had had a predilection for poetry and fables, but that on attaining manhood he had occupied himself exclusively with profane poetry. It was only at the age of thirty-seven that he changed his mind and composed his "Meshal ha-Ḳadmoni" (Soncino, 1480), a collection of allegories or fables in rimed prose. In his preface, which also is written in rimed prose interspersed with verse, he states that his material was original, but that in style he imitated the Prophets, in order to present moral subjects in a concrete form. His chief aim was to show that the Hebrew language was as suitable for allegories as the Arabic, and yet he imitated the Arabic style. The work is divided into five parts ("she'arim"), each of which is subdivided into two chapters ("sedarim"). The first part contains a treatise on the intellect; the second, on penitence; the third, on correct advice; the fourth, on humility; and the fifth, on the fear of God. The fables often overlap one another; and sometimes the author puts into the mouths of animals utterances not usually met with in the domain of fable. The fables and narratives give evidences of the cabalistic tendencies of the time, so much so, indeed, that Moses ben Shem-Ṭob de Leon read this work carefully and, being greatly pleased with it, actually claimed its authorship for himself in his "Mishkan ha-'Edut" (comp. Jellinek, "Moses b. Schem Tob de Leon," p. 43; Leipsic, 1851). The work was translated into Judæo-German by Gershon Wiener (Frankfort-on-the-Oder, 1749). Sahulah wrote also a commentary on Canticles and Job, which is still unpublished. Henry Mauroy ("Apologia pro Judæis Christianis," i. 222) attributes to Sahulah a commentary on the Psalms.

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S. M. SEL.

SA'ID BEN ḤASAN OF ALEXANDRIA: Jewish convert to Islam; lived in the thirteenth and fourteenth centuries. He was the author of an apologetic work entitled "Masalik al-Nazar fi Nubuwwat Sayyid al-Bashar." The author intended to demonstrate from Holy Scripture the genuineness of the mission of Mohammed. Like all controversialists, he accuses the Jews of corrupting the Biblical text, and of substituting other names for those of Mohammed and Ishmael. Sometimes, in quoting Biblical passages, Sa'id interpolates words of his own.

Sa'id prefaces his book with an account of his conversion to Islam, which took place in May, 1298. When seemingly on his death-bed he heard in a dream a voice saying: "Recite the sura 'Al-Ḥamd' ["Al-Fatihah"] and thou shalt escape death." Sa'id obeyed the command of the heavenly voice; and he recovered.

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S. I. BR.

SAILORS. See NAVIGATION.

SAINT AND SAINTLINESS: In Jewish tradition saintliness ("ḥasidut") is distinguished from holiness ("ḳedushah"), which is part of the Mosaic law. Saintliness is a divine and lofty type of piety, and a higher morality, not bound by law. Saintliness is "in front [outside] of the law boundary" ("lifenim mi-shurat ha-din"). Saintship ("middat ḥasidut") is distinguished from mere obedience to the Law (B. M. 52b; Ḥul. 130b).

The Rabbis' conception of saintliness may be gathered from their description of Biblical and Talmudical personages styled by them "saints." R. Meïr thought that "Adam was a great saint. Knowing that he had caused death to mankind, he fasted daily for 130 years, ceased cohabitation, and covered his body with fig-leaves" ('Er. 18b). Another saint was David, who prayed, "preserve my soul, for I am a saint" ("ḥasid"; Ps. lxxxvi. 2, Hebr.). The Talmud justifies David's self-praise by comparing him with other kings, who slept till the third hour of the day, while David arose at midnight to give thanks unto God (Ps. cxix. 62; Ber. 4a). Job is counted as a saint of the Gentiles (B. B. 15b).

One of the attributes of God is "ḥasidut" (saintliness). The Talmud interprets the verse "The Lord is righteous in all His ways, and saintly in all His deeds" (Ps. cxlv. 17, Hebr.) as follows: "At the beginning He is righteous [within the Law], and at the end He deals outside the legal line [if the world can not exist by the strict enforcement of the law and requires the administration of His mercy and saintliness]" (R. H. 17b, and Tosef. *ad loc.*).

The Talmud recognized the "early saints" ("ḥasidim ha-rishonim") as a few elect ones, perhaps one or two in a generation (comp. "the saint of the generation"; Ta'an. 8a). This class became extinct in the tannaitic period with the death of R. Jose, a disciple of R. Johanan b. Zakkai (Abot ii. 10), known also as R. Jose Ḳaṭanta (the minor, or remnant, of the Ḥasidim; Soṭah ix., end, and 49b).

Talmudical Saints.

Hillel the Elder is the first of these saints mentioned by name, and at his death he was eulogized as "the saint, the virtuous, the disciple of Ezra" (Soṭah 48b). A similar tribute was rendered to Samuel ha-Ḳaṭan, the disciple of Hillel (*ib.*). R. Simeon, the saint, praised Judah even above Joseph, who in private resisted evil, while Judah, by the public admission of his guilt, sanctified the name of God (Soṭah 10b, referring to Gen. xxxviii. 26). Judah b. Baba, the martyr, and Judah ben Ilai were saints, and wherever a story is related in the Talmud about a saint it refers to one of the two (Tem. 15b). The eminent saints of Babylon were R. Huna and R. Ḥisda, the efficacy of whose prayers for rain, however, was not equal to that of the great saints of Palestine (Ta'an. 23b). Mar Zuṭra, the saint, when he found it necessary, as a matter of discipline, to rebuke and put a student under the ban, would, out of respect for him, first proclaim the anathema against himself and then against the student; and as soon as he reached his lodging-place he would remove the anathema first from himself and then from the student (M. Ḳ. 17a). One saint occupied himself digging wells and caves for the benefit of travelers (Sheḳ. v. 4).

The piety of the early saints is mentioned but once, on which occasion they are referred to as waiting one hour before they prayed, in order to collect their thoughts and concentrate their minds upon the Father in heaven (Ber. v. 1). The early saints discouraged fasting in connection with prayers, as it caused physical pain. Resh Laḳish cited, "The merciful man ["ḥased" = "ḥasid"] doeth good to his own soul [life]: but he that is cruel troubleth his own flesh" (Prov. xi. 17; Ta'an. 11b; see Tosef. *ad loc.*).

Saints were in higher esteem than men of great learning. There were separate burial caves for saints and for the dayyanim; when a certain rabbinical student of ill repute died he was not allowed burial in the cave of the saints, but was interred in the cave of the dayyanim (M. Ḳ. 17a).

The Qualifications of Saints.

The saint, however, must be equally a man of wide learning. An "'am ha-areẓ" can not be a saint (Abot ii. 6). It is dangerous to live near an ignorant saint (Shab. 63a; Rashi *ad loc.*). The "ḥasid shoṭeh" (foolish saint) is classed with the scheming villain and the celibate woman; all of them are destructive elements of the world (Soṭah v. 2). A foolish saint is defined as "one who would see a woman drown without going to her rescue because of the rule forbidding a man to look upon a woman" (*ib.* 21b).

Saintliness, according to R. Phinehas ben Jair, is the highest perfection, and the successive stages by which it is reached are the following: study of the Law, energy, cleanliness, separateness (individuality), purity, modesty, fear of sin, inspiration, and capacity to bring about resurrection ('Ab. Zarah 20b).

The question "How can one become a saint?" is answered in various ways in the Talmud. R. Judah says one desiring to be a saint must be careful to observe the laws of tort ("neziḳin"). Raba (Rabina) says one should be careful of matters in the code of "abot"; others say, in matters of thanksgiving and benedictions ("berakot"; B. K. 30a).

Principle of Saintliness.

It appears that R. Judah's answer is the key to early saintliness, the fundamental principle of which was not even the morality that was common to every righteous man, but the determination not to do an injury or cause damage to a fellow man. "Mine and thine" was interpreted by the saint, "Thine is thine, and mine is thine" (Ab. v. 13), inasmuch as he sacrificed his own for the sake of guarding the property of individuals and of the general public. A story is told of a man who cleared his private premises of stones and rubbish and threw them on public ground. A saint passing by said to him: "Fool, why dost thou throw stones from premises that do not belong to thee into premises of thine own?" The man only laughed at him. In a short time, however, the man was compelled to dispose of his property, and as he passed along the public premises he slipped on the very stones he had cleared from his former property. He then acknowledged the wisdom of the saint (B. Ḳ. 50b). The early saints buried thorns and broken glass three handbreadths deep in their fields to prevent a possible injury to any one through stepping on them (B. Ḳ. 30a). The saint burned the parings from his finger-nails (B. M. 18a), evidently considering them poisonous and likely, if not disposed of, to come in contact with food.

A story is told of a saint who suffered from heart-disease and whom the physicians ordered to drink hot goat-milk every morning, telling him that otherwise his ailment would prove fatal. A goat was accordingly tied to the foot of his bed, and the saint drank its milk as prescribed. But when his colleagues visited him and saw the goat, they stepped back and exclaimed: "Here he keeps an armed brigand and shall we visit him?" (the raising of small cattle like goats and sheep was prohibited in the populated places of Palestine because they roam at large and damage private property). Although some of the Rabbis had permitted a goat to be kept tied in the house, and although this was a question of life or death, the saints regarded the goat as a highway robber and sent it away at the risk of life (B. Ḳ. 80a). A saint would not interfere in any way with a mendicant's right to beg. Once a saint who was accustomed to see and converse with the spirit of Elijah missed his visitor from the time he built a keeper's inn at the entrance of his courtyard, and which interfered with the free entry of beggars (B. B. 7b).

Later Saints.

The saints, after the early class had passed away, were mostly of the type described by Raba, or Rabina—renowned for their high morality, extreme piety, and rigid punctuality in prayer and benedictions. Their moral ideas are summarized in Raba's injunction, "Sanctify thyself even in that which is permitted to thee" (Yeb. 20a). The Torah in certain cases made concessions to human weakness, as in the case of the captive woman with whom marriage was permitted (Deut. xxi. 11). "The Torah provided against the 'yeẓer ha-ra''" (the natural, evil inclination; Ḳid. 21b, end). "Take no oath, even to speak the truth, as the name of God must not be mentioned in vain" (Ned. 8b). "Keep thee from every wicked thing" (Deut. xxiii. 9) is interpreted by R. Phinehas b. Jair as a command not to think of impure things during the day (Ket. 46a). Impure thoughts are even worse than impure acts (Yoma 29a). Purity of heart was the ideal of the saint, who was particularly severe against slander.

R. Judah ben Samuel he-Ḥasid of Regensburg was, perhaps, the best type of the saints of the Middle Ages. His ethical code, "Sefer Ḥasidim," is full of methods and regulations for his class. Among the rules for saintliness are: "To be ready to forgive the wrongs done by those who ask forgiveness" (§ 11). "To restrain oneself from doing evil, not because of fear of punishment, but for the reverence and love of God" (§ 12). "To be cheerful and greet every person in the street, even a Gentile" (§ 13). Others of his maxims are: "The study of the Law alone is not enough without good deeds; it is like obtaining the keys of the inner chamber without the keys of the outer chamber: how shall one enter?" (*ib.*). "The love for God shall be above any human love, as for wife and children; one shall be ready to sacrifice his life for God's commandments" (§ 14). "Modesty combined with the fear of God is like salt to food" (§ 15).

Equally important in connection with this subject are the "Reshit Ḥokmah" of Elijah b. Moses de Vidas of Safed, the "Ḥobot ha-Lebabot" of Baḥya b. Joseph, and the "Menorat ha-Ma'or" of Isaac Aboab. See ESSENES; ḤASIDIM; HOLINESS; MARTYRS; SLANDER.

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J. J. D. E.

SAINT CROIX. See WEST INDIES, DANISH.

SAINT GALL (ST. GALLEN): Chief town of the canton of the same name in the northeast of Switzerland. The first information concerning its Jewish inhabitants dates from the year 1349, when the Jews, who then lived in a special quarter, the "Hinterlauben" or "Brotlauben," were accused of having poisoned the wells. St. Gall followed the example of other towns near the Lake of Constance, imprisoning the Jews, burning them alive, or at best expelling them and confiscating their property. For a long time after this event no Jews lived in St. Gall; and in modern times also the right of settlement was granted only very exceptionally to a few Jews, who had to pay heavily for the concession. Even after the wars of independence the St. Gall "Jews' Law" of May 15, 1818, though it was not strictly enforced by the government, placed the Jews under severe restrictions. These exceptional laws remained on the statute-books until the emancipation of the Jews of Switzerland in Feb., 1863.

On April 8, 1864, the present Jewish community was constituted, the members having removed to St. Gall from the neighboring town of HOHENEMS. Religious services were organized, and Hebrew and religious classes founded. Soon afterward the cemetery was laid out; the dead had previously been conveyed probably to one of the neighboring communities.

The Jewish inhabitants of St. Gall increased numerically in the course of time through frequent migrations from the communities of Endingen and Lengnau, Gailingen (Baden), Laupheim (Württemberg), and from other places.

On Sept. 21, 1881, the present (1905) synagogue was consecrated. The first rabbi of the existing community was Hermann Engelbert, who was succeeded in 1900 by the present incumbent, Emil Schlesinger.

The Jews of St. Gall exceed 500 in a total population of 33,087.

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D. E. Sc.

SAINT-GILLES (בורק דישל ניל): Town of France, in the department of Gard, about eleven miles south-southeast of Nîmes. It was an important commercial center in the twelfth century. When Benjamin of Tudela visited the town it possessed a Jewish community numbering 100 members, who were under the protection of Raymond V., Count of Toulouse. It was at St.-Gilles that in 1216, through the efforts of Isaac Benvenisti and under the presidency of R. Levi, the representatives of the Jewish communities of southern France met to deliberate regarding the measures to be taken against the resolutions of the Lateran Council of 1215.

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S. S. K.

SAINT-JOHN'S-BREAD: Fruit of the carob-tree. It is not mentioned in the Masoretic text of the Old Testament, though Cheyne assumes that in three passages (II Kings vi. 25, xviii. 27 = Isa. xxxvi. 12; Isa. i. 20) חרובים ("carob-fruit") should be read instead of חריובים ("Expositor," July, 1899). In the New Testament St.-John's-bread is called swine's food (Luke xv. 16); and it is mentioned as such in the Mishnah. The law regarding the edge of the field that may not be harvested applied to the carob-tree (Peah i. 4 *et seq.*), and the fruit had to be tithed (Ma'as. i. 3). The latter was preserved in wine (Sheb. vii. 7). The fact that carob-pods are mentioned in the New Testament and elsewhere as favorite fodder indicates that the tree grew in abundance. The fruit, which is palatable only when dried, was eaten by the poor alone.

E. G. H. I. BE.

SAINT JOSEPH. See MISSOURI.

SAINT LOUIS: Largest city in the state of Missouri, U. S. A. Its pioneer Jew was Wolf Bloch, a native of Schwihau, Bohemia, who is reported to have settled there in 1816. The early arrivals probably intermarried and in this way lost their identity; for it was not until the Jewish New-Year of 1836 that the first religious services were held, when ten men rented a little room over a grocery-store at the corner of Second and Spruce streets. The next year these pioneers organized the United Hebrew Congregation, which is still in existence. A. Weigel was its first president; and services were held for many years at a private house in Frenchtown. The first building used as a synagogue was located on Fifth street between Green and Washington avenues. In 1855 this organization bought a site and erected its own temple on Sixth street between Locust and St. Charles streets. The building was consecrated June 17, 1859, the Rev. M. J. Raphall of New York officiating. The rabbinate has been held by the Rev. Henry J. Messing for the past twenty-six years.

First Synagogue.

The B'nai El congregation was organized in 1840, and moved into its own house of worship at Sixth and Cerre streets in 1855. The Rev. Moritz Spitz, editor of "The Jewish Voice," is the present (1905) occupant of its pulpit.

In 1866 Shaare Emeth congregation was organized, with Rev. S. H. Sonnenschein as its spiritual leader, and Alexander Suss as its first president. The Rev. Samuel Sale is the present rabbi. In 1886 a number of the members, being dissatisfied, banded together, and with Rabbi Sonnenschein organized Temple Israel, with Isaac Schwab as president. Dr. Leon Harrison is the present spiritual adviser. There are also six regularly organized Orthodox congregations in the city.

In 1844 A. J. Latz purchased a lot on Pratte avenue for a cemetery, which was used until 1856,

Cemeteries.

when the United Hebrew Congregation acquired what is now known as Mount Olive Cemetery. The B'nai El congregation used as its first burial-ground a plot of land on Gravois road, now enlarged and known as Mount Sinai. This land was purchased in 1849. Later the Mt. Sinai Cemetery Association was formed, and the corner-stone of its chapel was laid June 22, 1873, the Revs. Wolfenstein and Sonnenschein officiating. The members of B'nai El, Shaare Emeth, and Temple Israel congregations are entitled to burial in these grounds.

The I. O. B. B. gained an early foothold in St. Louis, Missouri Lodge, No. 22, having been organized in 1855, and Ebn Ezra Lodge, No. 47, in 1863. Both lodges are still in existence and have large memberships. Progress Lodge, No. 53, of the Independent Order of Free Sons of Israel, a beneficiary organization, was founded Sept. 6, 1872.

As early as 1857 St. Louis had its social organization, the Harmonie Club beginning its existence at that time, with M. Hellman as its first president. Its club-rooms for fifteen years were on Market street between Fourth and Fifth streets. In 1872 the Concordia Club, with Leopold Steinberger as its presiding officer, was organized. Both of these bodies have passed out of existence, and the Columbian Club is now the only distinctly Jewish social institution in the city. Jacob Meyer was its first presiding officer (1892).

One of the prominent characters in St. Louis during the Civil war was Isidor Busch, a wine-merchant. He was one of the delegates on the "Unconditional Union Ticket" to a convention which decided that Missouri should remain in the Union.

United Hebrew Relief Association.

After the Chicago fire in 1871 many Jewish families removed from that city to St. Louis; and these required temporary assistance. It was then that the United Hebrew Relief Association was inaugurated, with B. Singer as president, and Rev. S. Wolfenstein (now superintendent of the Cleveland Orphan Asylum) as vice-president. Numerous charitable organizations sprang up from time to time until 1897, when the first consolidation was effected. The United Hebrew Relief Association, the Sisterhood of Personal Service, the Ladies' Zion Society, and the Hebrew Ladies' Sewing Society combined, with a view to more effective work, under the name "United Jewish Charities," with Moses Fraley as president.

The Hebrew Free and Industrial School Society, an organization for the instruction of children in Jewish history and religion, was founded by the Rev. H. J. Messing in 1879, with J. B. Greensfelder as president; and the Jewish Alliance Night-School for immigrants was established a few years later by Prof. W. Deutsch, and was presided over by Elias Michaels.

The Home for Aged and Infirm Israelites was founded in 1882, with B. Hysinger at its head. It owns the property which it occupies, and provides for about fifty inmates.

The United Jewish Charities being in need of funds in 1898, a large fair was held for one week in the Coliseum of the Exposition Building, under the auspices of a special committee presided over by Julius Lesser, with the result that the Charities received the sum of $37,000, one-half of which was appropriated toward the relief fund, while the remainder was used for erecting a building to be used by the Jewish charitable and educational bodies of St. Louis. The title to this building is vested in the United Jewish Charitable and Educational Associations, the first president of which is Elias Michaels.

Jewish Hospital.

Realizing the need of a hospital for the poor, the Jews of St. Louis contributed a fund of $100,000, which was paid to The Jewish Hospital of St. Louis, incorporated in 1900, and presided over by August Frank.

The spirit of consolidation which was prevalent during the year 1901 affected those Jews who were interested in the several charitable and educational institutions of the city, and who believed that by a stronger union more work could be accomplished and larger contributions secured. Accordingly on Nov. 7, 1901, a committee of 100 persons assembled at the Columbian Club, and it was decided to organize the Jewish Charitable and Educational Union, with Moses Fraley as president. Over $42,000 a year is paid into its treasury by the Jews of St. Louis and distributed among the following constituent societies: the United Jewish Charities, Jewish Hospital, Home for Aged and Infirm Israelites, Hebrew Free and Industrial School Society, and Jewish Alliance Night-School Society. Annual appropriations are made also for the Cleveland Orphan Asylum and for the Hospital for Consumptives at Denver.

The first national Conference of Jewish Charities was held at St. Louis in 1885, with Marcus Bernheimer as president and Albert Arnstein as secretary.

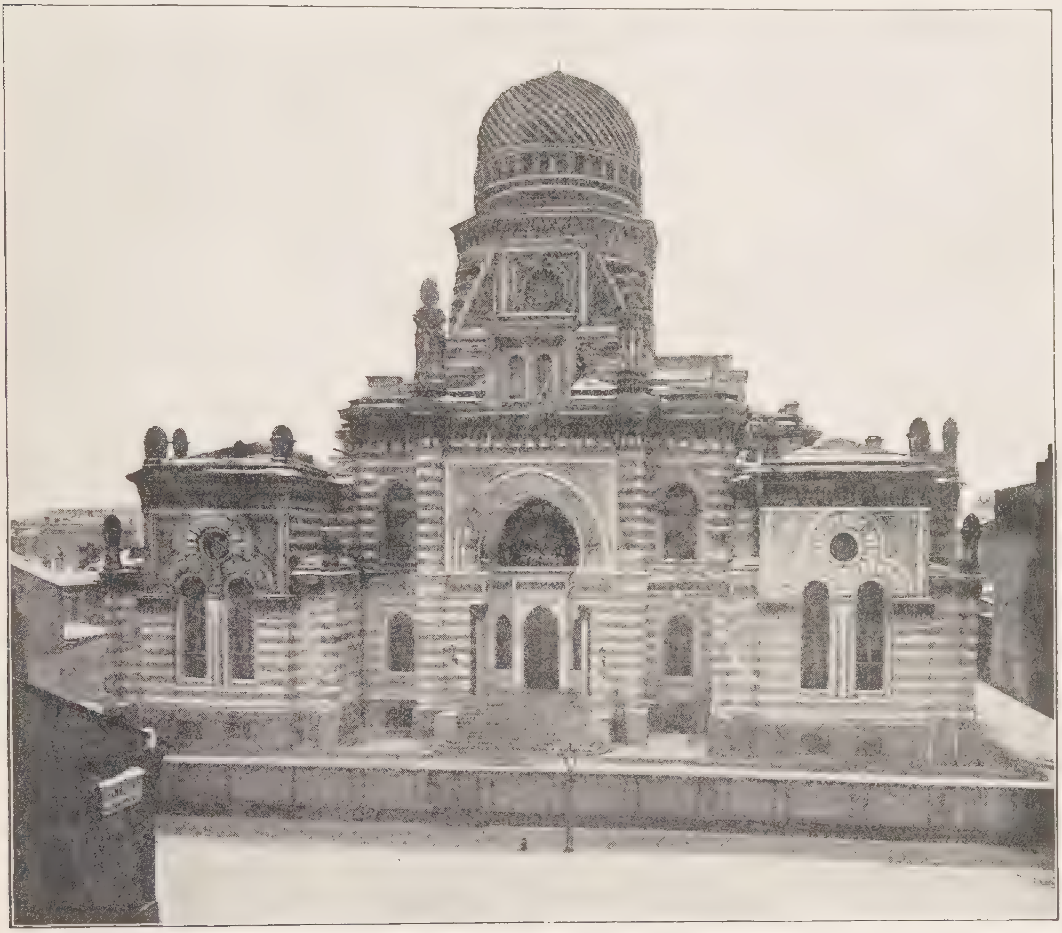
Papers and Educational Institutions.

St. Louis has two Jewish papers. "The Jewish Voice," successor to "The Jewish Tribune," was founded in 1876 by Godlove, Friedman, and Wolfner. The Revs. S. H. Sonnenschein and Moritz Spitz later became joint owners of the paper, which is now edited and owned by the latter. In 1901 "The Modern View," owned and edited by A. Rosenthal, made its first appearance.

The Hebrew Young Men's Literary Association, which in a few years became the Y. M. H. A. of St. Louis, began its existence in 1877, with J. B. Greensfelder as president. This organization in 1878 appointed a committee to solicit funds and distribute them among those refugees who were coming to St. Louis on account of the spread of yellow fever in the Southern States. Benjamin Altheimer was chairman of this committee. The Y. M. H. A. maintained its literary and social work for a number of years, but it gradually passed out of existence. In 1896 it was reorganized, with A. Rosenthal as its new president; and it has now 600 members. The reorganized association took the lead in providing aid for the Rumanian refugees in 1900. The Pioneers Ladies' Literary Society is the oldest organization of its kind in the country, having begun its work in 1877. Mrs. August Frank was its first president.

The Jews of St. Louis are fully identified with the welfare of the city. Isaac Schwab, Jonathan Rice, Jacob J. Wertheimer, Elias Michaels, Nathan Frank, and Charles A. Stix were members of the board of directors of the Louisiana Purchase Exposition Company, under whose auspices the World's Fair was held in St. Louis during the year 1904.

Among the Jews of St. Louis who have held positions of honor and trust in the community and have been prominent in the different public exchanges of the city may be mentioned: Nathan Frank, owner of the "St. Louis Star," a daily newspaper, who represented the city in Congress; Moses N. Sale, a judge of the Circuit Court; Albert Arnstein and Moses Fraley, former members of the city council; Meyer Rosenblatt, who served as collector of revenue for the city; Louis Aloe, a member of the board of election commissioners; Elias Michaels, a member of the school board, and at one time president of the Mercantile Club; Marcus Bernheimer, a former president of the Merchants' Exchange; and Jacob D. Goldman, who has held the same office in the Cotton Exchange.



Synagogue at Saint Petersburg, Russia.
(From a photograph.)

At present (1905) the Jews of St. Louis number about 40,000 in a total population of about 575,000.
A. B. Gr.

SAINT PAUL. See Minnesota.

SAINT PETERSBURG: Capital city of Russia. Antonio Sanchez, a Spanish Jew and member of the Academy of Sciences, lived in St. Petersburg in the reign of Elizabeth Petrovna. In the reign of Catherine II. there were three or four Jews in the city, though legally they were not permitted domicil there (comp. Nevakhovich, Löb; Notkin, Nathan; Peretz, Abraham). From that time the number of Jewish inhabitants increased gradually, until, at the beginning of the nineteenth century, there was a substantial group of Jews living in the city.

The Ḥasidic rabbi Shneor Zalman of Lody was for a time confined in the fortress of St. Petersburg during the reign of Paul I. Seeing that the rabbi would not eat any of the prison fare, the commandant sent for Mordecai of Lepla to prepare his food according to the Mosaic law. At that time there

Cemetery of the St. Peter Lutheran-Evangelical Congregation.

were other Jews living in St. Petersburg, among them Löb Mianevich and Saul of Sizochina. By 1802 these had already effected a communal organization. Not possessing a cemetery of their own, they entered into an agreement with the St. Peter Lutheran-Evangelical congregation of St. Petersburg, whereby the latter allowed the Jews the use of a division of its extensive burial-grounds. In the minutes of the church meeting of Feb. 2, 1802, the following is recorded: "At to-day's meeting of the church elders three Jews appeared with a request for a piece of ground in the Bretfeld cemetery, to be used for the burial of their dead. The elders, having considered this request, decided to assign to them a place for burial beyond the wall of our cemetery, on the right side of the brook, and occupying 160 square 'sazhens,' on condition that there shall be paid to St. Peter's Church 10 rubles for every person buried there. The road to this plot must be constructed at their own expense, and in such a manner as to cause no inconvenience to us; they are not forbidden, however, to carry their dead through our cemetery." A copy of these minutes was placed, under date of April 1, 1802, in the register of the Jewish community. "To preserve the memory of the persons, now living here, who received this document," says the register, "their names are hereby appended: the respected and honored Nathan Notkin of Shklov; Ḥayyim Shmukler of Brod; Osher, son of Isaiah Katz of Moghilef; Mordecai, son of Shpraga-Faivish of Shklov; Mattithiah, son of Jonas Katz; Judah, son of Ozer of Shklov; Eliezer, son of Gershon of Novomyesto; Isaac, son of Nathan Segal of Moghilef; Joshua, son of Ḥayyim of Shklov; Shabbethai, son of the respected Nathan Notkin."

It appears from the records that, numerically, the Jews of Shklov occupied the first place in the community, and that those from Moghilef were next. The records of the burial association contain the names of a number of Jews buried in the cemetery, among them that of Avigdor, son of David Chakhechover of Warsaw, who confessed to the authorities before his death that he was a Jew and expressed a wish to be buried in the Jewish cemetery. A similar notice occurs of Joseph, son of Benjamin Bunem. He was from Germany, and was a member of the Imperial Band. The last entry in this record is dated Jan. 31, 1822, and tells of the burial of the "famous rabbi and renowned physician Moses Elhanan Elkan of Tulchin." The burial-plot secured from the Lutheran congregation in 1802 was filled by 1862, the last to be buried there being the Wilna publisher David Romm. An additional plot was then assigned to the Jewish community by the German congregation, and was used until 1874. In that year another piece of ground, in the Preobrazhenski cemetery, was assigned by the city to the Jews for burial purposes.

While still forbidden by law to reside in St. Petersburg, the Jews there increased in number, thanks to the tolerant attitude of Alexander I., who highly appreciated the services rendered by the Jews in the war of 1812. The governor-general of St. Petersburg, Miloradovich, was very friendly toward the Jews, and designated them as the "most faithful of the emperor's servants." The treatment of the Jews in St. Petersburg underwent a change for the worse in the reign of Nicholas I. Many of the Jewish families living in that city were given the alternative of baptism into the Greek-Orthodox Church or banishment. A number were baptized, and some of these were given government positions, to influence, perhaps, the conversion of other Jews. One of these baptized Jews became the favorite secretary of Nicholas I.; another, Feigin, was the right-hand man of Kankrin. Permission to build the present synagogue was given in 1869, but owing to legal difficulties it was not opened until 1893.

Occupations.

For its livelihood the Jewish population of St. Petersburg depends chiefly upon the following occupations: making clothes and shoes, 25.2 per cent; working in metal, 8.8; literature, 6.2; the practise of medicine, 4.9.

Among the prominent Jews of St. Petersburg may be mentioned rabbis I. W. Olschwanger and Abraham Drabkin, the Günzburg family, Leon Rosenthal, A. Warshavski, S. S. Polyakov, M. Friedland, and A. Wavelberg. The roll of its scholars and writers, and of the members of the professions includes the names of M. Berlin, A. Harkavy, Daniel Chwolson, L. Mandelstamm, J. Seiberling, Robert Ilyish, A. Kaufman, M. Kulisher, Dr. Malis, Dr. A. Soloveichik, M. Vinaver, S. O. Gruzenberg, M. Syrkin, S. Wiener, S. Pineto, A. Zederbaum, Judah Löb Kantor, Z. H. Rabinovitz, Julius Hessen, M. Antokolski, J. L. Gordon, S. Trug, L. Bramson, Bruzkus, and many others whose names may be found in the membership lists of the Society for the Promotion of Culture Among the Jews of Russia. Within recent years the Jewish Colonization Association has done some useful work for the Jews of St. Petersburg.

The following periodicals are, or were, published in St. Petersburg: in Russian: "Yevreiskaya Biblioteka," "Voskhod," "Razsvyet," "Yevreiskoe Obozryenie," "Budushchnost," "Yevreiskaya Zhizn," "Almanach Lurye"; in Hebrew: "Ha-Meliẓ," "Ha-Yom," "Ha-Zeman"; in Judæo-German: "Jüdisches Volksblatt," "Der Freind."

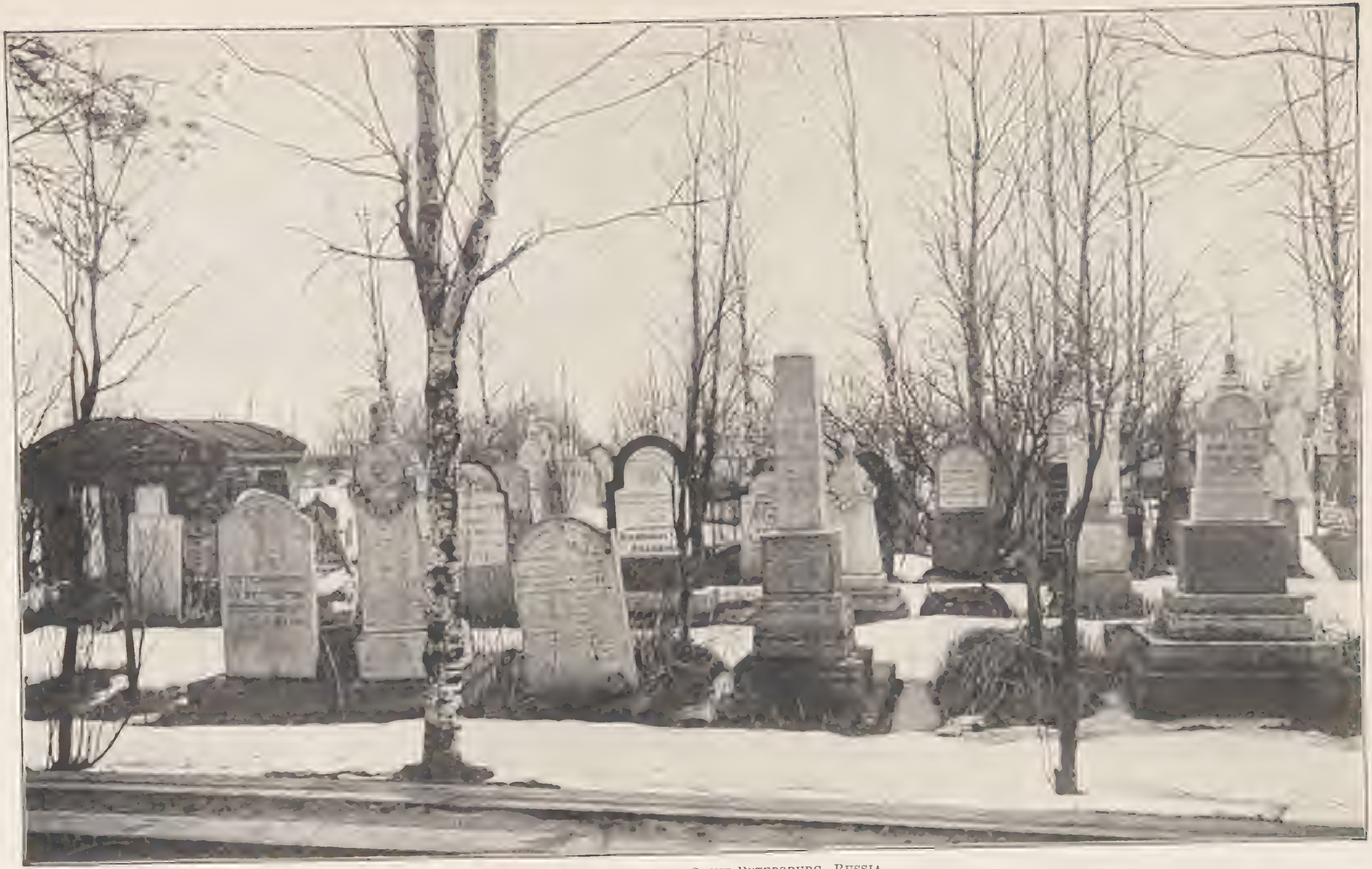
The total population of St. Petersburg is 1,267,023. The Jewish population was 6,624 (0.99 per cent of the total population) in 1869; in 1881 it was 16,826 (1.95 per cent); in 1890 it was 15,331 (1.61 per cent); in 1900 it was 20,385. Of the last-mentioned only 6,456 were born in St. Petersburg.

Bibliography: *Ha-Meliẓ*, 1903, Nos. 111, 112, 114; *Voskhod*, Jan. and Feb., 1881; May, 1892; Orshanski, *Izslyedovaniya o Prâvakh Yevreyev*, St. Petersburg.

H. R. J. G. L.

SAINT-SYMPHORIEN D'OZON: Town in the ancient province of Dauphiné, France. In the fourteenth century it had a large and wealthy Jewish community, to which the dauphin Charles granted (1355) important privileges; for this a special impost was paid (Prudhomme, "Les Juifs en Dauphiné," pp. 38, 42).

The most important banking-house of the city



Old Jewish Cemetery at Saint Petersburg, Russia.

(From a photograph.)

was that of the Cohen brothers, who numbered among their clients, there as well as at Vienne, clerics, priests, nobles, and prominent burghers (*ib.* p. 74). In spite of the dauphin's favor, the Jews of St.-Symphorien paid special highway-tolls; *e.g.*, a Jew on foot four deniers, a Jew on horseback or an enceinte Jewess eight deniers (Depping, "Les Juifs dans le Moyen Age," p. 162). On March 30, 1396, three Jewish youths were accused of having caused the arrest of a Christian tailor, Antoine Escoffier, upon a fictitious charge, and, moreover, of having mocked and reviled the name of Jesus. Arraigned before the dauphin's council, they were sentenced to pay a fine of 200 francs in gold ("Revue des Etudes Juives," ix. 259).

Bibliography: Prudhomme, *Les Juifs en Dauphiné.*

G. S. K.

SAINT THOMAS. See West Indies, Danish.

SAJÓ, ALADÁR: Hungarian author; born at Waitzen Sept. 8, 1869; educated for the law at Budapest, where he devoted himself at the same time to writing novels. He served as lieutenant in the Twenty-third Battalion of Chasseurs in Bosnia from 1892 to 1894, and therefore chose his subjects chiefly from army life, soon becoming one of the most popular authors. Sajó has published the following works: "Katonáéknál" (Among the Soldiers), Budapest, 1893; "De Profundis," *ib.* 1894; "Kaszárnyatitkok" (Secrets of the Barracks), *ib.* 1895; "Regruták és Más Katonák" (Recruits and Other Soldiers), *ib.* 1897; and the novel "Ezredes Boriska," 1897. He is a collaborator on the "Budapesti Hirlap"; and in 1897 he became secretary of the journalistic society Otthon.

Bibliography: *Pallas Lex.*

S. L. V.

SAḲ, JACOB B. BENJAMIN WOLF. See Jacob ben Benjamin Zeeb Saḳ.

SALAḤTI. See Omnam Ken.

SALAMAN, ANNETTE A.: English authoress; died April 10, 1879; youngest daughter of S. K. Salaman, and sister of the musician of that name. In her girlhood, during which she was for a time bedridden, she compiled the texts of Scripture illustrative of the precepts and teachings of Judaism, which were afterward published in a volume entitled "Footsteps on the Way of Life," 2d ed., London, 1874. She was the author also of "Aunt Annette's Stories to Ada," a series of tales for children.

Bibliography: *Jew. Chron.* and *Jew. World*, April 18, 1879.

J. G. L.

SALAMAN, CHARLES KENSINGTON: English pianist, composer, and controversialist; born in London March 3, 1814; died there June 23, 1901. His musical talent became apparent at a very early age, when he studied under Neate (a pupil of Beethoven), Crotch, and Eley. Playing at the suggestion of J. B. Cramer before the Royal Academy of Music, he was elected, at the age of ten, a member of that institution. In 1828, when only fourteen, he played compositions of his own in public. After studying in Paris under Henri Herz, he reappeared in London, and was in 1830 selected to compose the ode for the Shakespeare Jubilee Festival of that year at Stratford-on-Avon. At Salaman's first orchestral concert, in 1833, Grisi was introduced to a London audience. In 1836 Salaman published his still well-known setting of Shelley's "I Arise from Dreams of Thee"; and until his death he steadily produced numerous songs, delicate alike in melody and in style.

The poems which Salaman set to music were noticeably chosen from a wide field, covering most European languages as well as Latin (Horace and Catullus), Greek (Anacreon), and Hebrew (Judah ha-Levi and the liturgy). From 1845 to 1848 he was in Rome, conducting the first performance of a Beethoven symphony there, and being present at the removal of the gates of the ancient ghetto (on Monday evening, Passover eve, April 7, 1847). He received the rare distinction of honorary membership in the Academy of St. Cecilia.

On his return to England he founded the Musical Society of London, acting for several years as its honorary secretary, and organizing the orchestra, which Meyerbeer pronounced magnificent. He became prominent also as a public lecturer.

Salaman's attention had early been turned to devotional music, and he produced several anthems which are prominent in the repertory of the Anglican Church. His music for Psalm lxxxiv., originally written for the reopening of the West London Synagogue, when the organ was first introduced into an English synagogue, was performed also at the reopening of Worcester Cathedral, and was sung at Westminster Abbey, during the Church Congress of 1900, as one of the three representative anthems of the nineteenth century. His Psalm c. is sung at most Anglo-Jewish choral weddings; his "Funeral March" (in memory of Victor Hugo), his pianoforte sketches, and his organ interludes are also prized.

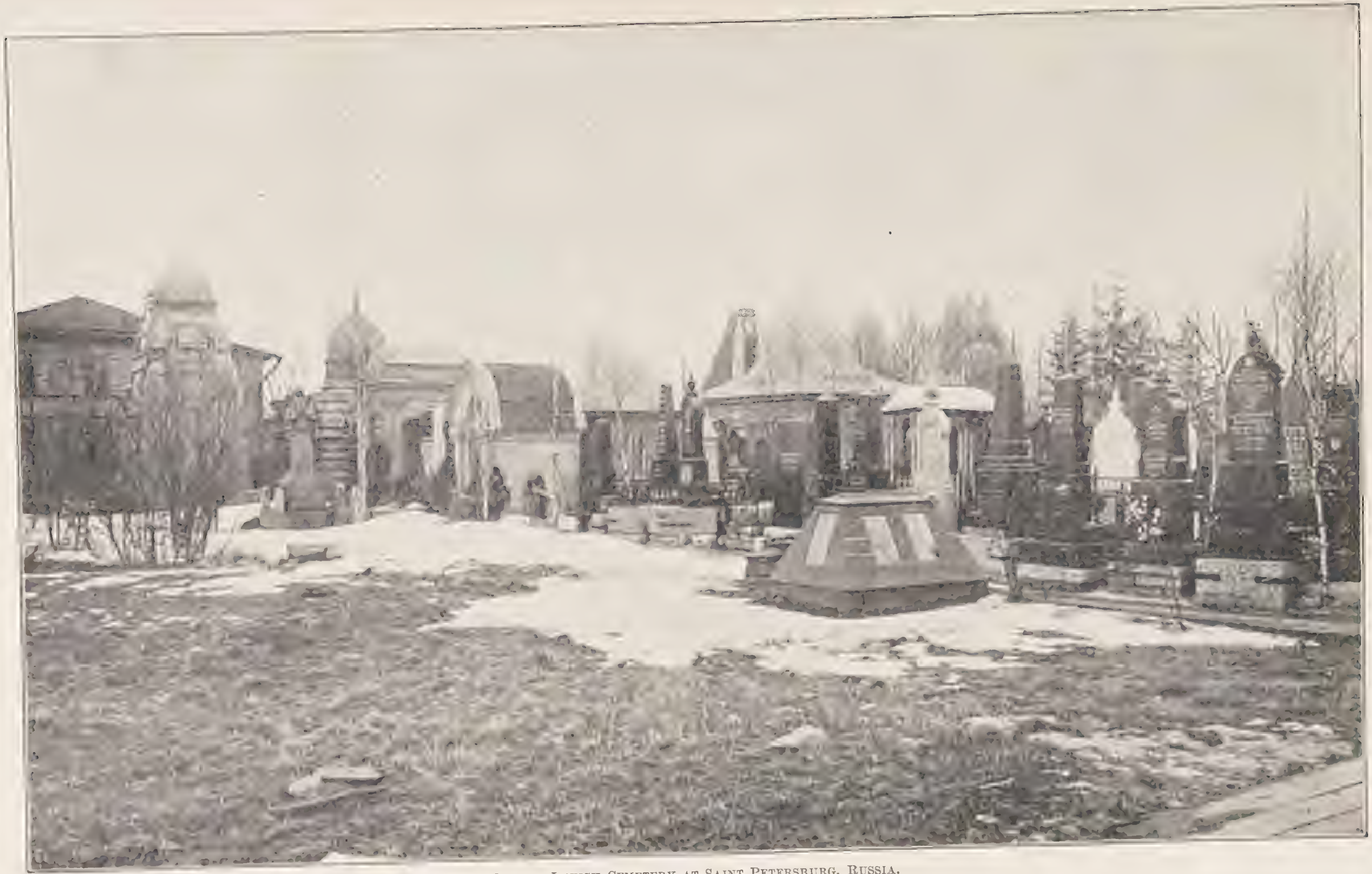
He was among the early advocates of the Reform movement in England. On joining the West London Synagogue he wrote 124 settings for its reformed musical service; and several of these are now used by Orthodox congregations also. His trenchant letters on the methods of the conversionist missions, addressed to the Bishop of Manchester in 1875 and to the Dean of Lichfield in 1877, attracted general attention; and in 1885 he published "Jews as They Are" (of which a second edition has appeared), containing valuable records of the history of Jewish emancipation in England, and refuting some current errors concerning Judaism.

Bibliography: *Young Israel* (London), 1898, i. 341; *Jew. Chron.* and *Jew. World*, June 28, 1901; Grove, *Dict. of Music and Musicians*; Baker, *Biog. Dict. of Musicians*, New York, 1900.

J. F. L. C.

SALAMAN, CHARLES MALCOLM: English journalist and dramatist; born in London Sept. 6, 1855; son of Charles Kensington Salaman, the composer. He is the author of "Ivan's Love-Quest" and other poems (London, 1879), and he has written the verses to many of his father's best-known songs, and also the words to compositions by Sir G. A. Macfarren, G. A. Osborne, and others.

In the dramatic field and as a librettist, Salaman has produced "Deceivers Ever," a farcical comedy (Strand Theatre, 1883); "Boycotted," a one-act comedietta, with music by Eugene Barnett; "Dim-



Modern Jewish Cemetery at Saint Petersburg, Russia.

(From a photograph.)

ity's Dilemma," farce (Gaiety Theatre); "Both Sides of the Question," comedietta; and "A Modern Eve" (Haymarket Theatre). Salaman is known also as a critic of the drama and of painting. He is editor of the published plays of A. W. Pinero, and author of the popular book "Woman—Through a Man's Eyeglass" (1892).

Bibliography: Brown and Stratton, *Biog. Dict.* London, n.d.; *Jewish Year Book*, 5665 (= 1904-5).

J. G. L.

SALAMANCA: Spanish city; capital of the province of the same name; famous for its university. The Jews of Salamanca rendered valuable services to King Ferdinand II. of Leon during the war against the King of Castile in 1169, and in return were granted (in 1170) equal rights and liberties with the Christian inhabitants ("Fuero de Salamanca," tit. ccclxii.). The town council was ordered to protect and, if necessary, to defend the Jews; and for this protection a yearly tax of 15 morabetinos was imposed on the latter. They were not, however, spared during the persecutions of 1391.

In 1412 Vicente Ferrer preached in Salamanca, his sermons having for their object the conversion of the Jews; and such of the latter as were baptized there called themselves "Vicentinos." The large synagogue was at that time transformed into a church to which was given the name "Vera Cruz," and afterward into a college of the Brothers of Charity. At the entrance to this college the following Latin verses were displayed:

> "Antiquum coluit vetus hoc Sinagoga sacellum,
> At nunc est verae religionis sacrum:
> Judaeo expulso, primus Vincentius istam
> Lustravit pura religione domum.
> Fulgens namque jubar subito descendit Olimpo,
> Cunctisque impressit pectora signa Crucis.
> Judaei trahunt cives Vicentii nomina multi,
> Et templum hoc Verae dicitur inde Crucis."

The Jews of the city were in grave danger from a ritual-murder accusation which was made against them in 1456. On a Christian holiday, presumably Easter, the little son of a rich merchant ("filho de hum rrico mercador"), adorned with golden trinkets, had left his home. The child was lured out of town by robbers, who, after stealing the valuables, murdered him and buried the body in a secluded spot. After a long, vain search for the boy a reward was publicly offered for any information concerning him. Some days later certain shepherds came with their cattle to the place where the corpse was buried, and their dogs, scratching the earth, uncovered an arm and brought it to their masters, who exhibited it in the town. The father and relatives of the murdered child, together with other citizens, on proceeding to the place where the arm had been found, discovered the rest of the remains. The populace, inspired by hatred of the Jews, proclaimed without further investigation that the child had been killed by the latter, who, they asserted, had taken out the heart, fried it, and partaken of it as food. The relatives of the child, together with many others, soon armed themselves in order to attack the Jews. The king, however, hearing of the affair, ordered a thorough investigation, and the innocence of the Jews was finally established through the evidence of the goldsmith to whom the murderers had sold the trinkets taken from the slain boy (S. Usque, "Consolaçam as Tribulaçoens de Ysrael," p. 189b; also Joseph ha-Kohen, "'Emeḳ ha-Baka," pp. 77 *et seq.*). In 1492 the Jews of Salamanca, who had been so numerous that they, together with those of Ciudad-Rodrigo, paid 7,800 maravedis in taxes for the year 1474, emigrated, mostly to Portugal.

In Salamanca lived Rabbi Menahem ben Ḥayyim ha-Aruk, otherwise Longo (d. 1425), and the Talmudist Moses ben Benjamin and his son Isaac, both of whom maintained a correspondence with Isaac b. Sheshet. Salamanca was also the birthplace of the mathematician and astronomer Abraham Zacuto, who lectured at the university there.

Bibliography: Rios, *Hist.* i. 333 *et seq.*, ii. 430 *et seq.*; Lindo, *History of the Jews in Spain*, p. 90; A. de Castro, *Historia de los Judios en España*, p. 98; Isaac ben Sheshet, *Responsa*, Nos. 229 *et seq.*, 241, 296, 327, 330, 335 *et seq.*

J. M. K.

SALAMANDER (Greek, *σαλαμάνδρα*): According to the Talmud, a species of toad which lives on land but enters the water at the breeding season (Ḥul. 127a; Lewysohn, "Z. T." §§ 277, 278). It generally appears, however, as a fabulous animal, generated in fire and perishing in air, this being the view concerning it held by R. Akiba himself (Sifra, ed. Weiss, p. 52b; Ḥul. 127a). God showed the animal to Moses in fire (Ex. R. xv. 28); and when glass-blowers stoke their furnace unceasingly for seven days and seven nights, the great heat produces a creature which is like a mouse (or spider), and which is called a salamander. If one smears his hand or any other part of his body with its blood, the spot is proof against fire; for the animal is created of fire (Tan., Wayesheb, 3). When King Manasseh was about to sacrifice Hezekiah to Moloch, the child's mother anointed her son with the blood of a salamander, that the fire might not injure him (Sanh. 63b; "Z. D. M. G." xxviii. 15). The fire of hell does not harm the scribes, since they are all fire, like the Torah; and if flames can not hurt one who is anointed with salamander blood, still less can they injure the scribes (Ḥag., end).

The name "salamander" itself indicates the adoption of a foreign belief by the Jews. According to Aristotle, "At Cyprus, where the stone chalcites [a kind of copper ore] is heated for several days, winged creatures, somewhat larger than our house-fly, appear in the midst of the fire, walking and flying through it, but dying immediately on leaving the flame. The salamander shows that certain animals are naturally proof against fire, for it is said to extinguish a flame by passing through it" ("Historia Animalium," v. 19; Lewysohn, *l.c.* § 279). Akiba likewise speaks of animals other than the salamander which are generated in fire, while Pliny declares ("Historia Naturalis," x. 68, 87) that the salamander does not propagate by copulation, and that, like ice, it extinguishes fire by touching it.

While the fire, according to the Midrash, need burn only seven days and seven nights to produce a salamander, Rashi says that it requires seven years (Ḥag.), and the 'Aruk (*s.v.*) postulates seventy years. The trend toward magic appears, furthermore, in the statement that myrtle wood is required for the fire.

The Zohar (ii. 211b) even mentions garments of salamander skin; and this legend is found in non-Jewish sources also. According to Grässe ("Beiträge zur Litteratur und Sage des Mittelalters," p. 81, Dresden, 1850), "The poets, *e.g.*, Titurel (ch. xl. 341), say that cloth of gold is woven from salamanders, and Marco Polo (Latin translation, ch. xlv.) says that at Rome there is a cloth of the same material as that from which the salamander is made" (comp. Jellinek, "Beiträge zur Gesch. der Kabbala," i. 48, Leipsic, 1852). A recipe in Hebrew, though termed Hindu, and in which salamander is the chief ingredient, is quoted by Steinschneider ("Pseudepigraphische Litteratur," p. 88, Berlin, 1862; see also Grunwald, "Mitteilungen," v. 10, 47; Wuttke, "Deutscher Volksaberglaube der Gegenwart," 3d ed., § 714). On the salamander as the elemental spirit of fire in the Middle Ages see "Brockhaus Konversations-Lexikon," 14th ed., vi. 14, *s.v.* "Elementargeister."

Bibliography: Lewysohn, *Z. T.* §§ 278-280, Frankfort-on-the-Main, 1858; Krauss, *Lehnwörter*, ii. 395, with bibliography by I. Löw.

E. C. L. B.

SALAMON, NAHUM: English inventor; born in London 1828; died there Nov. 23, 1900. He may be regarded as practically the founder of the British trade in sewing-machines. He early recognized the possibilities of this invention; and introduced from America into England the "Howe," the pioneer machine. Salamon was also the first to establish a plant for the manufacture of bicycles, at Coventry in Warwickshire, at the time when the invention of the spider-wheel resulted in the development of the velocipede into the modern bicycle and tricycle. Under the auspices of his company, the Coventry Machinists, Coventry took the foremost place in the manufacture for which it is now famous.

Salamon was much interested also in technical and chemical studies. In conjunction with his son **Alfred G. Salamon,** chemist, he acquired the English patents of saccharin when the efforts of chemists to make a substitute for sugar out of inorganic materials proved successful. Down to the time of his death he, as one of the directors of the Saccharin Corporation, took a personal interest in popularizing this product.

Bibliography: *Jew. Chron.* Nov. 30, 1900.

J. G. L.

SALANT, SAMUEL: Chief rabbi of the Ashkenazic congregations in Jerusalem; born Jan. 2, 1816, at Byelostok, Russia. Samuel married the daughter of Sundl of Salant and assumed the name "Salant." At an early age his lungs became affected, and he was advised to seek a warm climate. This induced him in 1840 to go with his wife and his son Benjamin Beinish to Jerusalem. At Constantinople he met and gained the friendship of Sir Moses Montefiore, then on his way to defend the Damascus Jews who had been falsely accused of ritual murders. Salant arrived in Jerusalem in 1841, and rejoined Sundl of Salant, his father-in-law, and about 500 Ashkenazim, who had preceded him. From 1848 to 1851 Salant, as a "meshullaḥ" (see Ḥalukkah), visited the principal cities of Lithuania and Poland. He reorganized the Wilna congregation ("Kolel") so successfully that its ḥaluḳḳah contributions were nearly doubled. In 1860 he went to Germany, to Amsterdam, and to London, and on his return succeeded in inducing the trustees who had charge of the ḥaluḳḳah to divide the contributions equally between the Sephardim and Ashkenazim. Salant also collected donations for the building of the synagogue Bet Ya'aḳob in Jerusalem. In 1878 he succeeded Meïr Auerbach as chief rabbi of the Ashkenazim.

Samuel Salant.

In 1888 Salant's eyesight began to fail, and a few years later he became blind; but this did not impair his usefulness and activity in Jewish affairs. In 1900, however, he requested an assistant; and accordingly Rabbi Elijah David Rabbinowitz-Theomim of Russia was selected for the position.

Salant is an eminent Talmudist, but not an author of any consequence. He has excellent executive ability, as is shown in his leadership in the Jewish community. He is the head of the "wa'ad ha-kelali" (central committee) of the Ashkenazic ḥaluḳḳah in Palestine, to which all contributions are addressed. He has won the sympathy and confidence of the outside world by his moderation and by his toleration toward all classes of Jews. Salant as chief rabbi of the Ashkenazim and Jacob Saul Alyashar as chief rabbi of the Sephardim maintain friendly intercourse, and generally act in harmony in matters concerning the welfare of the community at large.

Bibliography: Sokolow, *Sefer Zikkaron*, pp. 181-184, Warsaw, 1890.

J. J. D. E.

SALANTER, ISRAEL. See Lipkin, Israel.

SALE.—Of Land: The steps by which the title to land is changed in a gift or sale have been shown under Alienation. The conveyance might be by deed ("sheṭar"), for the requisites of which see Deed. It remains to be shown how the object conveyed is described, and how the words describing it are construed.

It was so usual for the ownership of houses to be divided (mostly among coheirs), one man owning the rooms on the ground floor and another the upper story, that the maxim of the Roman law "cujus est solum, ejus est usque ad cœlum" was not applied to buildings. Two chapters of the Mishnah (B. B. iv., v.) define the meaning of words applied to the objects of a sale. Such of these definitions as refer to land or to things annexed thereto are here given, though most of them are only of archeologic interest.

Inclusive Sale.

(1) He who sells a house ("bayit") does not sell the separate wainscot walls, nor a movable interior closet, nor a roof with a railing more than ten hands in height, nor a dug cistern, nor a walled cistern. In order to include these, the words "from the abyss below to the sky above" are necessary, "depth and height" not being sufficient.

According to the prevailing opinion of R. Akiba, the purchaser, if the cistern is included, has the exclusive right of way to it; and where the cistern alone is sold, the right of way to it passes to the purchaser by implication. He who sells a house sells the door, but not the key; he sells a mortar attached to the ground, but not a movable one; he sells also the base for a mill, but not the hollow stone receptacle, nor the baking-oven or cooking-hearth (all these being considered personalty); but where the seller says "the house and all that is in it," all these things pass in the sale. Where one sells a "court" he sells the houses, cistern, pit, and cellar, but not the movables; however, if he sells "the court and all that is in it," everything is sold excepting the bath-house and the oil-press in the court. He who sells an oil-press (let into the ground) sells the "sea" (the hollow stone which receives the olives), the stone roller, and the "maidens" (the cedar frame on which the beams rest), but not the planks (for weighting down the olive-bags), nor the wheel (for turning the press), nor the cross-beam; but if the seller says "the oil-press and all within it" everything passes.

He who sells a bath-house does not sell the shelves (for clothes), nor the benches, nor the curtains (? bathing-wrappers). If he says "the bath-house and what is in it," these things are sold, but not the pipes which conduct water to the bath, nor the stock of fuel on hand.

He who sells a town sells the houses, cisterns, pits, and cellars, the bath-houses and dove-cots, the olive-presses and the "gardens and orchards" (?), but not the movables therein; but if he says "the town and all that is in it," even the slaves and cattle that may be in the town are regarded as having been included in the sale.

He who sells a field or a vineyard sells the stones that are there for its needs, and the canes in the vineyard (necessary to prop the vines), and the crops still standing, and a cane fence enclosing less than a "quarter" (see Weights and Measures), and a watchman's lodge not made of mud, and carob-trees that have not been grafted, and the young, uncut sycamores; but he does not sell stones not needed for the field, nor canes not in use in the vineyard, nor the crop that has been cut. If, however, he says "the field and all that is within it," everything is sold with the exception of the following: a place fenced about with cane and of more than a quarter's contents (this being considered a separate field), a watchman's lodge built of mud (it being deemed a house), grafted carob-trees or improved sycamores, a cistern or an oil-press, whether dry or in use, and a dove-cot. And, according to the prevailing opinion of Akiba, the seller must obtain from the buyer a right of way (to reach the cistern and oil-press), with the same incidents and exceptions as in the sale of a house.

All these rules apply to the terms of a sale; but a gift is construed more liberally, so as to comprise everything in and upon the ground. Where brothers divide an estate, he who receives a named field for his share is entitled to everything upon it.

General Rule.

The rules here given for special cases may be generalized thus: Where a house, field, etc., are sold simply, nothing passes which bears a special name, whether real estate in itself or not, nor anything that is not attached bodily to the ground. If the words "and all that is in it" or "on it" are added, such parts as are always known by a separate name, and such movables as are not permanently on the place but are changed from day to day, are still excluded.

The dispute between Akiba and his contemporaries about the right of way turns on the question (*ib.* 64b) whether the seller sells "with a kindly eye" or "with an evil eye"; that is, whether his words are to be interpreted so as to enlarge the scope of the sale or so as to restrict it. The former view prevails.

(2) So far the Mishnah deals with the incidents of a house, court, town, field, etc. But B. B. v., § 4 presents the inverse case of the sale of single trees (this includes grape-vines), which may carry with them the underlying and surrounding land—an idea not strange in Syria, where even to-day single fruit-trees are often owned separately. With the aid of the comments in the Talmud (*ib.* 81–83) the law may be stated thus: "He who buys two trees in the midst of another man's field does not thereby buy the soil [R. Meïr says he does]. If the branches spread out too far, the owner of the soil must not trim them, though they shade his land; for by selling the trees he has put a servitude on his land. What grows out from the trunk belongs to the owner of the tree; whatever shoots come above the ground out of the roots belong to the land-owner; and, if the trees die, their owner has no further right to the soil. But when a man buys three trees, not less than four cubits and not more than sixteen apart, and placed in a triangle, he acquires the soil under them and a path around them wide enough for a fruit-gatherer with his basket. If the branches spread beyond this space, they should be trimmed. If the trees should die, the soil belongs to their owner, who may plant others in their places.

(3) Executory sales, in which land is sold by measure, and has to be laid off, or buildings are contracted for by name, to be put up thereafter, have still to be considered (see *ib.* vi., vii.).

"When one says to his companion 'I sell thee a named measure of soil,' and there are holes ten palms in depth, or rocks rising more than ten palms in height, these are not counted in the measure. Smaller holes or lower rocks are measured as part of the soil sold; but if the words are 'I sell *about* such a measure,' then holes and protruding rocks

Measures.

are all measured along with the rest" (thus the Mishnah; but in the Gemara this statement concerning smaller holes or standing rocks is limited as to quantity and position). When one says "I sell thee a named quantity [*e.g.*, enough for a kor of seed, *i.e.*, 75,000 square cubits] chain measure," the seller, if he gives any less, no matter how little, must make a rebate; if he gives any more, the buyer must return it. But if one sells a named quantity "more or less," should there be a deficit of as much as one part in thirty, the contract is filled; if the difference is greater, an account must be taken. It seems that the naming of a quantity without adding "chain measure" is of the same import as if the words "more or less" were added (*ib.* 104a).

Where an excess is to be corrected the buyer may return the surplus land; but where the excess is small (the Mishnah names the measure of nine kabs for a field, and a half-kab for a garden) the returned land would do the seller no good; hence the sages require the buyer to rectify the mistake in money. In case of deficit, the seller, of course, returns a part of the price pro rata.

Where both the expressions "chain measure" and "more or less" are used, according to the eminent lawyer Ben Nannos, the expression used first in the contract should prevail, the other falling to the ground; but the prevailing opinion is that the doubt is resolved against the buyer. Where the sale is made according to monuments and metes and bounds, and the quantity stated disagrees with the description, if the discrepancy is more than one-sixth it must be corrected; if less, the sale stands (see Ona'ah).

Where one says "I sell thee half my field," one-half in value is meant; but the seller has the privilege of choosing the smaller portion from the best land. If the proposition is "I sell thee the southern half," the southern half by area is estimated. The seller may then give to the buyer the equivalent of that area from any part of the land; and the buyer takes in his part the space for dividing fence and ditch.

Sales of Vacant Lots and of Tombs.

(4) He who sells to another a place whereon to build a house, or he who contracts with another to build a house for his son-in-law or his widowed daughter, must make it at least eight cubits in length by six in width (the opinion of R. Ishmael, which here seems to prevail over that of R. Akiba, who says six by four)· a stall for oxen means one at least six by four; a large house, eight by ten; a banqueting-hall, ten by ten; and the height half of the sum of length and breadth. These measurements are evidently meant to be "in the clear." The word "house" ("bayit") in the Mishnah seems to mean one with a single room, a house of several rooms being known as a "birah."

He who sells a lot for a family tomb, or contracts with another to make a tomb for him, has to furnish a vault with a clear space of six cubits by four, with eight actual graves ("kukin") opening into it, three on each side, and two opposite the entrance, each grave being four cubits in length, six palms in width, and seven palms in height. Another opinion (which did not prevail) made the vault eight by six cubits, and surrounded it with thirteen graves, requiring, moreover, that two such vaults should open from a "court," six by six cubits, on the surface of which the bier and the grave-diggers might rest.

——**Of Chattels:** The modes by which and the precise time at which the ownership of movables passes from the seller to the buyer are set forth under Alienation; the rescission of a sale and purchase for Fraud and Mistake or for Duress is treated under those heads; and the right to rescind for inadequacy or excess of price is dealt with under Ona'ah. It remains to indicate, as under Sale of Land, how the words denoting the movable object sold are construed by the Mishnah (B. B. v.) and Gemara (*ib.* 73a–81), and to speak of some incidental points.

Inclusive Sale.

He who sells a ship sells with it the mast and sail (others render "flag"), the anchor, and the oars and tackle, but not the slaves (employed in navigation), nor the bags (to hold the cargo), nor the cargo, nor the boats; but when the seller says "the ship and all that is in it" all of these things are included. He who sells a wagon does not sell the horses (unless they are harnessed to it); he who sells the horses does not sell the wagon to which they are attached; he who sells the yoke (and appendages) does not sell the oxen (though they be attached); he who sells the oxen does not sell the yoke; he who sells an ass does not sell the harness. R. Judah's opinion, that the price should indicate what was meant to be sold, is disallowed, because the rule of Ona'ah offers sufficient protection.

He who sells a suckling ass sells her colt; but he who sells a suckling cow does not sell the calf, for the milk of the cow is of value. He who sells a beehive sells the bees in it. He who sells a dove-cot sells the pigeons; he who buys from another the "fruits" (*i.e.*, the next brood) of a dove-cot leaves to the seller the first two chicks for each mother bird, to keep her from deserting the nest. He who buys the next brood of a beehive takes the first three swarms that come out of the hive, and then stops impregnation, to save the honey for the seller. He who buys the cakes of honey leaves two behind (as winter food for the bees). He who buys olives, to cut them (from the tree), leaves two twigs full (to the seller). Unless there is a local custom to the contrary, the sale of the head of a beef does not include the feet, nor vice versa; the sale of the liver does not include the lungs, nor vice versa; but in the case of sheep and goats the sale of the head carries with it the feet, and the sale of the lungs includes the liver.

In measuring out oil or wine the seller (unless he is a retail merchant) must give the buyer three extra drops, to make up for that which adheres to the measuring vessel; but any that adheres to the bottom of the measure when it is tipped belongs to the seller.

Where grain is sold the buyer must accept as much dirt as one part in thirty; in buying figs, ten that are worm-eaten in a hundred; in a row of wine-jars, ten that are below the prescribed grade in a hundred. Where one sells wine to another and it sours, he is not liable on an implied warranty; but if the seller's wine is known to be apt to sour, it is a "mistaken purchase" (see Fraud and Mistake). If the seller says, "I sell thee spiced wine," it must keep good till Pentecost; if he sells it for "old wine," it must be of the previous year; if for "aged," it must be in its third year.

Dispute as to Price.

If seller and buyer disagree about the price, and if when they meet again the buyer takes the goods away unasked, he is supposed to take them at the seller's price; but if the seller tells the buyer to take his goods, they are sold at the price which is offered by the buyer.

The Mishnah treats the duty of keeping scales, weights, and measures in proper order in connection with the law of sales of goods (B. B. v. 10, 11), Rabban Simeon ben Gamaliel being the principal authority therefor. The rules deduced in the Talmud and found in the codes stand thus: A wholesale seller should wipe his hollow measures for liquids once in every thirty days; a householder need not do it more than once a year; the retailer should wipe them twice a week, and he should wipe his scales after every weighing. The patriarch named says that hollow measures for dry foodstuffs need not be wiped; and this (the opinion of Maimonides, "Yad," Genebah, viii., to the contrary) seems to be the accepted rule. In using scales the merchant must allow the meat or other goods weighed to sink down a palm's width below the level; or if he brings the scales to a dead level, he should give the customer the usual overweight, that is, 1 in 100 in the case of liquids, and 1 in 200 in that of solids. Where the custom is to deal out by small measures, the merchant must not use larger ones, as the customer would thereby lose part of the heaping; nor the contrary, where he buys. In like manner local custom must be followed as to heaped or level measure; and it is no excuse that deviation is compensated for by difference in price. A baraita (B. B. 89a) derives this rule from Deut. xxv. 15 ("a perfect and just weight," etc.). On the moral aspect of wrong weights and measures see Jew. Encyc. v. 500, *s.v.* Fraud and Mistake, I. 4.

Bibliography: *Yad, Genebah*, viii.; ib. *Mekirah*, xiv.-xvii., xxiv.-xxvi.; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 220, 221, 231.

J. L. N. D.

SALE AND SEIZURE. See Execution.

SALEM (שלם = "peaceful" or "whole"): Name of a place, first mentioned in connection with Abraham's return from the battle with Chedorlaomer, when Melchizedek, King of Salem, went to meet him (Gen. xiv. 18). Josephus ("Ant." i. 10, § 2; "B. J." vi. 10), the three Targumim, all the later Jewish commentators, and Jerome ("Quæstiones in Genesin," *ad loc.*, and "Epistola LXXIII., ad Evangelum de Melchisedech," § 2), believing "Salem" to be a shortened form of "Jerusalem," identify it with the latter place (comp. Eusebius, "Onomasticon," *s.v.* 'Ιερουσαλήμ). This identification is supported by the expression "In Salem also is his tabernacle" (Ps. lxxvi. 2), which undoubtedly refers to Jerusalem. Still Jerome himself, alluding probably to the Biblical indication that Salem was in the neighborhood of the valley called "the valley of Shaveh" (Gen. xiv. 17), identifies ("Epistola," *l.c.* § 7; "Onomasticon," *s.v.* "Salem" and "Aenon") Salem with the Salim of John iii. 23, now called Salamias, which is situated in the Jordan valley, eight miles south of Scythopolis. The Septuagint reads in Jer. xli. 5 "Salem" for "Shiloh," correcting משלו into משלם, and referring to Shalem, a city near Shechem (Gen. xxxiii. 18). In Judith iv. 4 occurs "to the valley of Salem," which Reland ("Palestine," p. 977) suggests should be amended to read "into the valley [the Jordan valley] to Salem." This place is apparently the Salamias of Jerome.

J. M. Sel.

SALEM, ASHER BEN IMMANUEL: Turkish scholar of the eighteenth century. He was the author of "Maṭṭeh Asher" (Salonica, 1748), containing responsa, novellæ on some parts of the "Yad ha-Ḥazaḳah," laws concerning the slaughtering of animals after the method of Jacob Weil, and sermons.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 34; Fuenn, *Keneset Yisrael*, p. 660; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 667.

E. C. I. Br.

SALEM SHALOAM DAVID: Chinese convert to Judaism; born at Hankow, China, of Chinese parents in 1853, and named **Feba.** Feba remained with his parents till 1861, when his family were murdered during the Taeping rebellion. He, along with other boys, was held captive by the rebels until they came within a short distance of Shanghai, where the rebels were routed and scattered by British soldiers under "Chinese" Gordon. Feba, being left helpless, sought protection of Solomon Reuben, one of the volunteers, who presented him to David Sassoon & Co., Shanghai. Here S. H. David took him under his care; and in 1862 he sent him to Bombay, where he was admitted to the Jewish faith and named Salem Shaloam David. He was educated at the David Sassoon Benevolent Institution, and joined the firm of E. D. Sassoon & Co. in 1872; served in their Shanghai house from 1874 to 1882; and since 1882 has been in their Bombay establishment. As a communal worker he is equally popular with the Jews and Beni-Israel. He is honorary secretary to the Magen David Synagogue Byculla and to the Jacob Sassoon Jewish Charity Fund, as well as to the Hebrath Kehat-Kadosh, Bombay. He was unanimously appointed by the last-named as visitor to the Jewish patients in the hospitals. He is, besides, a member of the Shanghai Society for Rescuing the Chinese Jews.

J. E. M. E.

SALFELD, SIEGMUND: German rabbi; born at Stadthagen, Schaumburg-Lippe, March 24, 1843. Having received his degree of Ph.D. from the University of Berlin in 1870, he became in the same year rabbi of Dessau, Anhalt. In 1880 he was chosen rabbi of Mayence, where he is still officiating (1905). Salfeld has published: "Fünf Predigten" (1879), sermons delivered on different occasions; "Das Hohelied Salomo's bei den Jüdischen Erklärern des Mittelalters" (Berlin, 1879); "Dr. Salomon Herxheimer" (Frankfort-on-the-Main, 1885), a biography; (with

M. Stern) "Nürnberg im Mittelalter" (Kiel, 1894–1896); "Der Alte Israelitische Friedhof in Mainz" (Berlin, 1898); "Das Martyrologium des Nürnberger Memorbuches" (*ib.* 1898), a work edited for the Gesellschaft für die Geschichte der Juden in Deutschland; "Bilder aus der Vergangenheit der Jüdischen Gemeinde Mainz" (Mayence, 1903). Since 1875 he has been a collaborator on "Meyers Konversations-Lexikon," and since 1902 on THE JEWISH ENCYCLOPEDIA.

Salfeld has long been active in public affairs. At Dessau he served as alderman; and at Mayence he is a member of the municipal school board.

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S. F. T. H.

SALGÓ, JAKOB: Hungarian psychiatrist; born at Pesth in 1849; educated at Pesth, at Vienna (M.D., Vienna, 1874), and at Göttingen, where he was assistant to Max Leidesdorf. In 1879 he became privat-docent, and from 1880 to 1882 he was head physician, at the Swetlin sanitarium, Vienna. In 1884 he became head physician at the State Insane Asylum, Budapest. Salgó embraced Christianity.

Salgó is a member of the state sanitary council, of the medico-legal district council, of the Société de Médecine Mentale de Belgique, and of the Société Médico-Psychologique of Paris. His chief works are: "Werth und Bedeutung der Reformbestrebungen in der Psychiatrie" (Stuttgart, 1877); "Die Cerebralen Grundzustände der Psychosen" (*ib.* 1877); "Ueber Gerichtliche Bedeutung des Alkoholismus," in "Compendium der Psychiatrie" (Vienna, 1889); and "Az Elmekór Tankönyve" (Budapest, 1890), a handbook of psychiatry.

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S. L. V.

SALIVA (Hebrew, "roḳ"): Spittle. To spit in a person's face was regarded as an expression of the utmost contempt for him (Num. xii. 14; Deut. xxv. 9; Isa. l. 6; Job xxx. 10; Matt. xxvi. 67; Lev. R. ix. 9). It was also a sign of disrespect to spit in front of a person (Josephus, "B. J." ii. 8, § 9; Sifre, Deut. 291; Yeb. 106b, where the Pharisaic interpretation of Deut. xxv. 9 is given); wherefore it is stated (Ber. ix. 5, 62b) that "one should not spit in the Temple precincts." Levitical impurity, however, is not ascribed to the saliva by the Mosaic law as it is in the law of Manu (v. 135), except in the case of one having an impure issue (Lev. xv. 8).

Healing properties, especially in eye-diseases, were ascribed to saliva by the Jews and the early Christians as well as by the Greeks and Romans (Yer. Shab. xiv. 14d; Yer. 'Ab. Zarah ii. 40d; Sanh. 101a; B. B. 126b; Mark vii. 33, viii. 23; John ix. 6; comp. Pliny, "Historia Naturalis," vii. 2; xxviii. 4, 7, 22). The power of curing eye-diseases with saliva was ascribed to the emperor Vespasian (Tacitus, "Historia," iv. 8; Suetonius, "Vespasianis," vii.). Both ancient and modern superstition attributed to spittle the power to ward off malign influences (see Krenkel, "Beiträge zur Aufhellung der Geschichte des Apostels Paulus," 1890, pp. 84–88; Grimm, "Deutsche Mythologie," p. 681).

BIBLIOGRAPHY: Riehm, *Biblisches Realwörterbuch*, and Winer, *B. R.* s.v. *Speichel.*

K.

SALKIND, SOLOMON BEN BARUCH: Lithuanian Hebrew poet; teacher in the rabbinical seminary, Wilna; died there March 14, 1868. He was the author of: "Shirim li-Shelomoh" (Wilna, 1842), a collection of poems, most of which are adaptations from other languages; "Ḳol Shelomoh" (*ib.* 1858) and "Shema' Shelomoh" (*ib.* 1866), collections of poems. Many of his Hebrew speeches are to be found in the "Ḳobeẓ Derushim" (*ib.* 1864), a collection of addresses by teachers of the seminary, published at the expense of the Russian government.

BIBLIOGRAPHY: *Ha-Maggid*, vol. xii., No. 14; Zeitlin, *Bibl. Post-Mendels.* p. 328.

S. M. SEL.

SALKINSON, ISAAC EDWARD: Russian Hebraist; convert to Christianity; born at Wilna; died at Vienna June 5, 1883. According to some, Salkinson was the son of Solomon Salkind. As a youth, he set out for America with the intention of entering a rabbinical seminary there; but while in London he was met by agents of the London Missionary Society and was persuaded to forsake Judaism. Baptized soon afterward, he entered, in 1849, the college of that society, where he studied four years. His first appointment was as missionary to the Jews at Edinburgh, where he became a student at Divinity Hall. He was ordained a minister of the Presbyterian Church at Glasgow in 1859. He served his church as a missionary in various towns, including Presburg, and finally settled in Vienna (1876).

Salkinson translated: "Philosophy of the Plan of Salvation," under the title "Sod ha-Yeshu'ah" (Altona, 1858); Milton's "Paradise Lost," under the title "Wa-Yegaresh et ha-Adam" (Vienna, 1871); Shakespeare's "Othello" and "Romeo and Juliet," under the titles "Iti'el ha-Kushi" (*ib.* 1874; preface by P. Smolenskin) and "Ram we-Ya'el" (*ib.* 1878); Tiedge's "Urania," under the title "Ben Ḳohelet" (*ib.* 1876; rimed); the New Testament, under the title "Ha-Berit ha-Ḥadashah." The last-mentioned translation was undertaken for the British Missionary Society in 1877; it was published posthumously, under the supervision of C. D. Ginsburg, at Vienna in 1886. It is much inferior to his other translations.

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S. M. SEL.

SALOMAN, GESKEL: Painter; born of German parents April 1, 1821, at Tondern, Sleswick; died July 5, 1902, at Stockholm. Soon after his birth his parents removed to Copenhagen, where Saloman received his education and attended the art school. While a student he painted, among other works, "A Game of l'Hombre," 1845; "The First Violin Lesson," 1846; and several portraits. For one of these, a portrait of the poet Overskov, he received in 1848 the Neuhauser prize of 400 Danish dollars. In 1849 appeared his "Writing Instructions." After a stay in Paris, where he painted "News from the Crimean War," he settled in Göteborg, Sweden. From 1860 to 1863 he lived in Algiers, where he painted "The Chicken Sacrifice." In 1870 he removed to Stockholm, where he lived until his death, often making trips abroad. In 1872 he became professor at the Stockholm Art Academy.

Besides the above-mentioned pictures, the following deserve notice: "The First-Born," Göteborg, 1852; "The Weaver Woman," *ib.* 1856; "The Emigrants," *ib.* 1858; "The Home-Coming of the Victor," Stockholm, 1881; "Gustavus Vasa and the Dalecarlians," *ib.* 1886; "The Blessing of the Sabbath Lights," *ib.* 1900.

Saloman was not only a celebrated painter, but also a well-known archeologist. As such he wrote: "Die Statue der Venus von Milo," "Die Statue des Belveder'schen und Vatikanischen Apollo," and other works. He was throughout his life a pious Jew.

BIBLIOGRAPHY: A. Kohut, in *Ost und West*, April, 1903, p. 246.

S. F. T. H.

SALOMAN, NOTA S.: Danish physician; born at Tondern, Sleswick-Holstein, March 21, 1823; died at Copenhagen March 20, 1885. Educated at the University of Copenhagen (M. D. 1850), he was for one year physician in the merchant navy, and then became assistant at the Frederiks Hospital, Copenhagen. In 1853 he joined the Danish army as assistant surgeon. He became surgeon in 1858, took part in the war of 1864, and was appointed in 1873 surgeon-general of the Danish army. He greatly improved the hospital and ambulance services of the army.

Of Saloman's works mention should be made of "Bemærkninger om Sundhedstjenesten i Felten," Copenhagen, 1872.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.*

S. F. T. H.

SALOMAN (originally **SALOMON**), **SIEGFRIED:** Danish violinist and composer; born in Tondern, Sleswick-Holstein, Oct. 2, 1816; died July 22, 1899, on the island of Dalarö, Sweden; brother of Geskel and Nota Saloman. He received instruction in violin-playing from Fröhlich, Paulli, Wexschall, and J. P. E. Hartmann, and when only twelve years old appeared in public at a concert in Copenhagen. In 1838 he received a scholarship which enabled him to travel for three years. He stayed for a time in Dessau, where he studied theory and composition under F. Schnieder, who obtained for him an appointment as first violin in the Hofkapel in that city. In 1841 he went to Dresden, where he studied under Lipinski. In 1842 he published in Hamburg nine booklets of romances and songs.

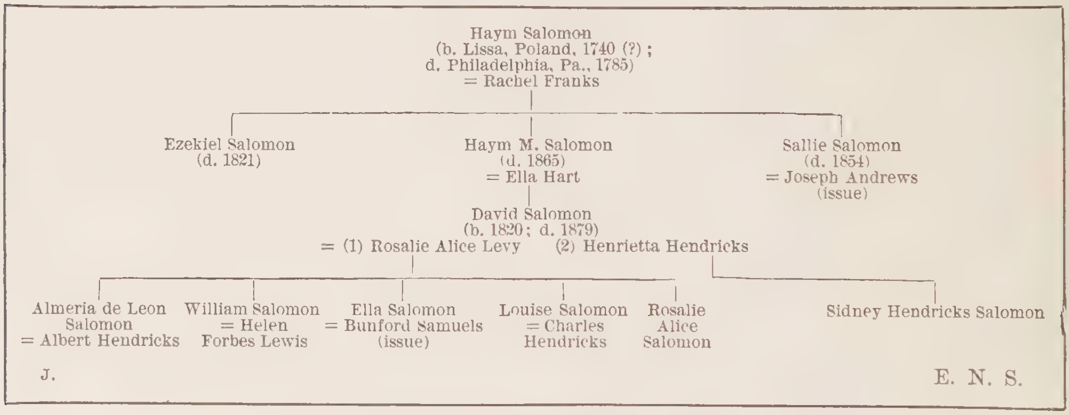
Returning to Copenhagen in 1843, Saloman lectured, and gave instruction in music, at the same time writing several operas, of which "Tordenskjold i Dynekilen" (1844) and "Diamantkorset" (1847) were the most noteworthy. The latter work was later translated into German, and staged in Berlin and Leipsic, where it met with marked success. In 1847 Saloman again went abroad, and in 1850 his comic opera "Das Korps der Rache" was presented at Weimar, and had a most successful run. In Berlin Saloman was married to the Swedish singer Henriette NISSEN, with whom he toured the continent of Europe for several years. In 1867 his opera "Karpathernes Rose" was produced in Moscow.

On the death of his wife (1879) Saloman settled in Stockholm, where he composed several new operas, of which "Flyktningen Från Estrella," "I Bretagne," and "Led ved Lifvet" met with great favor.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon*; *Svensk Musiktidning*, Sept. 1, 1899.

S. F. C.

SALOMON: American family tracing its descent back to Haym Salomon, "the financier of the American Revolution." The family tree is as follows:



PEDIGREE OF THE SALOMON FAMILY.

SALOMON, GOTTHOLD: German rabbi; born Nov. 1, 1784, at Sondersleben, Anhalt; died Nov. 17, 1862, in Hamburg. His first teacher in Bible and Talmud was his uncle R. Meister Heinemann. In 1800 he went to the school of R. Joseph Wolf at Dessau. In 1801 he became tutor in the Kalman family, and in the following year was appointed teacher at the Jewish Free School, subsequently called "Franzschule für Hebräische und Deutsche Sprache," where he had as colleagues David Fränkel and Moses Philippson. He delivered his first public discourse, "Ueber die Entfaltung des Inneren Lebens Durch die Sprache," in 1806, on the occasion of a school examination. It was printed in the periodical "Sulamith," which Salomon was then editing, and of which six volumes appeared. In 1815 he was invited to deliver a ser-

First German Sermon.

mon at the Beer private synagogue at Berlin. It should be noted that he devoted much time to the study of the sermons of famous contemporary Christian preachers, which influenced considerably his own homiletic methods. In 1818 he was called as preacher to the newly founded congregation at Hamburg, as associate to Eduard Kley. In 1822 he visited Copenhagen, where he preached with great success; but he declined a call to that city. In 1835 he engaged in polemics with the theologian Hartmann of Rostock, who publicly opposed the emancipation of the Jews, Salomon answering with his "Briefe an Hartmann." In 1837 he issued the "Deutsche Volks- und Schulbibel für Israeliten" with the assistance of Isaac Noah Mannheimer and with the financial support of the Hamburg philanthropist Solomon Heine, uncle of Heinrich Heine. In 1841 the famous temple controversy ("Tempelstreit") arose in Hamburg on the occasion of the publication of Salomon's prayer-book, which was put under the ban by Ḥakam Isaac Bernays. To this period belongs his defense of the Jews against Bruno Bauer. Between 1843 and 1845 he took part in the rabbinical conferences at Leipsic, Brunswick, Frankfort-on-the-Main, and Breslau. In 1843 he celebrated his twenty-fifth anniversary as preacher at Hamburg, and soon after dedicated the new temple in the Poolstrasse. He resigned his office in 1858.

Gotthold Salomon.

Works.

Salomon, who was one of the most eloquent Jewish preachers of the nineteenth century, was often invited to deliver discourses in various cities, *e.g.*, in London, Frankfort, Vienna, and Prague. Aside from his polemical writings, a great number of sermons and liturgical poems which were included in the hymnal of the Hamburg Temple, Salomon published: a German translation, with notes, of the Minor Prophets (1806); a translation, with notes, of the "Shemonah Peraḳim" of Maimonides (1809); "Selimas Stunden der Weihe," a devotional book for young women; and a monograph on the occasion of the one hundredth anniversary of the birth of Moses Mendelssohn (1829).

Bibliography: Phoebus Philippson, *Biographische Skizzen*; Kayserling, *Bibliothek Jüdischer Kanzelredner*; D. Leimdörfer, in *Allg. Zeit. des Jud.* 1902.

S. D. L.

SALOMON, HAYM: American financier; born at Lissa, Poland, in 1740; died in Philadelphia Jan. 6, 1785. It is probable that he left his native country after the partition of Poland in 1772. He settled in New York, and there married Rachel, daughter of Moses B. Franks. When the Revolutionary war began he identified himself with the American cause, and was arrested and imprisoned as a spy soon after the occupation of New York by the British in Sept., 1776. He appears to have been kept in close confinement for a considerable period, but when his linguistic proficiency became known, he was turned over to the Hessian general Heister, who gave him an appointment in the commissariat department. The greater liberty thus accorded him enabled him to be of service to the French and American prisoners, and to assist numbers of them to effect their escape. He appears to have exerted himself to create dissension among the Hessian officers, prompting many to resign from the service. This led him into difficulties, but on Aug. 11, 1778, he managed to escape from New York, leaving behind property to the amount of five or six thousand pounds sterling, a distressed wife, and a child one month old. It is characteristic of his unselfish nature that when, at this critical period of his career, he addressed a petition to the Continental Congress (Aug. 25, 1778) recounting his services and praying for some employment, he at the same time entered a plea for the exchange of Samuel Demezes, with whom he had been intimate during his imprisonment.

Early Career.

Salomon's escape to Philadelphia marks the turning-point in his career. His appeal to Congress met with no success, but it was not long before he succeeded in establishing himself in business, becoming one of the prominent citizens of his adopted city. Early in 1781 he made known through the newspapers that he was a dealer in bills of exchange on France, Saint Eustatius, and Amsterdam. A few days after this announcement Robert Morris became Superintendent of Finance. Morris kept a diary in which he recorded many of his financial transactions, and some idea of the extent to which he relied on Salomon may be gathered from the fact that between Aug., 1781, and April, 1784, Salomon's name appears in the diary not less than seventy-five times. Salomon's services were especially valuable in connection with the negotiation of bills of exchange, by which means the credit of the government was so largely maintained during this period; he was practically the sole agent employed by Morris for this purpose. On July 12, 1782, he requested Morris' permission to publish the fact that he was broker to the Office of Finance; in reference to this Morris entered in his diary: "This broker has been useful to the public interests. . . . I have consented, as I do not see that any disadvantage can possibly arise to the public service, but the reverse; and he expects individual benefits therefrom."

But Salomon's activities were not limited to his relations with the government. He had been appointed broker to the French consul and the treasurer of the French army, and fiscal agent of the French minister to the United States, Chevalier de la Luzerne, and in these capacities enormous sums passed through his hands. His large financial transactions made him the principal individual depositor of the Bank of North America, an institution founded through the instrumentality of Robert Morris to serve as a means of obtaining funds to carry on the government. Salomon's accounts filled fifteen pages of the ledger of this bank, and at various times he had specie balances of from $15,000 to $50,000. From these accounts it would appear that Salomon from time to time paid out to Robert Morris sums amounting in the aggregate to $200,000. It is an interesting fact that on a day when Robert Morris deposited $10,000 in the bank, he received exactly the same amount from Haym Salomon.

On Aug. 26, 1782, Morris recorded in his diary: "I sent for Salomon and desired him to try every way he could devise to raise money, and then went in quest of it myself." Two days later he wrote: "Salomon the broker came, and I urged him to leave no stone unturned to find out money and the means by which I can obtain it."

Relations with Financial World.

In 1782 Salomon indorsed the note of a M. de Brassine, who, with M. de Mars, the chief of the French hospital department, was engaged in sundry mercantile ventures which turned out to have been entered into for their own advantage and on account of the French army. When the note became due, it was protested, and at Morris' instance Salomon entered suit against De Brassine and De Mars (March, 1783), and had them both put in jail. On March 20, 1783, Morris recorded in his diary: "I must here, in justice to Haym Salomon, declare that, although he has indorsed the note, I consider him only as a broker in this business, and not liable to pay as an indorser thereof." As De Mars was the responsible party he was forced to make good the amount involved. It is worthy of note that James Wilson, the distinguished lawyer and member of the Constitutional Convention, represented Salomon on this occasion. It was due no doubt to many other transactions of this character that Salomon advanced to the government large sums for which he received no return. A report of a United States Senate committee, made in 1850, upon the claims of Salomon's heirs states that he "gave great assistance to the government by loans of money and by advancing liberally of his means to sustain the men engaged in the struggle for independence at a time when the sinews of war were essential to success." For the most part, the money advanced by Louis XVI., and the proceeds of the loans negotiated in Holland passed through his hands. The advertisements which Salomon constantly inserted in the newspapers filled at times a whole column and were printed in French as well as in English; indeed, he was the leading financier of the principal city of the country; and no other had such extensive connections or engaged in such a variety of ventures. The inventory of his estate at the time of his death showed that he owned more than $350,000 in loan-office, treasury, and state certificates, and contained, besides, other evidences of official indebtedness.

Salomon's generosity in advancing aid to numerous prominent characters of his time forms one of the most striking evidences of his largeness of heart and mind. When the funds of James Madison and his associates fell so low as to force them to have recourse to the bounty of individuals, Salomon appears to have been their chief reliance. Madison, in a letter (Aug. 27, 1782) urging the forwarding of remittances from his state, which he represented at Philadelphia, wrote: "I have for some time past been a pensioner on the favor of Haym Salomon, a Jew broker." On Sept. 30 of the same year, when again appealing for remittances to relieve his embarrassments, he wrote: "The kindness of our little friend in Front street, near the coffee-house, is a fund which will preserve me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense. The price of money is so usurious that he thinks it ought to be extorted from none but those who aim at profitable speculations. To a necessitous delegate he gratuitously spares a supply out of his private stock." There is ample evidence that Salomon is here referred to, and that he was not less generous to many of the military and civil officials of those trying times, with some of whom he was on intimate terms. Had it not been for the aid he supplied to James Wilson, already referred to as his attorney, and one of the most prominent Pennsylvanians, the latter would have been forced to retire from the public service. This aid he is stated to have "administered with equal generosity and delicacy." It is also recorded that he rendered services to Don Francesco Rendon, the secret agent of the King of Spain, who states that without this assistance he would have been unable to "support his character as His Most Catholic Majesty's agent here with any degree of credit and reputation." There are other evidences of his generosity and of his contributions to charity, and it is stated that at one time during the Revolution, when paper money had practically no circulation and specie was rarely seen, he distributed $2,000 in specie among the poor and distressed of Philadelphia. So successful had Salomon become by 1784 that in the spring of that year he opened an establishment in New York in partnership with Jacob Mordecai, at 22 Wall street, where he carried on the business of "factor, auctioneer, and broker."

Jewish Activities.

Haym Salomon's interests were not restricted to secular affairs. He participated in Jewish communal life; was one of the original members of the Congregation Mickvê Israel of Philadelphia; and, in 1783, at least was one of the mahamad of that synagogue. On Dec. 23, 1783, with others of the congregation, he sent an address to the Council of Censors of Pennsylvania, which met in that year for the first time, calling attention to the fact that, though the constitution of the state provided that no religious test should be imposed upon civil officials, they had all, upon assuming office, to take oath that they believed the Scriptures of the Old and New Testaments to be given by divine inspiration; and as this prevented professing Jews from holding public office, the petitioners prayed for the repeal of that clause of the constitution. Though they met with no success at this time, their action doubtless had some effect in bringing about the removal of this restriction when the constitution was revised at a later date. In 1784 Salomon was treasurer of what was probably the first charitable organization among the Jews of Philadelphia, a society for the relief of destitute strangers.

When Salomon died he left a widow and two infant children, who were named Ezekiel and Haym M. Various attempts were made between 1848 and 1864 to procure from the government a settlement of Haym Salomon's claims for sums advanced during the Revolution, but, though several committees of both houses of Congress made favorable reports, no appropriation has ever been made. In 1893 an attempt was made to have Congress order a gold medal struck in recognition of Salomon's services, the heirs agreeing for this consideration to waive their claims against the United States; but even this failed, though a favorable report upon the measure was made by the House committee having the matter in charge.

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A. H. F.

SALOMON, MAX: German physician; born at Sleswick, Sleswick-Holstein, April 5, 1837; son of Jacob Salomon; educated at the gymnasium of his native town and at the universities of Heidelberg, Berlin, and Kiel (M.D. 1861). After a postgraduate course under Von Graefe, he became in 1862 assistant at the city hospital of Altona. Joining the Prussian army in 1866, he served as surgeon until 1870, when he established himself as a physician in Hamburg. In 1874 he removed to Berlin, where he is still practising (1905), having received the title of "Sanitätsrath."

Of Salomon's works may be mentioned: "Geschichte der Glycosurie von Hippocrates bis zum Anfange des 19. Jahrhunderts," Leipsic, 1871; "Die Krankheiten des Nevensystems," Brunswick, 1872; "Die Entwicklung des Medicinalwesens in England, mit Vergleichenden Seitenblicken auf Deutschland und Reformvorschlägen," Munich, 1884; "Handbuch der Speciellen Internen Therapie," Berlin, 1885 (3d ed., 1897; translated into Italian, Milan, 1889); "Lungenkrankheiten," Berlin, 1886, 1887; Leipsic, 1888; Hamburg, 1890 (a translation of Germain Sée's "Médecine Clinique"); "Giorgio Baglivi und Seine Zeit," Berlin, 1889; "Die Kinderheilstätten an den Deutschen Seeküsten in Ihrem Kampfe Gegen die Tuberculose," *ib.* 1899; "Amatus Lusitanus und Seine Zeit," *ib.* 1901; "Die Tuberkulose als Volkskrankheit und Ihre Bekämpfung Durch Verhütungsmassnahmen," *ib.* 1904.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*

S. F. T. H.

SALOMON, WILLIAM: American financier; born at Mobile, Ala., Oct. 9, 1852; great-grandson of Haym SALOMON. His parents removed to Philadelphia a few years after his birth; and in 1864 he went to New York city, where he received his education. In 1867 he entered the employ of Philip Speyer & Co., subsequently Speyer & Co., of New York. During his leisure hours he studied German and French; and in 1870 he was transferred to the house of Speyer & Co. of Frankfort-on-the-Main, spending a few months with the London branch. Returning in 1872 to New York city, he in 1873 was made one of the managers and in 1882 a member of the firm of Speyer & Co., which firm he left in 1899, founding the banking-house of William Salomon & Co. in 1902.

Salomon has been very active in railroad finance, and was prominently interested in the reorganization of the Baltimore & Ohio Railroad. He has been an extensive traveler in America and Europe, and has contributed a number of articles on financial and other topics to the magazines of the day.

BIBLIOGRAPHY: *Prominent and Progressive Americans*, pp. 295-297, New York, 1902.

J. F. T. H.

SALOMONS: English family descended from **Solomon Salomons**, a London merchant on the Royal Exchange in the eighteenth century. The following are the principal members:

Levi (Levy) Salomons: London financier and underwriter; born Jan. 16, 1774; died Jan., 1843. He lived at one time in Crosby Square, a few doors from the Great St. Helen's Synagogue, of which he was one of the principal wardens and the representative on the Board of Deputies up to the time of his death. He acquired a valuable collection of scrolls of the Law, some of which he bequeathed to his own synagogue. He married Matilda de Mitz, of Leyden, Holland, and had a family of three sons and three daughters.

Philip Salomons: Eldest son of Levi Salomons; born May 30, 1796; died Jan. 28, 1867; lived at Brighton, Sussex. He married Emma, daughter of Jacob Montefiore, of Sydney, N. S. W., and had as issue a son and two daughters.

Sir David Salomons, Bart.: First English Jew to become sheriff, magistrate, alderman, member of Parliament, and lord mayor of London; born Nov. 22, 1797, in London; died there July 18, 1873; second son of Levi Salomons, one of the chief Jewish merchants of London at the end of the eighteenth century; educated at London and Tottenham. He was one of the founders of the London and Westminster Bank in 1832, and became an underwriter in 1834. He was thus brought into personal association with the higher financial ranks of the metropolis, and he now determined on seeking the suffrages of his fellow citizens.

Salomons' claim to distinction rests on the courageous efforts he made to obtain the removal of Jewish disabilities. Having been admitted in 1831 by the Coopers' Company a freeman and liveryman of the city of London, in 1835 he became the first Jewish sheriff of London and Middlesex; and a special act of Parliament was passed to set at rest any doubts which might exist as to the legality of the election. He was the first Jew to be appointed magistrate for Kent (1838) and high sheriff of that county (1839-40) without being obliged to subscribe to the usual declaration, "on the true faith of a Christian." In 1835 he was elected alderman of Aldgate ward, in 1844 of Portsoken ward, and in 1847 of Cordwainer's ward, but was not admitted till the last-mentioned year. The former elections, however, had to be set aside owing to Salomons' refusal to subscribe to the regular oath. Sir Robert Peel, recognizing the hardship under which the Jews suffered, then introduced a bill in Parliament securing municipal privileges to his Jewish fellow subjects. In due course Salomons became the first Jewish lord mayor of London (1855). His mayoralty was a series of triumphs, his career at the Mansion House being one of exceptional brilliancy and popularity. He received the King of Sardinia at the Guildhall, and during his mayoralty the inscription on the London monument attributing the Great Fire of 1666 to the Roman Catholics was removed.

Salomons then became a candidate for Parliament and unsuccessfully contested Old Shoreham in 1837, Maidstone in 1841, and Greenwich in 1847; but he was returned as a Liberal for the last-mentioned borough in June, 1851. He declined to take the oath "on the true faith of a Christian," a proceeding which drew the attention of the whole country to the question of Jewish disabilities. Taking his seat in the House, he was ordered to withdraw after having been heard in defense of his unprecedented action, and was subsequently fined £500 for illegally voting (see ENGLAND). The Greenwich constituency which he represented, however, reelected him again and again; but it was not until the alteration of the Parliamentary oath in 1858, after many futile attempts, that he was enabled to take his seat without further demur in 1859, one year after Baron Lionel de Rothschild had taken his oath and his seat as M. P. for the city of London. On the rebuilding of the House of Commons Salomons obtained possession of the actual seat which he had striven so valiantly to obtain and placed it in his country house as an heirloom. On Oct. 26, 1869, he was made a baronet of the United Kingdom with special remainder, in default of male issue, to his nephew David Lionel Salomons, who accordingly succeeded him.

Sir David Salomons.

Sir David Salomons was president of the Board of Deputies, of the Society of Hebrew Literature, of the Westminster Jews' Free School, and of the Jews' Hospital. He exerted himself in Parliament on behalf of the Jews in Gibraltar and Damascus, and sought to alleviate the condition of the Jewish working classes with reference to those provisions of the factory acts relating to Sunday labor.

He was twice married, but died without issue. By his will he left a legacy of £1,000 to the Guildhall Library, which was applied in part to augmenting the collection of Jewish works presented by his brother Philip, and in part to the purchase of books on commerce and art. A catalogue of the former was subsequently published by A. Löwy. A testimonial which had been presented to Salomons by his coreligionists in 1836 was also left by him to the Guildhall.

Sir David was the author of: "A Defense of Joint-Stock Banks," 1837; "The Monetary Difficulties of America," 1837; "An Account of the Persecution of the Jews at Damascus," 1840; "Reflections on the Recent Pressure on the Money Market," 1840; "The Case of David Salomons," being an address which was delivered before the court of aldermen, 1844; "Parliamentary Oaths," 1850; and "Alteration of Oaths," 1853.

BIBLIOGRAPHY: *Jewish Chronicle*, Nov. 16, 1855; July 25, 1873; *Jewish World*, July 25, 1873; *The Times* (London), July 21, 1873; *Dictionary of National Biography*; *City Press*, July 26, 1873.

J. G. L.—I. H.

David Lionel Salomons: Second baronet, and electrician. He was born Jan. 28, 1851, and succeeded his uncle Sir David Salomons, under a special limitation, July 18, 1873. He married a daughter of Baron Herman de Stern.

Joseph Salomons: Third son of Levi Salomons; born April 17, 1802; died Jan., 1829. He married, in 1824, a daughter of Joseph Montefiore. By this marriage he had three daughters, one of whom became the wife of Aaron Goldsmid of London; another, of Lionel Benjamin Cohen; and the third, of Prof. Jacob Waley.

BIBLIOGRAPHY: *Jewish Year Book*, 1904; *Voice of Jacob*, Feb. 3, 1843.

J. I. H.

SALOMONS, SIR JULIAN EMANUEL: Australian statesman; born in Birmingham 1834. He was called to the bar in Jan., 1861. Having emigrated to New South Wales, he was called to the bar of that colony, and practised with much success before the Supreme Court in Sydney, being made Q.C. He defended O'Farrel, the Fenian, who shot the Duke of Edinburgh in 1868.

Salomons was solicitor-general in the Robertson and Cowper ministries from Dec., 1869, to Dec., 1870; and in 1886, on the retirement of Sir William Manning, he was offered the position of chief justice of the colony, which he resigned after holding it for a few days. He then served as agent-general in England for New South Wales till 1890. In June, 1891, he was knighted, and in the following October was appointed vice-president of the executive council and representative of the Dibbs government in the legislative council. In Jan., 1899, he was again appointed agent-general in London for New South Wales, in which position he served till 1902.

Bibliography: Heaton, *Dict. of Australia*; *Jew. Chron.* Jan. 20, 1899; *Jew. Year Book*, 5665 (1904-5).

J. G. L.

SALOMONSEN, CARL JULIUS: Danish bacteriologist; born at Copenhagen Dec. 6, 1847; son of Martin S. Salomonsen. He studied medicine at Copenhagen (M.D. 1871) and took a postgraduate course at Paris and Breslau. Returning to Denmark, he established himself as a physician in his native city, and became privat-docent in 1878, assistant professor in 1883, and professor of pathology in 1893. He was the first Danish physician to establish a laboratory exclusively for the preparation of anti-toxin for the treatment of diphtheria in Danish hospitals. This laboratory was soon found to be too small, and Salomonsen accordingly introduced into the Rigsdag a bill requiring the state to undertake the building of a Serum-Therapeutisk Institut; this bill became law on March 20, 1901.

Salomonsen is the author of many essays in the Danish and German medical journals, and has written among other works "Ledetraad for Medicinere i Bakteriologisk Technik," Stockholm, 1885. Since 1891 he has been a member of the Académie des Sciences.

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S. F. C.

Scene in the Old Jewish Quarter at Salonica.
(From a photograph by E. N. Adler.)

SALOMONSEN, MARTIN: Danish physician; born in Copenhagen March 9, 1814; died there Dec. 21, 1889; father of Carl Julius Salomonsen. He graduated from the University of Copenhagen (Candidatus Medicinæ, 1838), and afterward took up the study of physiology. In 1842 he was appointed assistant physician in the Royal Guards, and in 1844 district physician in Copenhagen. In this capacity he did much to bring about a reform in the statistics of diseases; and it was largely due to him that the law requiring physicians in Copenhagen to issue weekly reports was enacted (1850). Salomonsen's work "Udsigt over Kjöbenhavns Epidemier i Sidste Halvdel af det Attende Aarhundrede" (Copenhagen, 1854) gained for him from his alma mater the honorary degree of doctor of medicine.

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S. F. C.

Earliest Notice.

SALONICA (SALONIKI; ancient Thessalonica and Therma): Seaport city in Rumelia, European Turkey; chief town of an extensive vilayet of the same name which includes the sanjaks of Salonica, Serres, Drama, and Monastir; situated at the northeast extremity of the Gulf of Salonica. Although it may be inferred from the Acts of the Apostles and from the Epistles of Saint Paul that a Jewish community existed there in the first century of the common era, the earliest document concerning it dates from the time of the first Crusade. It is a letter, found in the genizah at Cairo (see "J. Q. R." ix. 27-29), which was sent from Tripolis to Constantinople, and in which the community of Salonica is said to have been exempted from taxation by Emperor Alexius Comnenus and the patriarch. This liberality was due either to the fact that the Jews of Salonica were unable to pay their taxes at that time, or to an ulterior motive on the part of the emperor, who, fearing that the Jews would sympathize with the Crusaders, endeavored thus to secure their loyalty. About 1170 Benjamin of Tudela visited Salonica and found there 500 Jewish inhabitants. They were engaged in various handicrafts, and had their own mayor (ἔφορος), who was appointed by the government (Benjamin of Tudela, "Itinerary," ed. Asher, p. 18). During the thirteenth and fourteenth centuries the community was increased by the arrival of a great number of immigrants from Germany, France, and Italy, who, fleeing from persecutions in their respective countries, settled in Salonica, where they were afforded many commercial opportunities. The immigrants from Italy formed two distinct congregations, the Sicilian and the Apulian.

Group of Salonica Jews.
(From a photograph.)

Resort of Maranos.

A new era for the community began with the conquest of Salonica by Amurath (May 1, 1430). The Jews were granted equal rights with the other non-Mussulman inhabitants, and their rabbis were placed on the same footing as the spiritual heads of the Greek Church. The happy condition of the Jewish community of Salonica at that time is described by Isaac Ẓarfati in a letter addressed to the Jews of Germany, whom he advises to emigrate to Turkey. His advice was followed by many, and at the end of the fifteenth century there were so many German Jews in Salonica that Benjamin ha-Levi of Nuremberg deemed it necessary to compose a special ritual for them. The sixteenth century was the golden age of the Salonica community; Sultan Bayazid II. (1480-1512) received the exiles from Spain, and these gave a great impulse to material and intellectual life. Moreover, thousands of wealthy Maranos who had been persecuted in Italy and in Portugal sought refuge in Salonica, where they resumed the profession of their old faith. Talmudic schools were founded, which acquired such a high reputation that Isaac Abravanel sent his son Samuel to study there. Large libraries were opened for the public by Judah Benveniste, the son of a former Spanish minister of finance, and by others. Besides the Greek congregation, called "El Kahal de los Javanim," and that which comprised immigrants from Germany, France, Italy, and other lands, there were about thirty Spanish and Portuguese congregations, each of which had its own synagogue and retained its own customs, rites, and liturgy. A poet of that period, Samuel Usque, paints in vivid colors the prosperity of Salonica, which he calls "a mother of Judaism." "The largest numbers," he says, "of the persecuted and banished sons from Europe and other places have met therein and have been received with loving welcome, as though it were our venerable mother Jerusalem."

Fire of 1545.

The year 1545 was a very unfortunate one for the Jews of Salonica. On the 4th of Ab a terrible fire broke out which caused the death of 200 persons and destroyed 8,000 houses and eighteen synagogues. Except for this catastrophe, which was soon forgotten, the prosperity of the community long remained uninterrupted. It is true some Greeks, envious of the riches of certain Jews, endeavored from time to time to incite the populace against them; but as the government, at the request of deputies sent to Constantinople, renewed on several occasions Jewish privileges, the anti-Jewish movements invariably failed. Still, in order to give their neighbors less cause for envy, the rabbinate deemed it necessary to take measures against the display of luxury of which the Spanish Jews seemed to be very fond. These measures were embodied in a decree which for a period of ten years forbade women to wear any jewel or any ornament of gold or silver, with the exception of a simple ring on the finger. Wedding processions at night also were prohibited. At the same time the Rabbis forbade the employment of male musicians at solemnities, participation in games of hazard, and the dancing together of the members of both sexes.

A decadence both in the material and in the intellectual condition of the community began in the second half of the seventeenth century. It was greatly due to the Shabbethai Ẓebi agitation, which found a very fertile soil in Salonica, then the center of cabalistic studies and Messianic vagaries. The Rabbis at first took measures against the movement, and they even had the courage to banish the pseudo-Messiah from Salonica; but in the end they were compelled to give way to the popular enthusiasm, and Salonica became the theater of disgraceful scenes of revelry. The Shabbethaian movement gave birth to a sect of Crypto-Jews, descendants of whom are still living in Salonica. They call themselves "ma'aminim" (believers), "ḥaberim" (associates), or "ba'ale milḥamah" (warriors), while officially they are known under the name of "Dönmeh" (apostates). Following the example of their master, Shabbethai Ẓebi, they outwardly profess Mohammedanism, but they secretly observe certain Jewish rites, though in no way making common cause with the Jews, whom they call "koferim" (infidels). See Dönmeh.

From the middle of the nineteenth century the material and intellectual condition of the community began gradually to improve. This was due to the efforts of several prominent Salonica families, such as the Fernandez, the Allatini, and others. In 1873 the Alliance Israélite Universelle opened in the city a school for children; and in 1875 two additional schools, patterned after Western institutions, were founded by the Allatini.

Modern Conditions.

There are at present (1905) about 75,000 Jews in Salonica in a total population of 120,000. The majority of them are poor, and are engaged in all kinds of handicrafts and in petty trade. Still there are among them wealthy exporters of corn (the main article of commerce), besides bankers, physicians, and lawyers of high standing. Salonica possesses thirty-seven synagogues, most of which belong to the Sephardim. Among the numerous benevolent institutions which were founded in the course of the nineteenth century, the most noteworthy are: Eẓ Ḥayyim, Ẓedakah we-Ḥesed, Ḥuppat 'Aniyot, Bikkur Ḥolim, and 'Ozer Dallim. The aim of the first two is to furnish medical assistance and medicine to the poor; of the third, to provide dowries for orphaned girls; and of the last two to render pecuniary aid to families impoverished by illness, death, or the like.

The security and prosperity enjoyed by the Jews under the first Turkish rulers brought about an active intellectual movement; and Salonica became the center of Jewish learning. Sambari (see Neubauer, "M. J. C." i. 154) gives the names of the rabbis of Salonica who officiated from 1430 to 1672 as follows:

Authors and Rabbis.

Eliezer Shimeoni, Eliezer Aruvas (? ארובים), Jacob ben Ḥabib, Solomon Ḥazzan, Joseph ibn Leb, Levi ben Ḥabib, Joseph Fasi, Joseph ben Yaḥya, Solomon de Trani, Joseph Ṭaiṭaẓak, Samuel Almosnino, Ḥayyim Bozzolo, Abraham Sidalvo, Meïr ben Aramah, Solomon Ṭaiṭaẓak, Ḥayyim Obadiah, Samuel Ṭaiṭaẓak, Benjamin ha-Levi Ashkenazi of Nuremberg, Meïr Benveniste, Isaac Bedersi, Akiba ha-Kohen, Samuel di Medina, Isaac Adarbi, Solomon ha-Kohen, Mordecai Matalon, Jacob Ṭaiṭaẓak, Daniel Peraḥyah ha-Kohen, Jacob Samet, Moses Obadiah, Elijah Uziel, Moses Almosnino, Solomon Levi, Isaac Levi, Solomon Levi, Samuel Almosnino, Samuel Kala'i, Jacob ben Aramah, Samuel Florentin, Aaron ben Ḥasan, Aaron Sason, Abraham de Boton, Joseph ibn Ezra, Samuel Ḥayyim, Shemaiah di Medina, Shabbethai Jonah, Ḥayyim Shabbethai, Elijah Rozanes, Samuel ha-Kohen Peraḥyah, Joseph Levi, Solomon ben Ḥasan, Asher Cohen Ardot, Mordecai Kala'i, Baruch Kala'i, Abraham Motal, Jacob Robio (? רובייו), Levi Cosin, Solomon Matalon, Abraham Yiẓḥaḳi, Ḥiyya Abravanel (?), Moses ben Samuel di Medina, David ha-Kohen, Isaac Pardo, Menahem Solas (? סילם), Daniel איש מרו משה, Jacob ben Abraham de Boton, Abraham ha-Kohen Peraḥyah, Ḥisdai ha-Kohen Peraḥyah, Baruch Engel, Samuel Gaon, Judah Benveniste, Joseph Crasso, and Moses ben Ḥayyim Shabbethai.

The retrogression in the political and economic condition of the community caused by the Shabbethai Ẓebi agitation extended to the literary field; and names of high repute like those given by Sambari were not to be found in Salonica during the eighteenth and nineteenth centuries. The most renowned rabbis of the nineteenth century were Raphael Asher Covo (1848–74) and Abraham Gatigno or Gattegno (1875).

For the present status of the community see Turkey.

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S. I. Br.

——**Typography:** In the year 1515 Judah Gedaliah established the first printing-office in Salonica, with type supposed to have been transported from Lisbon. Its initial work was an edition of the Book of Job, with a commentary thereon by Arama. After a period of about twenty years of great activity Gedaliah's establishment began to decline: it produced only two or three works between 1534 and 1546 (or 1551), when it ceased to exist. A new printing-office, which existed for about ten years, was established in 1560 by the brothers Solomon and Joseph Jabez. The first work produced by them was a Maḥzor of the Ashkenazic rite published by Benjamin ben Meïr ha-Levi Ashkenazi of Nuremberg. After a lapse of several years a press was established by David ben Abraham Asovev, whose first work was an edition of the Midrash Tanḥuma. It was characterized by indifferent execution and by the coarseness of its type. With the financial aid of several wealthy men of Venice, a press of a better class was established in 1592 by the sons of one Mattithiah. Its first work was an appendix to the second volume of Solomon Cohen's responsa.

Printing was not carried on in Salonica between 1628 and 1651. It was resumed by Abraham the Proselyte, but his establishment existed for four years only. Toward the end of the seventeenth century two printing-offices were established by David Naḥman and Campellas respectively, which, together with those founded later by Bezaleel Levi Ashkenazi and Raphael Kala'i, existed throughout the eighteenth century.

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J. I. Br.

SALT.—Biblical Data: A condiment for food. From earliest times salt was indispensable to the Israelites for flavoring food. Having a copious supply in their own country, they could obtain it with little trouble. The Dead or "Salt" Sea (Gen. xiv. 3; Josh. iii. 16) holds in solution not less than 24.57 kg. of salt in 100 kg. of water, and after every flood, upon the evaporation of the water, a coarse-grained salt is left behind in the pools and ditches. Salt-pits, in which salt was thus obtained, are mentioned in Zeph. ii. 9 ("mikreh melaḥ") and in I Macc. ii. 35. The hill Jebel Usdum, situated at the southern extremity of the Dead Sea, and having a length of ten miles, is composed almost entirely of rock salt; and from it was probably procured the "Sodom salt" mentioned in the Talmud.

The various ways in which salt was used in Hebrew cookery need not be enumerated here. Although the fact is not explicitly stated in the Old Testament, salt occupied the same place as in modern cookery; it was of course a most important necessary of life (comp. Ecclus. [Sirach] xxxix. 26; comp. Job vi. 6). Eating the salt of a man means, therefore, to derive one's sustenance from him, to take pay from him or to be hired by him (Ezra iv. 14; comp. "salarium" = "salt money," "salary"). Salt is considered pleasant and wholesome for animals also (Isa. xxx. 24); and the ancient Hebrews of course knew that food was preserved by salt. Tarichеæ, on the Sea of Gennesaret, indicates by its name that, in later times at least, the preparation of salted fish, a staple article of commerce, was extensively carried on there.

The medical properties of salt also seem to have been known to the Israelites at an early date. New-born infants were rubbed with it (Ezek. xvi. 4). Though at first this may have been done for religious reasons, as a protection against demons, the significance of the custom was doubtless forgotten at the time of Ezekiel, and probably much earlier. The curative and sanitary properties of salt are probably referred to in the story related in II Kings ii. 19 *et seq.*, according to which Elisha "heals" the poisonous spring near Jericho by throwing salt into it.

This indispensable ingredient of man's food naturally assumed a great importance in the ritual. Just as salt was absolutely necessary at meals, so it was indispensable at the sacrifice, the "food of God" (comp. "leḥem Elohaw," Lev. xxi. 22). The Law expressly says (*ib.* ii. 13): "Every oblation of thy meal-offering shalt thou season with salt." This prescription referred not only to the meal-offering but also to the burnt offering of animals, as appears from Ezek. xliii. 24 (comp. Josephus, "Ant." iii. 9, § 1). Salt was used also in the preparation of the showbread (comp. LXX. on Lev. xxiv. 7) and of INCENSE. Great quantities of salt (Ezra vi. 9, vii. 22; comp. "Ant." xii. 3, § 3) were therefore required in the Temple service. The expression "salt of the covenant" in Lev. ii. 13 shows that at the time with which the book deals salt was regarded in a symbolic sense. Originally, however, it is probable that the use of salt at a sacrifice did not arise from this conception, but from the fact that an offering was the meal of God.

The importance of salt in daily life and in the ritual explains its symbolic importance in the ceremony of the covenant. Particularly holy and inviolable obligations were designated as "salt covenants" (*ib.*; Num. xviii. 19; II Chron. xiii. 5). It must be borne in mind that in ancient times, as today among the Arab nomads, a meal taken in company meant temporary association among the members of the company and that a covenant was accompanied by a sacrificial meal. Consequently, as salt was always used on both occasions, it was probably taken as an especially fitting symbol of the eternal duration of such a covenant. To-day the Arab still says, "There is salt between us" (comp. Wellhausen, "Reste Arabischen Heidentums," 2d ed., pp. 124, 189; Trumbull, "The Covenant of Salt," 1899). The practise of sprinkling salt on the ruins of a doomed city may also refer to the ritual use of salt (Judges ix. 45), expressing its entire dedication to YHWH (for parallel instances see W. R. Smith, "Rel. of Sem." 2d ed., p. 454).

E. G. H. I. Be.

—In Rabbinical Literature and Jewish Life: Owing to the fact that salt is referred to in the Bible as symbolizing the covenant between God and Israel (see BIBLICAL DATA, above), its importance is particularly pointed out by the Rabbis. They interpret the words "a covenant of salt" (Num. xviii. 19) as meaning that salt was used by God on the occasion in question to signify that it should never be lacking from sacrifices. Thus, although it appears from Lev. ii. 13 that salt was required for meal-offerings only, the Rabbis concluded from a comparison between Num. *l.c.* and Num. xxv. 13 that, just as none of the sacrifices could be offered without priests, so they could not be offered without salt (Men. 19b–20a). The salt which belonged to the Temple for sacrificial purposes could be used by the priests when they ate their portion of the sacrifices, but not otherwise; this was one of the seven institutions of the bet din (Sheḳ. vii. 6; Maimonides, "Yad," Me'ilah, viii.). As, after the destruction of the Temple, the table set for a meal was considered as an altar, the Rabbis recommended that salt should be put upon it; nor should the blessing be recited without salt. The necessity for the presence of salt is indicated by the fact that when the bread is of inferior quality a man may ask for salt between the recitation of the blessing and the partaking of the bread, while for any other purpose one is not allowed to utter a single word. But when the bread is of good quality, although salt should have been put upon the table, yet, if it is missing, one may not interrupt by asking for it between the blessing and eating (Shulḥan 'Aruk, Oraḥ Ḥayyim, 167, 5; Jacob Zausmer, "Bet Ya'aḳob," No. 168; comp. Ber. 40a). In the time of the Tosafists the placing of salt on the table was dispensed with; the bread being good, the condiment was considered unnecessary. Menahem, however, strictly observed the above-mentioned custom, declaring that when people sit at table

Symbolic Use.

without performing any commandment ("miẓwah") Satan accuses them, and only the covenant of salt protects them (Tos. to Ber. *l.c.*). The custom was revived later, and to-day the hand is regularly dipped into the salt before "ha-moẓeh" (Isserles, in Shulḥan 'Aruk, *l.c.*).

Ritual Customs.

Salt is considered as the most necessary condiment, and therefore the Rabbis likened the Torah to it; for as the world could not do without salt, neither could it do without the Torah (Soferim xv. 8). A meal without salt is considered no meal (Ber. 44a). Still, salt is one of the three things which must not be used in excess (*ib.* 55a). It is not considered by the Rabbis as a food; thus when one makes a vow to abstain from food he may eat salt. It may not be used for an 'Erub ('Er. iii. 1).

The Rabbis recognized in salt different properties owing to which it is prominent in the ritual code. The most important one is its decomposing action on the blood; and therefore its use was recommended by the Rabbis for draining the blood from meat. Blood can not be thoroughly extracted from meat unless the latter is well salted (Ḥul. 113a). The laws for salting meat are given in sections 69–78 of the Shulḥan 'Aruk, Yoreh De'ah, some particulars of which may be here mentioned. The layer of salt must be neither too thin, for then it is lacking in strength, nor too thick, for then it does not adhere to the meat; and it must remain on the meat not less than twenty minutes. It has no effect on the blood of meat three days old (as the blood is then considered to have coagulated), unless the meat has been previously rinsed in water (Yoreh De'ah, 69. 3, 6, 12). Salt has no effect on liver on account of the large quantity of blood contained in the latter; still, if the liver has been salted and cooked, it may be eaten (*ib.* 73, 1; comp. *ib.* 105, 9–14). In other respects salting is like cooking (Ḥul. 97b); and therefore he who salts vegetables in the field makes them fit for the tithe (Ma'as. iv. 1). Salting food or vegetables is considered one of the principal labors which are forbidden on the Sabbath (Shab. 75b). To dissolve salt in water is also considered work; consequently one may not prepare a quantity of salt water on the Sabbath. Salt may not be pounded in a mortar on that day; but it may be crushed with the handle of a knife (Oraḥ Ḥayyim, 321, 2, 8).

Salt of Sodom.

Salt is mentioned as a remedy for toothache (Shab. vi. 5), and women were accustomed to hold a grain of salt on the tongue in order to prevent unpleasant odors in the mouth (*ib.*); and on this account the Rabbis similarly recommended that salt be eaten at the conclusion of every meal, as it prevents such odors in the daytime and at night is a preventive of angina. But it must not be eaten from the thumb, for that causes the loss of children; nor from the little finger, for that causes poverty; nor from the index-finger, for that causes murder; but only from the middle finger or the ring-finger (Ber. 40a; Oraḥ Ḥayyim, 179, 6). A kind of salt designated "salt of Sodom" ("melaḥ Sedomit"), which was an ingredient of the spices burned in the Temple (Ker. 6a), was so pungent that if one put the finger from which he ate it on his eye, it might cause blindness. The Rabbis therefore instituted the washing of the hands after the meal (Ḥul. 105b). In one respect salt is considered like hailstones or ice; so that it may complete a Miḳweh and make it fit for a ritual bath (Miḳ. vii. 1). Salt was strewed on the step of the altar to prevent the priest from slipping ('Er. x. 14). A reference to salt as a preservative is made in the proverb: "Shake the salt off meat, and you may throw the latter to dogs" (Niddah 31a); that is to say, without salt meat is good for nothing. "When salt becomes corrupt with what is it salted?" (Bek. 8b). "The salt of money is charity" (Ket. 66b). The term "salted" is applied to a man in the sense of "quick-minded" (Ḳid. 29b).

It has been shown above that during the Middle Ages salt was connected with certain superstitious beliefs; it may be added that these have continued up to the present time. In certain places in Russia the belief is current among Jews that if salt is thrown in a part of a house where it is not likely to be swept away, the inhabitants of that house will become poor. In England and Holland it is commonly believed that the spilling of salt brings ill luck. Salt is particularly considered as a safeguard against the evil eye. This belief existed in Germany in the beginning of the eighteenth century, as is narrated by Schudt ("Jüdische Merckwürdigkeiten," ii. 385), who states that a Jewish woman who visited him advised him to hang salt and bread about his children's necks to preserve them from evil persons. This belief is especially current in Russia, where salt is put into the arba' kanfot and into children's pockets, and is thrown into the four corners of the room. There is also a saying in Russia: "Throw salt on a Gipsy as she or he leaves your house."

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A. M. Sel.

SALT LAKE CITY. See Utah.

SALT SEA. See Dead Sea.

SALUTATION. See Greeting, Forms of.

SALVADOR. See South and Central America.

SALVADOR, FRANCIS: Prominent patriot in the American Revolution; a member of the Salvador family of London, the name of which was originally Jessurum Rodriguez; died Aug. 1, 1776. Francis was the son of Jacob Salvador, and nephew of Joseph Jessurum Rodriguez, known as Joseph Salvador, who had been president of the Portuguese Jewish congregation in London. When about two years of age young Salvador lost his father. He inherited immense wealth, which was subsequently increased by the dowry he received on his marriage with the daughter of the above-mentioned Joseph Salvador. He had been educated suitably to his station in life, and had also enjoyed the advantages of extensive travel. The wealth of the Salvador family was, however, swept away by great losses sustained in connection with the earthquake at Lisbon, and more particularly by the failure of the Dutch East India Company.

As a result of these misfortunes Salvador emigrated to South Carolina in America about the end of the year 1773, leaving his wife and four children in England. Despite his heavy losses, he seems to have brought some wealth with him; for in 1774, within a year of his arrival, he purchased considerable lands in the colony.

During the Revolutionary War.

The differences between England and the colonies were then approaching a crisis, and Salvador at once entered heart and soul into the American cause, soon becoming the intimate friend in the South of the leaders of the Revolution, particularly of Pinckney, Rutledge, Drayton, Laurens, and Hammond.

Salvador was elected a member of the first Provincial Congress of South Carolina, which met at Charleston Jan. 11, 1775, and he served therein for the Ninety-sixth District. He was an active member of that distinguished body, and rendered valuable assistance also in connection with the efforts made by the patriots to induce the Tories to join the American cause. Salvador was likewise a member of the second Provincial Congress, held in Charleston in Nov., 1775, serving on several important committees. The members of the Provincial Congress acted in a similar capacity in the General Assembly of South Carolina; and as a member of the latter body his name is frequently associated with those of Middleton, De Saussure, Horry, and Raply.

His Death.

Early in 1776 the British had induced the Indians to attack the South Carolina frontier to create a diversion in favor of British operations on the seacoast; and on July 1, 1776, the Indians began a general massacre. Salvador mounted his horse and galloped to Major Williamson, twenty-eight miles away, and gave the alarm. Accompanying Williamson on his expedition against the Indians, Salvador took part in the engagements which followed. In this expedition he lost his life. On the morning of Aug. 1, 1776, the Tories and Indians opened fire near Esseneka and Salvador was shot. Falling among the bushes, he was discovered by the Indians and scalped.

The correspondence of the leading men of the South shows their intimate relations with Salvador.

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A. L. Hü.

SALVADOR, JOSEPH: French historian; born at Montpellier Jan. 5, 1796; died March 17, 1873, at Versailles; buried, at his own request, in the Protestant cemetery of Le Vigan, near Montpellier, in his brother's family vault, the rabbi of Nîmes officiating. Salvador's paternal ancestors, who, according to family traditions, were descendants of the Maccabees, the saviors of Israel—the name "Salvador" meaning "savior"—emigrated from Africa to Spain in the ninth century, and fled from the latter country, to escape the Inquisition, in the fifteenth century, finding a refuge in France.

Salvador received a Jewish education and subsequently graduated at the university of his native town as doctor of medicine (1816), his thesis being "The Application of Physiology to Pathology." He, however, abandoned the medical career, and devoted himself entirely to literature, for which purpose he went to Paris, where he spent the remainder of his life. Being possessed of great wealth, he refused several public offices which were offered to him, preferring to preserve his independence.

His mother (née Elizabeth Vincens) was a Roman Catholic; his brother Benjamin married a Huguenot; while his sister Sophie was married to a Jewish lawyer. He himself remained throughout his life a stanch Jew, and was the undisputed head of this multi-confessional family.

Salvador was the author of the following works: "La Loi de Moïse, ou Système Religieux et Politique des Hébreux" (Paris, 1822); "Histoire des Institutions de Moïse et du Peuple Hébreu" (*ib.* 1878); "Jésus-Christ et Sa Doctrine," a history of the founding and organization of the Church and of its progress during the first century (*ib.* 1838); "Histoire de la Domination Romaine en Judée et de la Ruine de Jérusalem" (*ib.* 1846; translated into German by Ludwig Eichler, 2 vols., Bremen, 1847); "Paris, Rome, Jérusalem, ou la Question Religieuse au XIXème Siècle" (Paris, 1859; 2d ed. prepared by the author in the winter of 1872, and published by his nephew Col. Gabriel Salvador in 1880).

In the first of these works Salvador attempted, through a minute analysis of its inherent spirit, to find a rational basis for the Mosaic legislation. Influenced by the rationalistic spirit of the eighteenth century, he tried to show that the tendency of the ancient legislation was to curb the power of the priest, and to place that of the king on constitutional grounds. In this manner his work touched on some of the most burning questions of the time, and was welcomed and denounced by the constitutionalists and clericals respectively during the controversies which led to the revolution of 1830. The weakness of the book consists in its want of historic conception and its failure to discriminate between the various sources.

The work on Jesus had the merit at least of dealing with the subject, for the first time in France, in a purely historic spirit, and Renan recognizes its merits. This book also aroused considerable discussion and opposition, some of the clericals demanding its suppression, while the liberals welcomed it as a contribution to free thought.

In his work on the fall of Jerusalem Salvador deals with his subject from the point of view of universal history, and regards the destruction of the Temple as a necessary stage in the spread among the peoples of what he would call the Christian form of Judaism.

In his posthumous work Salvador indulges in somewhat wild prognostications of the future of religious thought and its relations to Jerusalem. This had not so much influence on the movement of his time as had his earlier works, which were regarded as important contributions in the struggle against clericalism. Salvador was for a considerable time as important a figure in the liberal camp of theology as Lemennais on the opposite side. He was for nearly thirty years the intellectual representative of French Judaism, though he was not formally connected with any of the great institutions of French Jewry. He was on terms of friendship with the best-known Frenchmen of his day, and fragments of his correspondence with Guizot, S. de Sacy, and Montalembert have been preserved. It would appear that his enthusiasm for Jewish matters was brought about by the rise of anti-Semitism in Germany and the "Hep! Hep!" riots of 1819.

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S.

SALVADOR, JOSEPH (known also as **Joseph Jeshurun Rodrigues**): English philanthropist; flourished about 1753. He came of a distinguished family that emigrated from Holland in the eighteenth century, bringing with it considerable sums of money which it invested in commerce. Salvador, who held rank as one of the merchant princes among the Jews, was a partner in the firm of Francis & Joseph Salvador, which, after the death of Sampson Gideon, negotiated loans for the British government. The magnitude of his operations in the world of finance and commerce was such that he was elected to the directorate of the Dutch East India Company, being the first Jew thus honored.

Salvador took a leading part in the affairs of his synagogue, and was president of the congregation and one of the most efficient members of the original committee of Portuguese deputies in 1761. He built a handsome house in White Hart court, Bishop street, and had also a country residence at Tooting. In his latter days, however, his fortunes declined. Being the holder of much property in Lisbon, he lost heavily in consequence of the earthquake in that city; and the subsequent failure of the Dutch East India Company, which affected so many of the rich Portuguese Jews of England and Holland, completed his downfall.

Bibliography: Picciotto, *Sketches of Anglo-Jewish History*, s.v.; *Young Israel*, June, 1899.

J. G. L.

SALVATION: The usual rendering in the English versions for the Hebrew words ישע, ישועה, תשועה, derivatives of the stem ישע, which in the verb occurs only in the "nif'al" and "hif'il" forms. Other Hebrew terms translated by the corresponding forms of the English "save" and its synonyms are: (1) חיה. This word, meaning in the "ḳal" "to live," acquires in the "pi'el" and "hif'il" the signification "to keep alive," "to save alive" (Gen. xii. 12, xix. 19, xlv. 7; Ex. i. 17, 18; Num. xxii. 33; I Sam. xxvii. 11). Ezekiel employs it to express the condition of the repentant sinner who, having escaped the penalty of sin (death), continues safe in life. (2) הציל = "to deliver" (II Sam. xix. 9; A. V. "save"). (3) מלט, in the "pi'el" (I Sam. xix. 11; II Sam. xix. 5; Job xx. 20). (4) שמר = "to keep," "to spare" (Job ii. 6). (5) גאל = "to redeem" (see Go'el). (6) פדה = "to release."

Etymological Meanings.

The underlying idea of all these words, save the last two, is help extended and made effective in times of need and danger, and protection from evil. "Padah" means "to free by paying ransom." "Ga'al" denotes the assumption of an obligation incumbent originally on another or in favor of another. "Yasha'" primitively means "to be or make wide." Evil and danger are always regarded as narrowing conditions or effects. From the "narrow" place the sufferer cries out. When help has come he is in a "wide" place (Ps. cxviii. 5). In battle the enemies beset, surround, hem in (*ib.* verses 10, 11). Success in the combat relieves and removes the pressure. Hence "yasha'" and its derivatives express "victory." This is the import of the Hebrew in such passages as Judges xv. 12; I Sam. ii. 1, xiv. 45; II Sam. xxii. 51; and Isa. xlix. 8. Combined with "rinnah," the word "yeshu'ah" signifies the jubilant cry of the victors (Ps. cxviii. 15). The passionate appeal "Hoshi'ah-nna" (*ib.* verse 25; = "Hosanna") ought to be rendered "Give victory," a translation all the more assured by the certainty that the psalm is Maccabean. He who leads to victory in battle, therefore, is the "moshia'" = "savior" (*e.g.*, Othniel, in Judges iii. 9; Ehud, *ib.* iii. 15; Gideon, *ib.* vi. 36, 37; and the verb in Judges vii. 3; I Sam. xxv. 26; Ps. xliv. 4; Job xxvi. 2). But, according to the ancient concept, God Himself is the leader in battle ("Ish Milḥamah"; Ex. xv. 3). This throws light on the original bearing of the terms "savior" and "salvation" when applied to the Deity (comp. Isa. xxv. 9, xlv. 20). Language has preserved this notion in the epithet "Elohe yish'enu," which, idiomatically construed, means "our victorious God" (I Chron. xvi. 35; Ps. lxxix. 9; "thy victorious God," Isa. xvii. 10; comp. the similar construction "magen yish'aka" = "thy victorious shield," II Sam. xxii. 36; in the first three passages the A. V. has "God of our salvation" or "God of thy salvation"). Perhaps the king as the head of the army was greeted with the salutation "Hoshi'ah" = "Hosanna," corresponding to המלך לעולם יחיה (II Kings x. 19; Neh. ii. 3). This would appear from II Kings vi. 26, the woman's apostrophe carrying with it all the greater irony if it repeated the usual greeting of respect, and the king's answer being, like that of Naomi (Ruth i. 20, 21), a clever turn of the terminology of the address. This would explain also the greeting extended to Jesus (see Hosanna) and the Messianic construction of the psalm. He was hailed thereby as "the king."

Hosanna.

From this idea of "victory," those of help in trouble and rescue from evil are logical derivatives; but it is not impossible that even in this secondary usage of the term "salvation" the primary notion of a successful combat is operative. Evils are caused by demons: victory over them results in escape, a grateful help. Thus man is saved from trouble (Ps. xxxiv. 7, Hebr.; Isa. xxxiii. 2; Jer. xiv. 8, xxx. 7), from enemies (I Sam. iv. 3, vii. 8), from violence ("lion," Ps. xxii. 22; "men of blood," *ib.* lix. 3, Hebr.), from reproach (*ib.* lvii. 4 [A. V. 3]), from death (*ib.* vi. 5, 6), from a great calamity (Jer. xxx. 7), from sin, by paying the ransom ("yifdeh"; Ps. cxxx. 8), and from uncleanness (Ezek. xxxvi. 29).

Post-Exilic Views.

The great catastrophe in Israel's history was the Exile. The prophetic doctrine concerning the remnant and the restoration readily transformed expressions for "victory" and "help" into technical terms. "Salvation" now connoted the survival (= victory) of the remnant, the return of the "saved" from exile; and God, in this new sense of the preserver of the remnant and the restorer of the new Israel, was recognized and proclaimed as the "savior" (Isa. xliii. 11; xlv. 15, 21; Zech. viii. 7). The prediction of Hosea (xiii. 4) was illustrated in the events that had come to pass, as was the assurance given by another prophet (Jer. xxx. 10, 11). In the happenings of the day Israel had learned that the Holy of Israel was the savior (Isa. xliii. 3, xlix. 26, lx. 16). Babylon had none to save her (*ib.* xlvii. 15).

In the Psalms "salvation," by a similar train of thought, expresses the triumph of the "poor" and of the "meek" (Ps. xii. 6). God is the "rock of salvation"; contrary to fickle man, He will not deceive (*ib.* lxii. 3, 7, Hebr.). By God's salvation the poor are lifted up (*ib.* lxix. 30). This salvation will be proclaimed from day to day (*ib.* xcvi. 2; comp. xcviii. 2). God is a stronghold of salvation for His anointed (*ib.* xxviii. 8). Under the scepter of the "anointed king" or Messiah this salvation (restoration), with all it implies of happiness, joy, security, splendor of Israel, and universal peace, would be realized. With God's judgment (which also is God's victory [צדק], for a trial is always a combat) God's salvation approaches; and finally salvation is established in Zion for Israel, God's splendor (Isa. xlvi. 13). In this sense, then, the Messiah is a savior; his kingdom, one of salvation.

Relation to Messiah.

"Salvation" and "redemption" ("ge'ulah"), as applied in the Messianic conception, are identical. As God is the "Moshia'," so He is also the "Go'el" (Isa. xliv. 23, xlviii. 20, lii. 9, lxiii. 9; Ps. lxxiv. 2). This savior or redeemer is Yhwh (Isa. xliv. 24, xlvii. 4, xlviii. 17, lxiii. 16; Deutero-Isaiah prefers the latter term). The remnant are the "ge'ulim," redeemed of Yhwh (Isa. lxii. 12; Ps. cvii. 2). The primary idea underlying the term "ga'al," like that basic to "padah," the derivatives of which are also employed to designate those that are saved for and in this Messianic kingdom (Isa. li. 11; Zech. x. 8; Ps. xxv. 22; cxxx. 7, 8; comp. Isa. i. 27), is related to that of "yasha'" only in so far as both connote an act that results in freedom or ease to its beneficiary. The slave, for instance, might be redeemed from bondage as was Israel (Deut. xiii. 6, xxi. 8; II Sam. vii. 23; Neh. i. 10; Mic. vi. 4). The Exile was a period of captivity. By bringing home the dispersed, God was their redeemer; and in consequence Israel was saved. In ancient Israel the go'el was one upon whom had fallen the obligation to pay the honors due to a deceased kinsman; for with no son born to him a man was deprived of the filial tribute, and his name was in danger of obliteration; therefore it was the duty of the go'el, the next of kin, to raise up his name (see Levirate Marriage).

In case of murder the go'el was the Avenger of Blood. Thus even in these primitive conceptions the go'el may be said to have been a redeemer, saving men from extinction of name; also saving spirits from restlessly wandering about because deprived of funereal honors, and, in the case of the murdered, because the wrong remained unrequited ("blood for blood"). In no other sense than "avenger" may "go'el" be understood in Job xix. 25 (A. V. "redeemer"). This passage is construed by many theologians as proof of the belief in immortality, and as indicating a presentiment of Paulinian soteriology. The context, even with the corrupt Masoretic text unemendated, refutes this interpretation. The speaker is merely uttering his unshaken belief that the wrongs done him will find their avenger. Emendated the passage would read, "I know my avenger is even now alive, and later will avenge ["yiḳom"] upon [for] my dust." In the next verse "mi-besari" (A. V. "from my flesh") is rightly understood as "away from [outside] my family," the thought being that even if the members of his family ("flesh"; designated also as "skin") prove derelict to their duty, he has seen one, and not a stranger, that will assume the obligation.

The Jewish Messianic doctrine of salvation does not center in personal immortality, nor in the theologized application of the solidarity of the clan. The Jewish savior was not a go'el in the sense that he took upon himself the blood-guiltiness of sin incurred by another. Moreover, the avenger requited murder by killing another and not himself; he did not die for others, but he caused death in behalf of others. The go'el never was the vicarious victim. It was he who demanded blood, but never gave his own as a ransom. In this theology of salvation "go'el" is mistaken for "kofer" (see Atonement). For the later development of the eschatological implications of salvation see Eschatology.

J. E. G. H.

SALZBURG: Austrian duchy (formerly a German archbishopric), and its capital of the same name. Jews, among them a physician, are mentioned in the Salzburg records as early as the ninth century. In the eleventh century there were in the archbishopric two settlements called "Judendorf" ("Judindorf" and "Villa Judeorum"). There is evidence that from the thirteenth century Jews resided at Salzburg, Hallein, Pettau, Friesach, and Mühldorf. In Salzburg and Pettau, as in Hallein in the fourteenth century, special streets were assigned to the Jews, who had their own schools and synagogues. The archbishops, to whom the Jews were subject, granted them in return for a large annual payment (Letter of Grace of Archbishop Ottolf von Weisseneck, dated June 25, 1346) the right of residence, of protection, of unrestricted commerce, and of emigrating freely from one part of the archbishopric to another. A municipal law of Pettau of the year 1376 mentions a Jewish magistrate. The ecclesiastical legislation, especially the measures of the twenty-second Salzburg provincial council, held at Vienna in 1267, contained numerous oppressive regulations concerning the Jews. In 1418 the council passed an order that Jewish men should wear on the streets horn-shaped hats ("pileum cornutum"), and that Jewish women should have little ringing bells ("nolam sonantem") fastened to their clothes. Other severe ordinances were published by the thirty-ninth provincial council, held at Mühldorf in 1490. But in spite of these restrictions the situation of the Jews in the archbishopric until the middle of the fourteenth century was comparatively favorable, because the secular government was mild. As instances of temperate legislation may be cited the regulations of the archbishop Frederick III. in 1328, and the municipal laws of Mühldorf, Salzburg (1368), and Pettau (1376). Where the Jews were numerous they engaged in commerce on an extensive scale, and possessed houses and estates.

The appearance of the Black Death in 1349 and the accusation of poisoning the wells brought persecution upon the Jews of Salzburg. About 12,000 of them, it is said, lost their lives in Salzburg and Bavaria. On July 10, 1404, a great number of Jews of Salzburg and Hallein were burned at the stake in Winkl on the charge of having desecrated the host.

Emperor Frederick III. for a long time granted his Jewish subjects protection and various privileges. He issued a decree of protection in 1478, when, in consequence of the proceedings against Simon of Trent, feeling ran high against the Salzburg Jews. In spite of this decree, in order to make sport of the Jews, in 1487 a wooden image of a pig nourishing Jewish children was erected at the city's expense on the tower of the Salzburg city hall. Thirty-three years later it was given a more enduring form in marble; and this monument of medieval intolerance was not removed until 1785. The severest hardship endured by the Jews of the archbishopric occurred in 1498, when the stern and unscrupulous Archbishop Leonard von Keutschach ordered their total expulsion under cruel circumstances.

From that time until the nineteenth century only traveling Jewish merchants were allowed to enter Salzburg. The last archbishop who had sovereign power, Francis de Paula, Prince of Colloredo-Mannsfeld (1772–1803), issued decrees favorable to such itinerant Jews; but in 1795 these were partially suspended. Gradually Jews again settled in Salzburg; and in 1813 the King of Bavaria, to whom the duchy had belonged since 1805, granted almost all the rights of citizenship to them. Afterward the Austrian government, which regained possession of Salzburg in 1816, revoked some of the privileges; but in 1867 it granted the Jews full citizenship.

The largest Jewish community of the duchy is that of the capital, Salzburg, where there is a new synagogue with all ritual conveniences. The community has not, however, an independent organization, but belongs to the community of Linz in Upper Austria.

Bibliography: Aronius, *Regesten*, pp. 69, 80, 390, 549, 725; Salfeld, *Martyrologium*, pp. 249, 268, 277, 288; Kohut, *Gesch. der Deutschen Juden*, pp. 137, 169, 212, 267, 595; Wertheimer, *Juden in Oesterreich*, pp. 84 *et seq.*; G. Wolf, *Zur Gesch. der Juden in Salzburg, 1403*, in *Monatsschrift*, 1876, pp. 284-285; Wartinger, in *Steyermärkische Zeitschrift*, 1827, viii. 149; Stern, in Geiger's *Zeitschrift für die Gesch. der Juden in Deutschland*, ii. 141–142.

S. A. Tä.

SAMA B. RABBA: Babylonian amora; last head of the Pumbedita Academy. He was the successor of Raḥumai II., and officiated for about twenty years (456–476). He was a contemporary of Mar b. Ashi and of Rabba Tusfa'ah. Tradition relates that, in consequence of the prayers of the two school-leaders Mar b. Ashi and Sama b. Rabba, Yezdegerd II. was devoured in his bed by a dragon with the result that the persecution of the Jews ceased. Sama is mentioned three times in the Talmud (B. M. 42b; Zeb. 16a; Ḥul. 47b). Nothing else is known concerning him.

Bibliography: Letter of Sherira Gaon, in Neubauer, *M. J. C.* i. 34; Heilprin, *Seder ha-Dorot*, ii. 96; Grätz, *Gesch.* iv. 373.

W. B. J. Z. L.

SAMA B. RAḲTA: Babylonian amora of the sixth generation. He was a contemporary of Rabina I., with whom he disputed concerning a halakah (Ḳid. 9a), and to whom he communicated a saying of Rab Awia (B. M. 10b, the correct reading in Rabbinowitz). He is probably identical with the R. Sama who with Rabina sat before R. Ashi (Men. 42a).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 297.

W. B. J. Z. L.

SAMAEL: Prince of the demons, and an important figure both in Talmudic and in post-Talmudic literature, where he appears as accuser, seducer, and destroyer. His name is etymologized as סם-אל = "the venom of God," since he is identical with the angel of death (Targ. Yer. to Gen. iii. 6; see also Death, Angel of), who slays men with a drop of poison ('Ab. Zarah 20b; Kohut, "Angelologie und Dämonologie," pp. 69, 71). It is possible, however, that the name is derived from that of the Syrian god Shemal (Bousset, "Religion," p. 242).

Samael is the "chief of Satans" (Deut. R. xi. 9; Jellinek, "B. H." i. 125), quite in the sense of "the prince of the devils" mentioned in Matt. ix. 34; but, on the other hand, he is "the great prince in heaven" (Pirḳe R. El. xiii., beginning), who rules over angels and powers (*ib.*; Martyrdom of Isaiah, ii. 2). As the incarnation of evil he is the celestial patron of the sinful empire of Rome, with which Edom and Esau are identified (Tan. on Gen. xxxii. 35; Jellinek, *l.c.* vi. 31, 109, etc.). He flies through the air like a bird (Targ. to Job xxviii. 7), and, while the ḥayyot and ofannim have only six wings, he has twelve, and commands a whole army of demons (Pirḳe R. El. xiii.). In so far as he is identified with the serpent ("J. Q. R." vi. 12), with carnal desire (Yeẓer ha-Ra'), and with the angel of death, all legends associated with Satan refer equally to him, while as a miscreant he is compared to Belial (בליעל = "worthless"; see collection of material in Bousset, "Antichrist," pp. 99–101).

All these descriptions of Samael show that he was regarded simply as the principle of evil that brought upon Israel and Judah every misfortune that befell them. Even at the creation of the world he was Lucifer, who ever sought evil and who began his malignant activity with Adam. His opponent is Michael, who represents the beneficent principle, and who frequently comes into conflict with him (comp. Jew. Encyc. viii. 536 *et seq.*; Lucken, "Michael," pp. 22 *et seq.*).

Samael in the History of Mankind.

The evil nature of Samael may be illustrated by a number of examples. He and his demonic host descended from heaven to seduce the first human pair (Pirḳe R. El. xiii., beginning; Yalḳ. Gen. i. 25), and for this purpose he planted the vine, the forbidden tree of paradise (Greek Apocalypse of Baruch, iv.). He was himself the serpent, whose form he merely assumed (*ib.* ix.; "J. Q. R." vi. 328), and was one of the leaders of the angels who married the daughters of men (Gen. vi. 1-4), thus being partially responsible for the fall of the angels (Enoch vi., in Kautzsch, "Apokryphen," ii. 238 *et seq.*; Lucken, *l.c.* p. 29). His former wife was Lilith (Jellinek, *l.c.* vi. 109). He endeavored to persuade Abraham not to offer up Isaac, and, failing in his purpose, he caused the death of Sarah by carrying the news of the sacrifice to her (Gen. R. lvi. 4; Sanh. 89a *et passim*; Pirḳe R. El. xxxii.). He wrestled with Jacob (Gen. R. lxxvii. and parallels), and also took part in the affair of Tamar (Soṭah 10b). He brought accusations against the Israelites when God was about to lead them out of Egypt (Ex. R. xxi. 7; Bacher, "Ag. Pal. Amor." i. 25, 473), and was jubilant at the death of Moses because the latter had brought the Torah (Deut. R. xi. 9; Jellinek, *l.c.* i. 12 *et passim*). Entering into King Manasseh, Samael caused the martyrdom of the prophet Isaiah (Martyrdom of Isaiah, i., in Kautzsch, *l.c.* ii. 124); and he considered himself victorious over Michael when God decided that the ten pious scholars during the reign of Hadrian must suffer death (Jellinek, *l.c.* ii. 66, iii. 87, vi. 31). On the Day of Atonement, however, Israel has no fear of him (Lev. R. xxi. 4).

In the Cabala.

In the quotations from the Slavonic Book of Enoch (vi.) Samael is represented as a prince of the demons and a magician. He is, therefore, frequently mentioned in the cabalistic writings of the Middle Ages, from which Eisenmenger compiled a rich collection of passages ("Entdecktes Judenthum," i. 826 *et seq.*), to which must be added those in Schwab's "Vocabulaire de l'Angélologie" (p. 199). As lord of the demons, Samael is regarded as a magic being, and must be considered in the preparation of amulets, although there is no agreement as to his power and activity. He presides over the second "teḳufah" (solstice) and the west wind of the fourth teḳufah, as well as the third day of the week ("Sefer Raziel," 6a, 40b, 41b; see also Schwab, *l.c.*). In Hebrew amulets Samael is represented as the angel of death ("Revue de Numismatique," 1892, pp. 246, 251). Eve is supposed to have become pregnant by him (Targ. Yer. to Gen. iv. 1); and the cabalists add many details to this legend (Eisenmenger, *l.c.* i. 832 *et seq.*). The spot in the moon is supposed to have been caused by the filth of Samael (Menahem of Recanati, p. 140, c. 2).

Bibliography: Eisenmenger, *Entdecktes Judenthum*, i. 826-838; Brecher, *Das Transcendentale, Magie, und Magische Heilarten in Talmud*, pp. 40-44, Vienna, 1850; Kohut, *Angelologie und Dämonologie*, pp. 62-72, Leipsic, 1866; Hamburger, *R. B. T.* i. 897, ii. 1060; Hastings, *Dict. Bible*, iv. 407-412; Schwab, *Vocabulaire de l'Angélologie*, p. 199, Paris, 1897; Bousset, *Der Antichrist*, Göttingen, 1895; idem, *Religion des Judenthums im Neutestamentlichen Zeitalter*, pp. 242, 329, Berlin, 1903; Lucken, *Michael*, Göttingen, 1895, Index; Weber, *Jüdische Theologie*, Index, 2d ed., Leipsic, 1897; Stave, *Ueber den Einfluss des Parsismus auf das Judenthum*, pp. 236 *et seq.*, Haarlem, 1898; Moritz Friedländer, *Der Antichrist in den Vorchristlichen Jüdischen Quellen*, Göttingen, 1901.

E. C. L. B.

SAMARA (נהר אל סמרה): Babylonian river near which tradition has located Ezra's tomb. Many legends cluster round this sacred spot; and in former times both Jews and Mohammedans used to make pilgrimages thither for prayer and to procure relics. It was visited in the twelfth century (*c.* 1175) by Pethahiah of Regensburg and Benjamin of Tudela. According to the former, "there was a synagogue on one side of the tomb and a mosque on the other, both having been built by the Ishmaelites because of their great love for Ezra and, through him, for the Jews. But the keys to these places of worship were kept by the Jews, and by them were appropriated for divers charitable purposes of their own the various gifts collected there."

The best account of the manner of the discovery of the tomb is given by Al-Ḥarizi, who visited the Samara district about ten years after Pethahiah, and who identifies it with Ahawa (אהוא, mentioned by Ezra (viii. 15). According to him, a shepherd dreamed that in that neighborhood was the resting-place of a holy personage. After again dreaming about it several times he spoke of the matter to his friends and neighbors; and as a proof of the veracity of his statement he showed them that he could see with an eye which formerly had been blind. On digging at the place indicated an iron coffin was found on which were inscribed some unknown characters. These were interpreted by a Jew to mean "Ezra the priest's grave." So they carried the remains across the River Samara, and placed them there; and since then a light shines over them every night.

The population of the Samara district increased considerably after the twelfth century, and Al-Ḥarizi found there 1,500 Jewish families.

Bibliography: Al-Ḥarizi, *Taḥkemoni*, ch. xxxv.; *Monatsschrift*, 1860, pp. 217 *et seq.*; Ritter, *Erdkunde*, x. 268; Graetz, *Hist.* (Hebr. transl.), iv. 319-320.

J. J. S. R.

SAMARCAND: Town in Central Asia; chief town of the Zerafshan district of the Russian dominions. According to tradition, Samarcand was built by Emperor Kaikausu between 3000 and 4000 B.C. It was known as Maracanda in ancient times, was conquered by Alexander the Great in 329 B.C., and subsequently came under Chinese rule. In 675 C.E. it was taken by the Arabs, and in 1221 by Genghis Khan. In 1369 it was the residence of Tamarlane; in 1499 it passed under the rule of the Uzbegs; in 1784 under that of the Bokharian dynasty of Mangyt; and on May 2, 1868, it was annexed to Russia.

Jews were excluded from Samarcand when it was under Mohammedan rule, for the city was then regarded as sacred; but with its annexation to Russia, Samarcand became the favored refuge of the Bokhara Jews.

The Jews of Samarcand are almost all Orthodox. Prominent among them is Raphael Moses Kalendarov, who built the Samarcand synagogue at his own expense. In 1890 there were 30 Jewish pupils in the Russian native public school, in a total of 77. The entire Jewish population in that year was 2,500.

In 1897 there were two rabbis in the town, one for the Sephardic congregation, and one for the Ashkenazic congregation. The language commonly used by the community is Tajiki, akin to Persian. Only about 10 per cent of the local Jews know Hebrew, which was formerly taught in the one Talmud Torah existing in the town.

In 1897 Samarcand had a total population of 54,900, including about 3,000 Jews. At that time most of the Samarcand Jews were engaged in trade, chiefly that in silk. The poorer Jews, of whom there were not many, were engaged in dyeing silk, or as silversmiths, bookbinders, tailors, or carpenters. The distilleries formerly owned by Jews were ordered closed by the Russian government. There were among them no blacksmiths, copper-workers, musicians, or agriculturists. The Jews who owned gardens hired Sarts to cultivate them. While a few of the wealthy Jews engaged in usury, their rates were not as high as those of the non-Jewish usurers.

High Street in Old Samarcand, with Ghetto to Left.
(From a photograph by E. N. Adler.)

Bibliography: *Razsvyet*, 1881, No. 9; *Jew. Chron.* Jan. 8, 1897; Vámbéry, *Travels in Central Asia*, London, 1864; Curzon, *Russia in Central Asia*, London, 1889; F. von Schwarz, *Turkestan*, Freiburg, 1900.

H. R. J. G. L.

SAMARIA (Hebrew, "Shomeron"; Aramaic, "Shamerayin," Ezra iv. 10, 17): City of Palestine; capital of the kingdom of Israel. It was built by Omri, in the seventh year of his reign, on the mountain Shomeron (Samaria); he had bought this mountain for two talents of silver from Shemer, after whom he named the city Shomeron (I Kings xvi. 23-24). The fact that the mountain was called Shomeron when Omri bought it leads one to think that the correctness of the foregoing passage is questionable. **The Name.** The real etymology of the name may be "watch mountain" (see Stade in his "Zeitschrift," v. 165 *et seq.*). In the earlier cuneiform inscriptions Samaria is designated under the name of "Bet Ḥumri" (= "the house of Omri"); but in those of Tiglath-pileser III. and later it is called Samirin, after its Aramaic name (comp. Rawlinson, "Historical Evidences," p. 321).

The topography of Samaria is not indicated in the Bible; the mountains of Samaria are mentioned several times (Amos iii. 9; Jer. xxxi. 5; and elsewhere) and "the field of Samaria" once (Ob. 19). Through recent investigations it has become known that the mountain of Samaria is one situated in a basin surrounded by hills, six miles from Shechem, and almost on the edge of the maritime plain. Owing to its fertility, which is alluded to in Isa. xxviii. 1, Omri selected it as the site of his residence; and it continued to be the capital of the kingdom of the Ten Tribes for a space of two centuries, till it was destroyed by the Assyrian king (I Kings xvi. 29 *et passim*; II Kings i. 3, iii. 1, *et passim*). Isaiah called Samaria "the head of Ephraim" (Isa. vii. 9), and Ezekiel speaks of "Samaria and her daughters" (Ezek. xvi. 53). That the city was strongly fortified is evident from the fruitless sieges which it sustained (see below; comp. Josephus, "Ant." viii. 14, § 1). Ahab built there a temple for Baal with an altar for the cult of that divinity (I Kings xvi. 32); and perhaps the ivory palace (*ib.* xxii. 39) was also at or near Samaria. The king's palace was independently fortified (II Kings xv. 25), and it had a roof-chamber (*ib.* i. 2). The city gate of Samaria is often mentioned (I Kings xxii. 10; II Kings vii. 1, 18, 20; II Chron. xviii. 9); and there is a single reference to "the pool of Samaria" (I Kings xxii. 38). Still during the lifetime of Omri, Samaria was required by the father of Ben-hadad to lay out streets for the Syrians (I Kings xx. 34); but it is not stated whether Samaria was directly besieged by the Syrian king or whether Omri, being defeated in one of his battles, was obliged to make concessions in Samaria (see Omri). Samaria successfully sustained two sieges by the Syrians under Ben-hadad, the first of which was in the time of Ahab (901 B.C.; I Kings xx. 1 *et seq.*), and the second, nine years later, in the time of Joram, Ahab's son (II Kings vi. 24–vii. 7). In the first siege Samaria was afflicted by a famine caused by drought (I Kings xviii. 2), but more terrible was the famine caused by the second siege, when women ate their children and an ass's head was sold for eighty pieces of silver (II Kings vi. 25 *et seq.*). The miraculous rout of the Syrian army caused an extraordinary cheapness of provisions in Samaria (*ib.* vii. 16).

Jewess of Samarcand.
(From a photograph.)

Under Ahab.

Other notable events took place in Samaria: it was there that Ahab met Jehoshaphat, both of whom sat in the entrance of the gate to hear the prophecy of Micaiah (I Kings xxii. 10; II Chron. xviii. 2, 9). The seventy sons of Ahab were brought up in Samaria, and were slain there by command of Jehu, who destroyed "all that remained of the house of Ahab," as well as the temple of Baal (II Kings x. 1–27). According to II Chron. xxii. 9, Ahaziah, King of Judah, was killed at Samaria (comp. II Kings ix. 27). Joash, after having captured Jerusalem, brought to Samaria all the gold, silver, and vessels of the Temple and of the king's palace (*ib.* xiv. 14; II Chron. xxiv. 25). Pekah returned to Samaria with the spoils and a great number of captives of Judah, who were well treated in Samaria and afterward released (II Chron. xxviii. 8–9, 15).

In the seventh year of Hoshea, Samaria was besieged by Shalmaneser. Three years later it was captured by an Assyrian king (II Kings xvii. 5–6, xviii. 9–10) whose name is not mentioned; and although Josephus ("Ant." ix. 14, § 1) states that it was Shalmaneser, the Assyrian cuneiform inscriptions show that it was Sargon who ascended the throne in 722 B.C., and captured Samaria in the following year. The city, however, was not destroyed (comp. Jer. xli. 5). Two years later it made an alliance with Hamath, Arpad, and Damascus against the Assyrians, which failed through the overthrow of the King of Hamath (inscriptions of Sargon). The deported Israelites of Samaria as well as those of its dependencies were replaced by heathen from different countries, sent thither by the Assyrian king. The new settlers established there a mixed cult of Jahvism and heathenism (II Kings xvii. 24–41). According to the Jewish theory they were the founders of the Samaritan religion and the ancestors of the Samaritans. From the time of its foundation to its fall the city was a place of idolatry, not one of its kings being a worshiper of Yhwh. It was violently denounced by Amos (viii. 14), Isaiah (vii. 1, *passim*), Micah (i. 6), and other prophets, who also foretold the punishment of the city.

Dismantled and Destroyed.

Samaria emerges again into history four centuries after its capture by the Assyrians. The Samaritans, having assassinated Andromachus, governor of Cœle-Syria (332 or 331 B.C.), were severely punished by Alexander the Great, who colonized the city with Macedonians (331; Eusebius, "Chronicon," ed. Schoene, ii. 114). It appears also from Eusebius (*ib.* ii. 118) that a few years later, by command of Alexander, Samaria was rebuilt by Perdiccas. In 312 the city, which was still well fortified, was dismantled by Ptolemy, son of Lagus, and fifteen years later (*c.* 296) it was again destroyed, by Demetrius Poliorcetes (Eusebius, *l.c.*). Almost two centuries elapsed during which nothing is heard of Samaria; but it is quite evident that the city was rebuilt and strongly fortified, for at the end of the second century B.C. John Hyrcanus besieged it a whole year before he captured and destroyed it, by diverting certain streams, which flooded the lower part of the city (Josephus, *l.c.* xiii. 10, §§ 2–3; *idem*, "B. J." i. 2, § 7). The year of the conquest of Samaria is not clearly indicated. In Megillat Ta'anit it is stated that the city was captured on the 25th of Marheshwan (= November), and other circumstances connected with the siege indicate that it was taken shortly before 107 B.C.

Samaria, or its ruins, was in the possession of Alexander Jannæus ("Ant." xiii. 15, § 4), and was afterward taken by Pompey, who rebuilt it and attached it to the government of Syria (*ib.* xiv. 4, § 4; "B. J." i. 7, § 7). The city was further strength-

Rebuilt by Herod.

ened by Gabinius, on account of which the inhabitants are also called Γαβινιεῖς ("Ant." xiv. 5, § 3; "B. J." i. 8, § 4; Cedrenus, ed. Bekker, i. 323). Augustus gave it to Herod the Great, under whom it flourished anew; for he rebuilt it in 27 or 25 B.C. on a much larger scale—twenty stadia in circumference—and embellished it with magnificent edifices, particularly with the Temple of Augustus. Under Herod (whose wife was Mariamne) the city became the capital of the whole district, which also was called Samaria, the city itself being known as Sebaste, as is shown by the coins bearing the inscription Σεβαστηνῶν; this name is the Greek equivalent of the Latin "Augusta," the city being named in honor of Augustus Cæsar ("Ant." xv. 7, § 3; 8, § 5; "B. J." i. 8, § 4; 21, § 2; Strabo, xvi. 760). Sebaste is mentioned in the Mishnah ('Ar. iii. 2), where its orchards are praised. Josephus ("B. J." ii. 3, § 4; 4, §§ 2–3) speaks of soldiers of Sebaste who served in Herod's army and who later sided with the Romans against the Jews. After Herod's death Sebaste with the whole province of Samaria fell to the lot of Archelaus, after whose banishment it passed under the control of Roman procurators. Then it went over to Agrippa I., and again came under Roman procurators ("Ant." xvii. 11, § 4; "B. J." ii. 6, § 3). At the outbreak of the Jewish war it was attacked by the Jews ("B. J." ii. 18, § 1). Under Septimius Severus it became a Roman colony, but with the growth of Nablus or Shechem it lost its importance.

In the fourth century Sebaste was a small town (Eusebius, "Onomasticon," *s.v.*). Jerome (Commentary on Obadiah) records the tradition that Samaria was the burial-place of Elisha, Obadiah, and John the Baptist. Benjamin of Tudela, however, does not relate that these tombs were shown to him; he states only ("Itinerary," ed. Asher, i. 32) that traces of Ahab's palace were still visible, and that he found no Jews in the place (comp. *ib.*, Asher's notes, ii. 83). On the site of the ancient Sebaste now stands the small village of Sabasṭiyah, where traces of ancient edifices are still to be seen.

BIBLIOGRAPHY: Baedeker-Socin, *Palestine*, p. 259; Grätz, *Gesch.* 4th ed., iii. 74 *et seq.*; Guérin, *La Terre Sainte*, i. 270; Munk, *Palestine*, p. 79; Robinson, *Researches*, iii. 138 *et seq.*; Schürer, *Gesch.* 3d ed., ii. 149 *et seq.*; Stanley, *Sinai and Palestine*, pp. 245 *et seq.*; Wilson, in Hastings, *Dict. Bible*.

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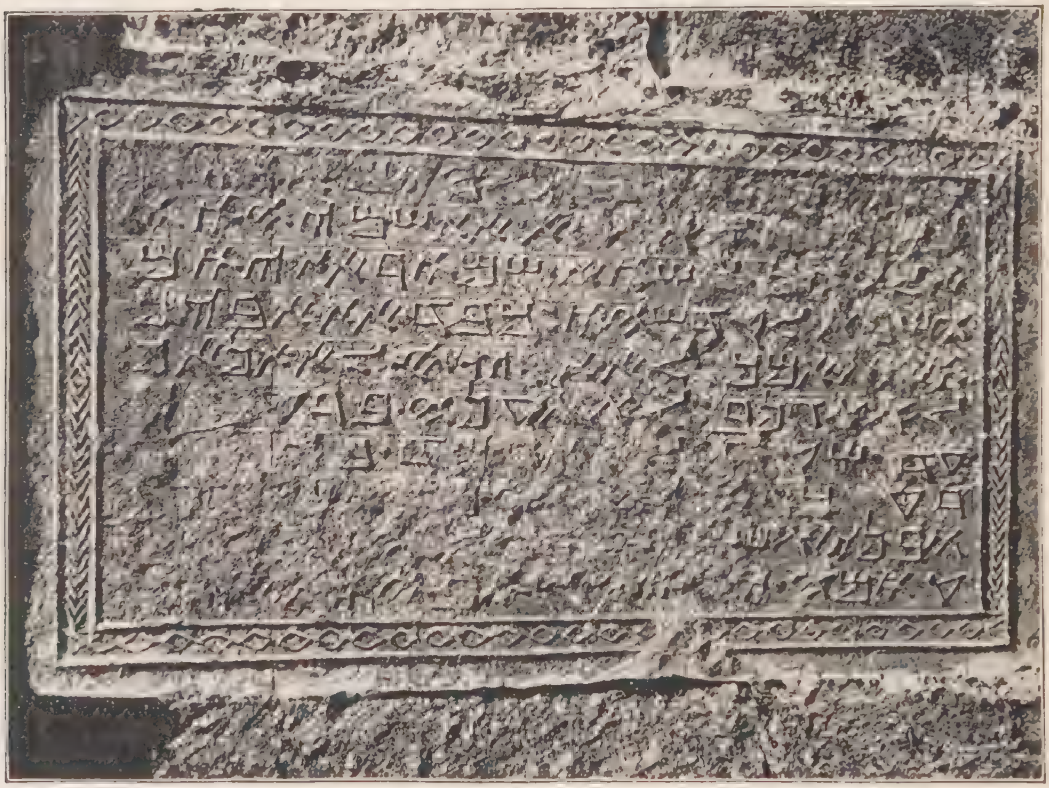
SAMARITANS (Hebrew, שמרונים): Properly, inhabitants of SAMARIA. The name is now restricted to a small tribe of people living in Nablus (Shechem) and calling themselves "Bene Yisrael," or sometimes שמרים. Their history as a distinct community begins with the taking of Samaria by the Assyrians in 722 B.C.

VIEW OF SAMARIA FROM THE SOUTHEAST.
(From a photograph.)

——**Biblical Data:** On the separation of Israel and Judah, the ancient city of SHECHEM, which had been from the first so intimately connected with the history of Israel, became naturally the religious center of the Northern Kingdom. The political capital, however, was transferred by Omri to his newly built city of SAMARIA about 883 B.C., and the Israelitish kingdom continued to exist there until it fell before Assyria. In the fourth year of Hezekiah "Shalmaneser, King of Assyria, came up against Samaria, and besieged it. And at the end of three years they took it" (II Kings xviii. 9). The inhabitants were deported to various parts of Assyria and to "the cities of the Medes"; and colonists were sent to take their place. The colonists were soon after troubled by lions, which they regarded as a divine visitation due to their ignorance of the "manner of the god of the land." At their request an Israelitish priest was sent to them, who settled at Beth-el (*ib.* xvii. 28), with the result that a mixed form of religion was established, partly Israelitish and partly idolatrous.

The next reference to the people of Samaria, regarded as the remnant of Israel, is when Josiah suppressed the high places among them (*ib.* xxiii. 15, 19 *et seq.*) and collected money to repair the house of the Lord, from "Manasseh and Ephraim, and of all the remnant of Israel" (II Chron. xxxiv. 9). That the Israelitish element still held its own in the north, is shown by the incidental mention "That there came certain from Shechem, from Shiloh, and from Samaria," in the time of Jeremiah, desiring to join in the offerings at the Temple (Jer. xli. 5). Later on (and this is the last mention of the Samaritans in the Old Testament), their claim to a participation in the building of the Temple was rejected by Zerubbabel (Ezra iv. 3), no doubt on the ground of their mixed origin.

——**Critical View:** From a comprehensive view of the history of the period it is clear that several causes must have contributed to foster the revolt which ended so disastrously for Samaria. Tiglath-pileser III. (Pul) had died in 727 B.C., and it may well have been supposed that his successor, Shalmaneser IV., would find difficulties enough to occupy his attention elsewhere. Egypt had the best of reasons for encouraging rebellion in Syria as one means of checking the dangerously near approach of Assyria. The inhabitants of Samaria probably believed their city to be impregnable; but Assyria could not tolerate such an attack on her prestige. No sooner was Shalmaneser established on the throne than he must have started on a punitive expedition to Syria, and the fate of Samaria was sealed. He began the siege apparently in person, but did not live to see its inevitable result; for he died in 723. The city actually fell in the reign of his successor, Sargon (722), who, according to his own account, carried away 27,290 of the people. It is not to be supposed, however, that the country was in any sense depopulated by this means, though the persons removed were undoubtedly the more prominent and dangerous of the inhabitants, the rich, the priests, and the ruling class. But even such drastic measures did not entirely break the spirit of rebellion; for in 720 Syria had again united against the common enemy, and a fresh campaign became necessary. With this the political existence of Samaria ceased.



Ancient Samaritan Inscription.
(From a photograph by the Palestine Exploration Fund.)

From II Kings xvii., taken in conjunction with the Assyrian account, it appears that Sargon transplanted to Samaria colonists from various cities of Babylonia, probably as a precautionary measure. In Ezra iv. 2 the importation is ascribed to Esar-haddon, and in verse 10 of the same chapter to Osnappar (A. V. Asnapper). The latter of these names, being

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one not otherwise known either in the Biblical or in the Assyrian records, is probably a popular corruption. In the Assyrian accounts Sargon, as mentioned above, and Assurbanipal (669–625) are the kings who declare that they sent settlers into Samaria. Of course Esar-haddon may have done the same. The views now generally held are (1) that "Osnappar" is a corruption of "Esar-haddon," or (2) that "Osnappar" is a corruption of "Assurbanipal," or (3) that "Osnappar" and "Esar-haddon" are both corruptions of "Assurbanipal." The first is perhaps the simplest; according to it there were three importations of foreigners: (1) by Sargon; (2) by Esar-haddon, of which no record has yet been found on the Assyrian monuments; and (3) by Assurbanipal. The population, therefore, which then occupied the site of the defunct kingdom of Israel, and which was thenceforth properly called Samaritan, consisted of a substratum (probably a strong one) of Israelites, chiefly the poorer sort, with an unknown proportion of aliens, under an Assyrian governor. It was only natural that a population so constituted, and deprived of its priestly caste, should find itself ignorant of "the manner of the god of the land," and should ask for the services of a priest.

Under Persian Rule.

The Samaritans now disappear from the Old Testament and from the Assyrian accounts; and for the next stage in their career historians are dependent on Josephus. The empire of the world passed from Assyria to the Persians under Cyrus, and Samaria was governed by a Persian satrap. The rejection of Samaritan cooperation, as mentioned in Ezra iv. 3, and their consequent attempt to prevent the building of the Temple by an appeal to Xerxes, rendered a reunion with Judah clearly impossible. On the other hand, Samaria became the natural and conveniently placed refuge for all who were dissatisfied with the stringent reforms taking place in Jerusalem. The most important of these malcontents was the priest Manasseh; but Josephus' account of his secession is full of difficulty. His statement being considered in connection with what is known from Nehemiah to have been the condition of things at Jerusalem, the facts seem to be as follows: The governor of Samaria under Darius (probably Nothus, not Codomannus as Josephus says) was Sanballat, whose daughter was married to Manasseh, the son of the high priest at Jerusalem. In consequence of his foreign marriage Manasseh was expelled by Nehemiah, and was invited by his father-in-law to settle in Samaria. If this be the case mentioned in Neh. xiii. 28, the event would seem to have taken place about 430. Manasseh's advent no doubt had the effect of fixing the Israelitish character of the Samaritan religion, and that too on the basis of the religion of Israel as it existed before the reforms of Ezra. There seems to be no ground for believing in any admixture of heathen practises after this time. At any rate, a century later, in 332, by permission of Alexander, a temple was built on the holy hill of Gerizim, near Shechem, which thus became, if it had not formerly been so, the "kiblah" of Samaritan worship. Josephus, indeed, connects the building of the temple with the secession of Manasseh, putting both in the time of Alexander; but, unless Nehemiah's date be put 100 years later, the historian must have been, intentionally or otherwise, in error. It is most unlikely that there were two Sanballats whose daughters married sons (or a son and a brother) of high priests, and that these sons were expelled from Jerusalem at dates just 100 years apart. But it is conceivable that Josephus meant to discredit Samaritan pretensions by connecting the temple with Manasseh as a bribe for his apostasy.

Temple at Gerizim.

The temple existed for about 200 years, when it was destroyed, and soon afterward Samaria was occupied by John Hyrcanus, no doubt in revenge for its opposition to Judah in the time of Antiochus Epiphanes. The bitterness of feeling about this period is shown by the sentence in Ben Sira l. 25 *et seq.* (*c.* 200 B.C.), בשני גוים קצה נפשי . . . וגוי נבל הדר בשכם ("Two nations my soul abhorreth; and the third is no people: the inhabitants of Seir and Philistia and the foolish nation that dwelleth in Shechem"), and by the epithet, perhaps derived from this, in the Testaments of the Patriarchs, *Σικὴμ λεγομένη πόλις ἀσυνέτων*. The same contempt is exhibited later; for instance, in the story, which first appears in the Book of Jubilees, and afterward in the Midrash, that Mt. Gerizim was considered sacred by the Samaritans because the idols of Laban were buried there; and in the Gospels, *e.g.*, John viii. 48: "Thou art a Samaritan and hast a devil." The animosity was reciprocated, as may be seen from some well-known stories, such as that the Samaritans used to light beacon-fires in order to deceive the Jews as to the appearance of the new moon (R. H. ii. 2), and from several incidents mentioned in the Gospels. Such being the state of feeling, it is not surprising to find the Samaritans in the time of Herod, and earlier, generally siding with the enemies of the Jews. They had their reward when the country passed into the hands of the Romans. Samaria was rebuilt and embellished by Herod (whose wife Mariamne was a Samaritan) and was named by him Sebaste (see SAMARIA). Under Vespasian a revolt was put down with great severity, and the city of Shechem was occupied by the Romans, who called it Flavia Neapolis, whence the modern name of Nablus.

Temple Rebuilt by the Romans.

After the suppression of Bar Kokba's rebellion, the temple on Mt. Gerizim was rebuilt by the Romans in return for help received from the Samaritans. In the reign of Commodus misfortune again befell this people; but during the next hundred years, although their chronicles describe their condition as miserable, it seems that their fortunes must have somewhat improved. At any rate, early in the fourth century of the common era Baba "the Great," who was the eldest son of the high priest Nathanael, established a position as head of the community, and seems to have enjoyed a certain amount of power, which he used for the benefit of his people. He is said to have reopened the local synagogues (no mention is made of the temple, which seems to have been still in existence) and to have restored the services. He died in 362 at Constantinople. But such prosperity as may have been enjoyed under his rule, did not last long. In the fifth century various restrictions were put upon the Samaritans by the Romans, and in 484, in consequence of outbreaks against the Christians, their temple was again, and finally, destroyed. In 529, for similar reasons, their political existence was practically extinguished by Justinian. Henceforward, as their numbers and importance decreased, their external history is simply that of the rest of Syria. Internally there is little to relate except the succession of priests and the development of the literature.

In the fourteenth century occurred what may almost be called a literary renascence, due to the initiative of the high priest Phinehas b. Joseph, who held office from 1309 to 1363 and who was evidently a man of high character and strong influence. The movement, however, was purely local, producing no effect outside the community. In 1623(4) the last member of the high-priestly family, which claimed descent from the eldest son of Aaron, died. The office then devolved upon the junior branch, descended from Uzziel, the son of Kohath. Since that date the priest has called himself "ha-kohen ha-Lewi," instead of "ha-kohen ha-gadol" as previously.

Group of Samaritans.
(From a photograph by the Palestine Exploration Fund.)

Samaritan Colonies.

Until the sixteenth century, and possibly later, Samaritan colonies existed in Damascus, Gaza, Cairo (see Egypt), and elsewhere. They are mentioned by Benjamin of Tudela, Obadiah di Bertinoro, and other travelers. In 1538 the high priest Phinehas b. Eleazar migrated from Damascus to Nablus, which may mean that the Damascus settlement had been reduced almost to extinction. The only remains of the race at present (1905) are a community of about 150 persons living at Nablus. They are of course under the Turkish governor of the town; but ecclesiastical jurisdiction is exercised over them by the Levite priest assisted by a subordinate priest ("shammash"), who is generally the successor to the higher office. At the present time the priest is Jacob b. Aaron, and the second priest is his cousin Isaac b. Amram.

Relations Between Jews and Samaritans.

——**Religion:** From the fifth century B.C. onward the relations between the Jews and the Samaritans were, as shown above, undoubtedly hostile. The opposition was, however, essentially political, the old rivalry between Israel and Judah persisting; personal relations must have been mutually tolerant, as appears from the Gospels, where, in spite of their contemptuous attitude, the disciples buy food in a Samaritan city (John iv. 8). Later on, when misfortune befell Jerusalem, when the Temple was destroyed, and the temporal hopes of Judah were shattered, political opposition ceased to have any reason for existence. In the Mishnah it is evident that the differences have already become purely religious. The grounds for them are clear. If Manasseh, about 430, had brought with him from Jerusalem not only the Torah, but the system of belief and practise recognized there, that system must have been what is sometimes called Sadducean, or, more correctly, the old Israelitish creed as it was before the reforms of Ezra. At this point the religious development of the Samaritans was arrested. They adhered rigidly to the Torah, never admitted any of the prophetical teachings, never codified their canon law into a mishnah, and never developed their halakah to meet the necessities of altered conditions. It is therefore natural that while some of the Rabbis regarded them as "gere arayot," others, seeing their careful observance of the common Torah, considered them to be "gere emet." A few passages only can be quoted here. In Ber. vii. 1 it is laid down that a "kuti" can be counted as one of the three necessary at "birkat ha-mazon," while a "nokri" can not, and the reason given is that "a commandment which the Samaritans follow they observe much more scrupulously than do the Jews." According to Rabba, this was so whether a Samaritan was a "ḥaber" or an "'am ha-areẓ" (similarly in Dem. iii. 4; comp. the interesting passage in Sheb. viii. 10; Pirḳe R. El. xxxviii., end).

Samaritan Place of Sacrifice.
(From a photograph by the Palestine Exploration Fund.)

Talmudic Attitude.

The orthodoxy of the Samaritans is praised in similar terms with regard to their strictness in observing the commandments (Ḥul. 4a) and the rules relating to "sheḥiṭah" (*ib.*), "niddah" (Niddah 56b *et seq.*), contact with the dead (*ib.*), and purification. According to their own account in letters to Scaliger, Huntington, and others, they never postpone circumcision, even if the eighth day be a Sabbath; they allow no fire on the Sabbath; they recognize no system of "teḥum"; they force even children to observe the Yom Kippur fast; they make their "sukkot" of the trees mentioned in Lev. xxiii. 40, and do not follow the Jewish customs with regard to the lulab and etrog. On the other hand, they were considered lax in observing the law of the levirate and of marriage generally, so that marriage with them was forbidden (Ḳid. 76a).

This unfavorable view of them seems to have prevailed toward the end of R. Meïr's life and to have then become traditional. In the tractate Kutim the general principle is that they are to be trusted in so far as their own practise agrees with that of the Jews: in other respects they count as non-Jews. In several of the points mentioned their practise approximates that of the Karaites. The agreement, which has often been noted, is due rather to similarity of cause than to direct influence of either system on the other. The one is a continuation of the old Israelitish religion; the other, a return to it. Both are consequent on a literal interpretation of the Law; and both, therefore, reject all traditional developments.

Of the sects mentioned (by Epiphanius, the Fathers, Mas'udi, Judah Hadassi, and others) as existing among the Samaritans, nothing is known with certainty, though there is no reason to doubt that such divisions did exist. The Dositheans are the best attested. The chronicler Abu al-Fatḥ says that they arose after the Exile and had Judaizing tendencies. According to some Jewish authorities (*e.g.*, Pirḳe R. El. *l.c.*), Dustai was one of the (two) priests sent to them from Assyria (II Kings xvii. 27). The Dositheans can hardly have had anything to do with the early liturgical pieces for Sabbaths ascribed to Al-Dustan (see Dositheus).

Dogmas.

With regard to Samaritan dogma, it is only recently that any certain information has been available. The tractate Kutim sums up its charges against the Samaritans in their veneration of Mt. Gerizim as against Jerusalem, and their disbelief in the resurrection of the dead. The Christian Fathers (perhaps confusing them with the Sadducees) accuse them of disbelief in angels and in the immortality of the soul. Their earliest liturgies especially determine the amount of truth in these charges. The essential articles of faith refer to: (1) The unity of God; לית אלה אלא אחד is the constant refrain of their liturgy. Consequent on this is the careful avoidance of anthropomorphic expressions, which has often been pointed out in the Targum. God created without hands; He rested, but not from weariness. He made man in the image of the angels; and it was an angel who delivered the Law on Sinai. Prayers are offered to Him through the merits (בעמל) of the Patriarchs and Moses. (2) Moses as the only prophet. None can arise like unto Moses, according to Deut. xxxiv. 10 (where the Targum reads יקום for קם); hence they reject all the Jewish books except the Pentateuch. The Law which he gave is perfect, having been created before the world and brought forth by the hand of God from the depth of the very good. (3) Mt. Gerizim, which is the House of God, the place in which He chose to put His name. On it the twelve stones (Deut. xxvii. 4) are still shown; there the temple was erected; and there in the last days will the Shekinah reappear.

The "Taheb."

(4) The Messiah doctrine, which, though of less importance, is clearly defined. The term used is התהב (תהבה), which has been variously explained as "the restorer" or "he who returns." During all the time that has elapsed since the schism of Eli and the disappearance of the Tabernacle, the world (*i.e.*, Israel) has been suffering under the divine displeasure. This is called the period of פנותה. It will be terminated by the coming of the "Taheb," who will restore the period of favor (רחותה), establish the true religion, and destroy the followers of Ezra. He will live 110 years on earth, and then die. (5) The resurrection, which will take place after the death of the Taheb, and will be accompanied by the final judgment, יום נקם יום גדול, when the righteous will go into the garden of Eden, and the wicked be burned with fire. The Samaritans dwell at length on this doctrine in the funeral service. Some kind of forgiveness seems, however, to be possible after death for the faithful who die in their sins; for prayers are offered on their behalf.

Although the views sketched here do not differ fundamentally from Jewish beliefs, the details, or rather the restrictions, are no doubt due to that old Israelitish point of view which the Samaritans never really abandoned. The later developments, however, and even the terminology are often due to Moslem influence. Nor is this surprising in a people living among and entirely overshadowed by Mohammedans, speaking their language and in daily contact with them. At the present day, however, Samaritan learning and thought have practically ceased to exist. The venerable but unhappy remnant seems wholly occupied with the material problems of a struggle for existence, which can hardly be long continued.

Samaritans at Prayer.
(From a photograph by the Palestine Exploration Fund.)

Bibliography: Petermann, *Reisen*, 1860; Mills, *Three Months' Residence at Nablus*, 1864; Nutt, *Sketch of Samaritan History*, etc., 1874; Wreschner, *Samaritanische Traditionen*, 1888; Taglicht, *Die Kuthäer als Beobachter des Gesetzes*, 1888; Kirchheim, כרמי שומרון, 1851; *The Expositor*, 1895, pp. 161 *et seq.*; *J. Q. R.* vii. 121, viii. 562; Reland, *De Samaritanis*, 1707.

E. C. A. Co.

——**Anthropology**: The number of the once-numerous sect of the Samaritans has been gradually dwindling, until in Feb., 1901, the distribution of the total population was as represented in the following table:

Number of males 15 or more years of age	72
Number of females 12 or more years of age	44
Number of males under 15 years of age	25
Number of females under 12 years of age	11
Total number of males	97
Total number of females	55
Total number of both sexes	152

Most noticeable is the great preponderance of males over females; indeed, this is one of the most serious problems confronting the Samaritans at the present time. Trustworthy evidence points to the fact that in modern times there has been but little if any intermarrying with the other peoples of Syria.

Preponderance of Males.

The Samaritans themselves claim the perfect purity of their stock. Only as a last resort would they seek wives outside their own sect; and in this case they would naturally wish to marry among the people of the most closely allied religion, the Jewish. The Jews hate and despise the Samaritans with the greatest bitterness, and would do all in their power to prevent marriages between the two sects. Syrian Christians and Moslems would be equally averse to intermarrying with the Samaritans, both on account of their natural antipathy to this sect, and on account of the hardships which women must endure according to the rules of the Samaritan religion. These two factors, the natural inclination of the Samaritans to marry strictly among themselves, and the difficulty of forming marriages with other sects of Syria, would combine to preserve the purity of the stock, and at the same time to promote degeneracy by close interbreeding.

The statistics given in this article are based on measurements and other observations made on a series of forty-three male Samaritans. As eight of the individuals examined were less than twenty years of age, the averages have been made from the measurements of only thirty-five of the men.

	Average.	Maximum.	Minimum.
	mm.	mm.	mm.
Height, standing	1,730.	1.840.	1,630.
Length of head	188.	201.	172.
Breadth of head	147.	157.	137.
Cephalic index	*78.1*	*87.8*	*71.5*
Height of head (projection from tragus to vertex)	140.	158.	131.
Index of height of head	*74.7*	*80.4*	*68.7*
Height of face (nasion-mentum)	125.	140.	107.
Height of face (nasion-mouth)	79.	90.	71.
Breadth of face	132.	147.	123.
Facial index	*94.4*	*106.2*	*80.5*
Upper facial index	*59.7*	*69.8*	*51.7*
Interocular breadth	30.	34.	26.
Minimum frontal breadth	103.	116.	97.
Fronto-zygomatic index	*78.3*	*83.7*	*74.1*
Length of nose	55.	63.	47.
Breadth of nose	37.	42.	30.
Nasal index	*66.4*	*82.0*	*52.5*
Breadth of mouth	52.	61.	46.
Thickness of lips	17.	28.	11.
Length of right ear	65.	75.	53.
Length of second finger	103.	114.	96.
Breadth of hand	84.	92.	78.
	kilos.	kilos.	kilos.
Strength of right hand	33.7	62.	18.
Strength of left hand	30.2	57.5	16.

These measurements, when compared with those of other races of Syria, prove to be most noteworthy.

Tallest People in Syria.

For example, the Samaritans are the tallest people in Syria. The Nuṣairiyyah of northern Syria, whose average height was found to be 1,704 mm., came second. Both the facial and upper facial indexes of the Samaritans are far greater than those of any other group; in the case of the former index, this sect is again most closely approached by the Nuṣairiyyah, with an average index of 89.7; of the latter index, by the Turkomans, with an average index of 55.5. In breadth of mouth the Samaritans occupy a midway position; but in thickness of lips they again head the list. The Syrian Gipsies, with an average thickness of 16, are second, and the Bedouins, with 15, are third. The length of second finger is greatest in the Samaritans. Next come the Nuṣairiyyah and Turkomans, each having an average of 102. But, while the Samaritans have a breadth of hand of only 84, the Nuṣairiyyah have 86 and the Turkomans 87. A long, thin hand is thus one of the Samaritan characteristics.

In view of the close interbreeding and possible degeneracy of the Samaritans, the strength of hands forms a most interesting basis of comparison. The Samaritans, in the strength of each hand, are the weakest of any of the groups examined. Next come the Turkomans, with 35.9 for the right hand and 35.7 for the left. The Druses, with 43.0 for the right hand and 41.3 for the left, are the strongest. The strength tests were made with the ordinary type of hand dynamometer.

The following is a seriation of the cephalic index:

Cephalic Index.	Cases.	Per cent.	Cephalic Index.	Cases.	Per cent.
71	1	2.9	80	2	5.8
72	2	5.8	81	1	2.9
73	2	5.8	82	3	8.5
74	3	8.5	83	3	8.5
75	1	2.9	84	1	2.9
76	3	8.5	85	..	....
77	2	5.8	86	..	....
78	5	14.3	87	..	....
79	5	14.3	88	1	2.9

Measurements of a series of 14 male and 5 female Samaritan crania showed an average cranial index of 76.5 for the males and of 78.0 for the females. Adding 1.5 to make the cranial index comparable with the cephalic index, 78.0 is given as the average for the males and 79.5 for the females. The close agreement between the average cephalic index, 78.1, and the corrected cranial indexes, gives added value to these results. There is a marked difference between the cephalic index of the Samaritans and that of the modern Jews, stated by Fishberg as 82, which is the result of observations on 1,071 individuals.

The pigmentation of the Samaritans, as indicated by the color of the hair and eyes, is shown in the following tables:

HAIR.

Color.	Hair.		Beard.	
	Cases.	Per cent.	Cases.	Per cent.
Black	10	23.3	3	9.4
Dark brown	19	44.2	4	12.5
Brown	10	23.3	8	25.0
Chestnut	..	....	5	15.6
Blond	1	2.3	5	15.6
Red	..	....	2	6.2
Gray	3	7.0	5	15.6

EYES.

Color.	Cases.	Per cent.	Color.	Cases.	Per cent.
Dark brown..	14	32.6	Gray	4	9.3
Brown	15	34.9	Blue.........	7	16.2
Hazel	3	7.0	Totals.....	43	100.0

Include a Blond Type.

These tables make it clear that the Samaritans are by no means an exclusively brunette type. As seen by the presence of blue eyes and light hair or beards in a considerable percentage of the individuals examined, there is, on the contrary, a distinct blond type noticeable in the group.

The general type of physiognomy of the Samaritans is distinctly Jewish, the nose markedly so. Von Luschan derives the Jews from "the Hittites, the Aryan Amorites, and the Semitic nomads." The Samaritans may be traced to the same origin. The Amorites were "men of great stature"; and to them Von Luschan traces the blonds of the modern Jews. With still greater certainty the tall stature and the presence of a blond type among the Samaritans may be referred to the same source.

The cephalic index, much lower than that of the modern Jews, may be accounted for by a former direct influence of the Semitic nomads, now represented by the Bedouins, whose cephalic index, according to measurements of 114 males, is 76.3. The Samaritans have thus preserved the ancient type in its purity; and they are to-day the sole, though degenerate, representatives of the ancient Hebrews.

J. H. M. H.

——**Literature:** The Samaritan language proper is a Palestinian Aramaic dialect, differing only slightly from the other dialects of Aramaic spoken in Syria, but preserving an archaic script. The confusion, or rather neglect, of the gutturals in pronunciation may be compared with a similar peculiarity of the Galilean dialect. The language must be studied in connection especially with that of the Jerusalem Talmud and the remains of Christian Palestinian Syriac. After the Arab conquest of Syria (632) the Samaritan vernacular gradually gave way to Arabic, and probably by the eleventh century, if not earlier, it was no longer popularly understood. From that time the literature is either in Arabic or, chiefly for liturgical purposes, in Hebrew, which becomes more and more corrupt as time goes on.

Samaritan Version of the Pentateuch.

Acquaintance with the literature began in 1616, when the well-known traveler Pietro della Valle brought from Damascus a copy of the Hebrew Pentateuch in the Samaritan recension. Since then many copies have come to Europe and America. The text, edited by Morinus from Pietro's manuscript, was published in Le Jay's Polyglot in 1645, and again in Walton's Polyglot in 1657. The new discovery was received with the greatest interest by Biblical scholars. It was found that the recension, while essentially agreeing with the Masoretic text, differed from it in some important particulars, all of which could not be due to scribal corruptions. The controversy as to the relative authority of the two texts was carried on with too much prejudice and too great acrimony on both sides ever to elicit the truth. Since that time a great advance has been made in critical methods; so that, while the question is by no means yet settled, the lines on which it must be studied are now clearly seen.

The first necessity is a satisfactory text. That of the polyglots is very inaccurate; and the latest edition (by Blayney, Oxford, 1790), though based on a collation of several manuscripts, gives no adequate account of the latter and makes no attempt to group them. A full list of variants, filling 107 octavo pages, was compiled by Petermann on the basis of a collation, made by the Samaritan priest Amram b. Solomon, with Blayney's text. The latter may therefore represent the official text, but can hardly be expected to be critical. Without any desire to prejudge the question, it may be pointed out, as already shown by Gesenius, that many of the variants are due (1) to the insertion of vowel-letters, or (2) to mere ignorance of the scribe, or (3) to the Samaritan interchange of gutturals. These would disappear in a critical text, and may be disregarded. Others are due (4) to an effort to make the text easier or more regular, as when common forms are substituted for rare forms, or היא, נערה are used for הוא, נער, in the feminine. These may also be set down to the copyist. But there still remain others which are more serious. They are mainly: (5) words and passages not found in the Masoretic text, and which appear to have been supplied from parallel passages or to be glosses representing a traditional exegesis; (6) substantial differences, many apparently favoring Samaritan views, *e.g.*, in the ages of the Patriarchs, in the avoidance of anthropomorphisms, and in the reading גריזים for עיבל in Deut. xxvii. 4. In a large number of the cases in classes 5 and 6 the Samaritan text agrees with the Septuagint; and, in the opinion of Frankel, the reading is often retranslated (sometimes wrongly) from the Greek. Whatever may be the real explanation of the facts, it should now be possible, given a sound text, to discuss in a scholarly and dispassionate spirit the question whether the recension represents a genuine tradition or not.

The "Samaritic" Version and Targum.

Next in order of time may be mentioned the version called by the Fathers *τὸ Σαμαρειτικόν*. Nothing of it remains; and whether it was really a Greek version, or a collection of passages, or was only a way of citing the Samaritan recension, is so uncertain that it is not worth discussing here. For other Greek works, of which still less is known, it will suffice to refer to the work of Freudenthal cited in the bibliography below.

The Targum, that is, the translation of the Pentateuch into Samaritan proper, or Aramaic, is linguistically of great interest. It was first brought to Europe, with the Pentateuch, by Pietro della Valle, and was likewise published in the polyglots; but the condition of its text is even less satisfactory than that of the Pentateuch. Petermann did indeed begin an edition, which was ably completed from his materials by Vollers; but it suffers from his having left no account of the manuscripts used. Any future edition must take account of the other dialects of Palestinian Aramaic, and of the work of Markah and the earlier liturgies. Very few complete manuscripts of the Targum exist in Europe; and these were all made long after the language had become extinct. The oldest is the Barberini Triglot (1226 C.E.); but there are considerable fragments, undated, which may be equally old.

Exegetically the Targum is of less importance, though it presents many interesting problems. It often agrees strangely with Onkelos, while in other places it differs from him without any apparent reason. Probably both versions go back ultimately to one oral Aramaic rendering which was traditional in Palestine and was written down with local differences. Kohn gives reasons for believing that it is a composite work by several hands, of various dates. Some parts of it, and some copies (especially Petermann's manuscript C) are strongly marked by Hebraisms, which Kohn considers to have been introduced at a late period. When the version, or any part of it, was written down, it is very difficult to decide. The only evidence available must be sought in a comparison with the work of Markah and the early liturgy. The most probable view seems to be that it is in the main a work of the fourth century of the common era. Native tradition is said to ascribe it to Nathanael, who died about 20 B.C. (Nutt, p. 108). The tradition may represent a fact if it means Nathanael the high priest, who was the father of Baba Rabba, and lived at the beginning of the fourth century C.E. This was a time of religious revival, when the liturgy was restored; and possibly Nathanael may have caused the Targum to be written down for use in the services.

Samaritan-Arabic Version.

The Samaritan-Arabic version exists in a number of manuscripts. The question of its author and date is full of difficulty, and has only recently been investigated in a really scholarly manner by Paul Kahle. His results are briefly these: the differences in the texts of various manuscripts represent different recensions; the original author was perhaps **Abu al-Hasan of Tyre,** and not, as is usually supposed, Abu Sa'id; the work was revised by Abu Sa'id in the thirteenth century, and this recension is the authorized Samaritan-Arabic version; there were, however, other recensions some showing considerable divergence from that of Abu Sa'id.

In the main, these conclusions must be accepted, although Kahle's further investigations may modify some of them; but the date assigned to Abu Sa'id is not very convincing. There were certainly two persons of the name, who are not always easily to be distinguished. The first three books were published by Kuenen; but the whole text requires accurate editing before its character can be properly estimated. The translation is careful and close to the Hebrew. It is independent of Saadia, but bears some sort of relation to him. Whether, or how far, Saadia was directly used by the original translator, it is hard to say. It would, however, be natural that subsequent recensions should owe much to him. The relation of the translation to the Targum is also undetermined. Kohn contends that the Arabic translator either did not know or did not understand the Targum. While this seems, as Kahle says, to be an exaggeration, it is true that the version does not in any sense follow the Targum.

Commentaries.

Of the commentaries extant, first in importance, at any rate linguistically, is the work of **Markah,** in Samaritan-Aramaic, preserved at Berlin in a modern copy made for Petermann. Fragments of it also exist in a sixteenth-century manuscript in the British Museum, from which quotations were made by Castellus in his "Animadversiones" in vol. vi. of Walton's Polyglot. It is of the nature of a midrash dealing with passages of special interest, rather than a continuous commentary on the text. Apart from the difficulty of editing the text from practically a single manuscript, the language, which is evidently native to the writer (though not to the copyist), is difficult and the thought often obscure; but a correct text is indispensable to an adequate study of the Targum. With regard to the author, Markah, the chronicles tell us that he was the son of Amram b. Sered and that he lived in the time of the above-mentioned Baba Rabba, about the middle of the fourth century C.E. There is no reason to doubt this account, which fits in very well with indications from other sources. With the possible exception of his father, Amram, he is the earliest author whose work is extant under his own name; and the Samaritans are probably right in considering him the greatest as well as the oldest of their writers.

The Aramaic vernacular having become extinct by about the tenth century, the next commentary in order of time is one written in Arabic. Only a fragment of it, on Gen. i.-xxviii. 10, exists in a unique manuscript in the Bodleian Library, from which extracts were published by Neubauer, with a description. It was composed in 1053; but the author's name does not appear. Its chief interest lies in the fact that its explanations are frequently supported by quotations from books of the Old Testament other than the Pentateuch, and even from the Mishnah. The author is acquainted with the terminology of Rabbinite and Karaite commentators, besides having a good knowledge of Arabic and Hebrew grammar, although he does not know the triliteral theory of Hayyuj.

The most considerable work of this kind is the commentary in Arabic by **Ibrahim b. Ya'kub** on the first four books of Moses, composed in the fifteenth or sixteenth century and now preserved only in a modern copy at Berlin. The author is in an unusual degree typically Samaritan in his exegesis, carefully avoiding anthropomorphisms, pointing out the errors of Jewish teachers, and losing no opportunity of glorifying his own people and their traditions. His Arabic is of the half-vulgar kind habitually employed by Samaritan writers. Much the same description applies to a commentary on Genesis in the Bodleian Library. It is anonymous and undated; but it can hardly be much later than that of Ibrahim, since it was acquired by Huntington about 1680. Only ch. xlix. has been published (in Eichhorn's "Repertorium"). In 1753 **Ghazal ibn Abi al-Sarur** wrote a commentary in Arabic on Genesis and Exodus, entitled "Kashf al-Ghaya'ib," which exists in a manuscript in the British Museum. No part of it has been published. An Arabic commentary on the story of Balak, written by **Ghazal ibn al-Duwaik** (said to have lived in the 13th cent.), exists in a manuscript at Amsterdam; but none of it has been published. The few anonymous fragments and the names of authors whose works are lost need not be mentioned here.

Samaritan Group.

(From a photograph by the Palestine Exploration Fund.)

Liturgies. The liturgies, a large and important part of the literature, are very imperfectly known at present. A number of selections have been published by Heidenheim; but, while he deserves full credit for first bringing them to notice, it must be confessed that, from the unsatisfactory manner in which the texts are edited and from the disconnected form in which they are published, very little use can be made of them. The manuscripts are very numerous, but nearly all of recent date. The cycle consists of the following divisions: (1) the "Defter"; (2) the services for the first month, chiefly Passover and Maẓẓot; (3) those for the seven Sabbaths following Passover, for לילת מקרתה, and for the Feast of Harvest; (4) those for the seventh month, including the ten days of pardon (יומי הסליחות) and those for the Day of Atonement and Sukkot; (5) those for circumcision, marriage, and burial.

Of these the "Defter" (*Διφθέρα*), the book par excellence, stands first in date and in importance. It seems to have been the nucleus of the liturgy, a sort of manual containing prayers, etc., suitable for various occasions. Religious services had no doubt always been held at the seasons ordained in the Pentateuch; but, whatever formularies were used, they have been entirely lost. The "Defter" marks a definitely new departure in the fourth century, as the special services show a new departure in the fourteenth century. It was composed by various authors, the chief being Marḳah, who, according to the chronicle, set in order the services of the synagogue for Baba Rabba in the fourth century.

Another division of it, called the "Durran," is by a certain Amram דרה, who may well be identical with the **Amram b. Sered** mentioned as the father of Marḳah. Both these authors write in the true Samaritan-Aramaic, Amram being perhaps the more obscure. His work is chiefly in prose, and consists of prayers, etc., for various occasions. Marḳah's work, on the other hand, shows a development in literary form, being more artistic, or perhaps artificial, in form. It consists of alphabetical hymns, each stanza having four members, but without rime. These together form the basis, and probably the oldest part, of the "Defter." At the beginning of the volume are some anonymous prayers—a prayer of Moses, a prayer of Joshua, and the prayers of the angels. Some of these are undoubtedly old; but, curiously enough, they do not appear in all the manuscripts, and their date is quite uncertain. Baneth conjectures that the prayer of Joshua is by a certain Joshua b. Baraḳ b. 'Eden, the patron of Amram b. Sered, and so an elder contemporary of Marḳah. But the identification rests on very slight evidence; and the prayer seems to be composite, or to combine two recensions. These introductory pieces are partly in Samaritan-Hebrew. Another writer of this period was perhaps **Nanah b. Marḳah,** if, as was probably the case, he was the son of the great Marḳah. His style, though not equal to Marḳah's, is similar. Manuscripts of the "Defter" are not numerous. The oldest are one in the Vatican Library, not dated, but perhaps of the thirteenth century, and one, dated 1258, in the British Museum. Others more or less complete are: one in Paris; one in Berlin; two formerly belonging to the Earl of Crawford, now in the John Rylands Library at Manchester; one in Keble College, Oxford; and some fragments. There is a very clear distinction between the earlier and the later manuscripts, the text having evidently been edited at some time after the thirteenth century.

To this nucleus other work was added from time to time. **Abu al-Ḥasan** of Tyre, who lived in the eleventh century, wrote a very popular hymn (אלה רב ולית כותה). He is no doubt identical with Ab Ḥasdah, who, as well as his son **Ab Gelugah,** wrote liturgical compositions. They still used Aramaic, though of a less pure kind than Marḳah's. The language seems to be already dead, and was only employed by them as being still considered the proper vehicle for liturgy. Then for three centuries no change appears to have been made. In the fourteenth century additions were made by **Joseph ha-Rabban,** by **Phinehas** the high priest (perhaps Joseph's son), and by **Abisha,** a younger son of Phinehas. These three took the bold step of abandoning Aramaic for Hebrew, which henceforth becomes the regular language for liturgical purposes.

Renascence in the Fourteenth Century.

In the fourteenth century there seems to have been a sort of renascence of Samaritan literature, which is very clearly seen in the development of the liturgy, and which was probably due to the high priest Phinehas b. Joseph. It was at his instigation that Abu al-Fatḥ wrote his chronicle (see below); and from the account there given it may be gathered that Phinehas was a man of exceptional character. At any rate, the elaboration of the liturgy must have received a fresh impetus about this time, as is seen from the inclusion of the fourteenth-century compositions in the "Defter." With them the "Defter" was finally closed; but the new literary or religious activity continued to show itself in the composition of special services. It is impossible to say when any of these took its present shape. From the dates of the writers it is clear that the growth was gradual and that it began with Phinehas and Abisha. In all the services the framework is similar, and perhaps always was so; but additional hymns continued to be included from time to time. The least change was made in the case of the service for the חג or pilgrimage up Mt. Gerizim, the most sacred function of all. Many of the hymns are of great length, generally alphabetical (sometimes also acrostic), in double lines, each section riming throughout on the same syllable. The Hebrew varies in quality according to the writer, and is generally very corrupt and obscure, being often mixed with Aramaic words and Arabic idioms, the latter increasing as time goes on.

Chief Authors.

The chief writers of whom anything is known are the following: Abisha b. Phinehas, mentioned above, who was very prolific and was, next to Marḳah, the most original and literary of the liturgists. He died comparatively young in 1376. His brother **Eleazar** the high priest (d. 1387), and his son **Phinehas,** also high priest (d. 1440), wrote a few pieces. Abisha died before his son Phinehas was born; and the child was brought up by his uncle Eleazar till he was in his eleventh year. Eleazar then died, after appointing as his nephew's guardian a certain **Abdallah b. Solomon,** to whose care Phinehas pays a grateful tribute in one of his compositions. Abdallah (who was a kohen) wrote a great number of liturgical pieces, among them being a large part of the marriage service. Nothing further is known of him; but as he must have been a man of mature years in 1387, his work can not be later than 1400. In style he is not much inferior to Abisha. His collaborator in the marriage service was **Sa'd Allah ben Ṣadaḳah al-Kathari,** who wrote also other pieces. There are no clear indications of his date; but, as he seems to have been a contemporary of Abdallah, he must have lived about 1400. He was probably of a Damascus family. A later high priest named Phinehas, no doubt one of the authors of that name, removed from Damascus to Nablus in 1538, accompanied by his assistant, **Abdallah b. Abraham.** The latter was an important author; and his father is probably to be identified with **Abraham Ḳabaẓi,** a writer of great reputation, as prolific as Abdallah b. Solomon, and perhaps equal to him in literary merit. In one of his hymns Abraham Ḳabaẓi speaks of himself as a pupil of the high priest Phinehas. Among other works he wrote a large part of the hymns for the חג or pilgrimage up Mt. Gerizim.

Lesser writers are here omitted, as well as many whose names, being not distinctive, afford no clew to their identity. The extension of the liturgy, however, did not cease with the sixteenth century. It has continued down to the present day, although literary merit has become less and less common. Most of the later copyists added something to the original stock. There are several members of the Danfi family: **Marjan** (= Ab Sekhuah) **b. Ibrahim** (about 1700), his son **Meshalmah,** his grandson **Marjan,** and his great-grandson **Abdallah,** who was writing as early as 1754. Of the Levitical family the best-known is the priest **Ṭabyah** (= Ghazal), a prolific and occasionally meritorious writer, who died in 1786. His son **Solomon,** also priest, who died at a great age in 1856(7), and his grandson, the priest **Amram,** who died in 1874, exhibit perhaps the extreme of decadence both in language and in thought. The latest addition is by **Phinehas b. Isaac,** nephew of Amram, who was living in 1894.

Chronicles.

Of the chronicles the earliest extant is that called "Al-Taulidah." The first part of it is ascribed to **Eleazar,** a younger son of the high priest Amram, writing in 1149. It was brought down to his own time by **Jacob b. Ishmael,** priest at Damascus in 1346, and afterward continued by others to the death of the priest Solomon in 1856(7). It is in Hebrew, and begins with an account of the traditional calculation of the festivals and the jubilees, as handed down from Adam to Phinehas, the grandson of Aaron, and through him to the existing priestly family. This introduction is by Jacob b. Ishmael. The chronicle proper begins with Adam, giving at first little more than the names and ages of the Patriarchs, and recounting how, in the days of Uzzi, the sixth priest after Aaron, the Tabernacle was destroyed, and the divine favor lost. The history becomes fuller from this point. It is fullest and most trustworthy in regard to the period just before 1149, when Eleazar made the first draft, and that before 1346, when Jacob continued it. The name of the later continuator is not given. As to the historical value of this and the other chronicles, it must be admitted that for events not immediately concerning the tribe, their chronology is erratic. Moreover, dates are only occasionally given. On the other hand, for domestic details, especially at the dates mentioned above, the chronicles seem to be quite trustworthy; and for the rest, though dates can not always be made out, the chroniclers are probably correct in their grouping of persons.

The next work of the kind in point of time is that called the "Book of Joshua" (see JOSHUA, THE SAMARITAN BOOK OF), composed, as Juynboll held, in the thirteenth century. Baneth is certainly mistaken in thinking that it owes its name to Joshua b. Baraḳ (see above). It is so called simply as relating chiefly the exploits of the Biblical Joshua; and its author is not known. It is in Arabic, and is in no sense a translation of the canonical book, being full of mythical stories, and of much less historical value than "Al-Taulidah."

Both of the foregoing, as well as other chronicles not now extant, were used by **Abu al-Fatḥ,** who compiled his work, in Arabic, in 1355, for the high priest Phinehas. As history, Abu al-Fatḥ's chronicle has most of the defects of the other two. Nevertheless the author certainly seems to have had some idea, however slight, of what history should be, and to have taken pains to compile a trustworthy account from the scanty material at his command. He starts from Adam and originally stopped at the time of Mohammed; but the history has been continued by later writers not named. If it is studied with care, and in connection with other sources, some results may be obtained; but history is not the strong point of the Oriental, and he must not be judged by Western standards, which, after all, are quite modern. Another chronicle has recently been published by E. N. Adler (who had the copy made in Nablus) and M. Seligsohn. It is in Hebrew, and clearly based on "Al-Taulidah." The introduction is omitted, but otherwise the form is the same, and the list of priests agrees exactly (according to the editors) with "Al-Taulidah." It is, however, much fuller, giving not only details, often very inaccurate, of foreign events, but also, what is much more useful, a great deal of information about Samaritan families. It extends from Adam to 1900 C.E. The editors have added a French translation, and notes pointing out its relation to the other chronicles, which greatly add to the usefulness of the edition.

Grammar.

In philology, a treatise on pronunciation was written by **Abu Sa'id,** the translator (?) of the Pentateuch, in the eleventh (?) century, in Arabic. It was published by Nöldeke. It does not attempt to give a complete system of Hebrew pronunciation, but only a series of rules intended to correct errors which the author has observed in his contemporaries. There is also a considerable work on grammar by **Ibrahim b. Faraj,** who lived in the time of Saladin (12th cent.). His system is based entirely on the Arab grammarians, whom he sometimes quotes word for word; and he probably knew the Jewish grammarians. Although the work is ill arranged and, where he is not following his authorities, incorrect, it has (like the last-mentioned) considerable interest as showing the pronunciation of Hebrew in the writer's own time. An account of it was published by Nöldeke. An abridgment of it was made by the high priest **Eleazar b. Phinehas,** who died in 1387. A sort of lexicon of Hebrew words, with their Arabic equivalents, was composed by the high priest **Phinehas,** either the father of this Eleazar, who died in 1363, or Eleazar's successor, who died in 1440. The manuscript is at Christ's College, Cambridge. Another manuscript, at Paris, is said to correspond closely to this, but to be independent of it.

A calendar was compiled by **Joseph** (?) **b. Ab Zehutah** in 1697; another by **Jacob b. Ab Sekhuah** in 1724; and a sequel to the same, a third, for the period 1689 to 1786, by **Marjan (Ab Sekhuah) b. Ibrahim al-Daufi,** who was living in 1739; besides the technical part, the last-cited calendar contains some interesting matter; it was continued by Marjan's son **Muslim.** Another calendar, of which the author is doubtful, was written in 1750. These are all in manuscripts formerly belonging to the Earl of Crawford, and are now in the John Rylands Library at Manchester.

Lastly, some miscellaneous works of a theological character must be mentioned. The difficulty of getting any acquaintance with them is much increased by the fact that very little of them has been published. The chief are as follows: (1) "Kitab al-Kafi," in Arabic, written in 1041 by **Yusuf ibn Salamah,** on the Mosaic laws. A manuscript of it is in the British Museum. (2) A similar work entitled "Kitab al-Ṭabbakh," in Arabic, by Abu al-Ḥasan of Tyre, who has already been mentioned as a liturgical writer of the eleventh century. The work deals largely with "sheḥiṭah" and with the differences between Jews and Samaritans (comp. No. 5, below). It was highly esteemed, and many copies of it exist; but nothing of it has been published beyond the rather full analysis in Nicoll and

Pusey's "Catalogue." (3) (*a*) "Kitab al-Ma'ad," in Arabic, by the same author, on the future life, with proofs from the Pentateuch, in a manuscript in the Bodleian Library, and (*b*) "Kitab al-Taubah," on repentance, in a manuscript at Amsterdam. (4) Two tracts by Abu Sa'id, the translator (?) of the Pentateuch in the eleventh (?) century, and another by an unknown author, all in Arabic, dealing with various passages of the Pentateuch. (5) On the questions in dispute between Jews and Samaritans (comp. No. 2, above), in Arabic, by **Munajja b. Ṣadaḳah,** who lived in the twelfth century at Damascus. The arguments are largely directed against Saadia. Only the second part is extant, in a Berlin manuscript, a modern copy made for Petermann. It has been very fully treated by Wreschner. Both Munajja's father, and his son, also called Ṣadaḳah, were authors, the latter, perhaps, of a treatise called "Kitab al-I'tiḳad," on the nature of God, found in a manuscript at Amsterdam. (6) An exposition of the story of Balak, by **Ghazal ibn Duwaik,** in an Amsterdam manuscript, and a treatise on the restoration of the kingdom, both in one of the manuscripts lately belonging to Lord Crawford. The author wrote in Arabic, and is said to have lived in the thirteenth century. At the end of the latter manuscript are two homilies, one by **Ṣaliḥ ibn Sarur ibn Ṣadaḳah** (? author or copyist) in the eighteenth century, and one by Abu Sa'id, which is probably identical with one of those mentioned under No. 4. (7) A commentary in Arabic on the "Kitab al-Asaṭir," ascribed to Moses. It gives a legendary account of the Patriarchs to the time of Moses, ending with a brief summary of later events. It was translated by Leitner (in Heidenheim's "Vierteljahrsschrift," iv. 184 *et seq.*) from a British Museum manuscript dated 1786. The author and date of composition are not known; but it mentions Maimonides. (8) On the Mosaic law, by **Abu al-Faraj ibn Isḥaḳ,** in Arabic, probably of the fourteenth century. It is found in a manuscript at Paris. (9) In praise of Moses, in Arabic, by **Isma'il al-Rumaiḥi,** who composed also some liturgical pieces. It was written in 1537. A manuscript of it exists in the British Museum, and another formerly belonged to Lord Crawford. (10) Two works in the British Museum, (*a*) apologetic, (*b*) on the history of the Patriarchs and Moses, may be identical with some of those mentioned above. (11) The letters written in answer to Scaliger, Huntington, Ludolf, De Sacy, and others, in Samaritan-Hebrew, some with an Arabic version, give interesting information as to the views and contemporary condition of the people.

No notice has been taken here of works which are known only by name.

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For manuscripts see the catalogues of the Bodleian, British Museum, Leyden, Paris, and St. Petersburg libraries. Manuscripts exist also at Amsterdam, Berlin, Cambridge, Gotha, Manchester (John Ryland's Library), Rome (Vatican and Barberini libraries), and in the private collections of E. N. Adler and Dr. M. Gaster.

Published texts: Pentateuch, in the Paris *Polyglot*, 1645; London *Polyglot*, 1657; Blayney, *Pentateuchus Samaritanus*, 1790 (comp. Kohn, *De Pent. Sam.* 1865; Frankel, *Einfluss*, 1851, pp. 237 *et seq.*).

Targum: In the *Polyglots*, reprinted in square characters by Brill, *Das Sam. Targum*, 1874, etc.; Petermann-Vollers, *Pentateuchus Sam.* 1872, etc.; fragments in Nutt, *op. cit.*; Kahle, *Fragm. des Sam. Pent. Targums*, in *Z. A.* xvi. 79 (comp. his *Textkritische . . . Bemerkungen*, 1898, and Kohn, *Zur Sprache . . . der Samaritaner*, part ii., 1876).

Arabic version: Kuenen, *Specimen . . .* (Gen.-Lev.), 1851; Bloch, *Die Sam.-Arab. Pent. Uebersetzung*, 1901 (comp. Kahle, *Z. H. B.* vi. 6).

Commentaries: Markah, in Heidenheim, *Der Commentar Marqah's*, 1896; fragments in Kohn, *op. cit.*, and in the dissertations of Baneth, 1888; Munk, 1890; Emmerich, 1897; Hildesheimer, 1898; Abraham b. Jacob, in Klumel's *Mischpâtîm*, 1902; Hanover, *Das Festgesetz der Sam.* 1904; Neubauer, in *Journal Asiatique*, 1893.

Liturgy: Heidenheim, *Die Sam. Liturgie*, 1885, etc. (very inaccurate); Cowley, *The Sam. Liturgy*, 1906 (comp. *J. Q. R.* vii. 121; G. Margoliouth, in *Z. D. M. G.* li. 499).

Chronicles: *Chron. Sam. . . . Lib. Josuæ*, Joynboll, 1848; *Abulfathi Annales*, Vilmar, 1865 (partly translated by Payne Smith, in Heidenheim, *Vierteljahrsschrift*, vol. ii.); Neubauer, *El-taulideh*, in *Journal Asiatique*, 1869; Adler and Seligsohn, *Une Nouvelle Chron. Sam.* (reprinted from *R. E. J.*), 1903.

Other texts: Comp. Steinschneider, *Die Arabische Literatur der Juden*, pp. 324 *et seq.*; Leitner, *Die Sam. Legenden Mosis*, in Heidenheim, *ib.* iv.; Nöldeke, *Ueber Einige Sam.-Arab. Schriften*, in *G. G. N.* Nos. 17, 20; De Sacy, in *Notices et Extraits*, xii. (1831); Hamaker, *Aanmerkingen . . .* (in *Archief voor Kerk. Geschiedenis*, v.); Kautzsch, *Ein Brief der Hohenpriesters . . . Ja'kub*, in *Z. D.P. V.* viii.; Almkvist, *Ein Sam. Brief . . .* (*Skrifter Utgifna af k. Hum. Vetenskapssamfundet i Upsala*, v. 2). See also the bibliography of the preceding article.

J. A. Co.

SAMAU'IL IBN ADIYA. See SAMUEL IBN ADIYA.

SAMBARI (CATTAWI?), JOSEPH BEN ISAAC: Egyptian chronicler of the seventeenth century; lived probably at Alexandria between 1640 and 1703. Of lowly origin and in the employ of Rabbi Joseph Ḥen, he spent his leisure time in historic studies, finding a mass of documents in the extensive library of the famous rabbi Abraham Skandari (the Alexandrian). Sambari knew Arabic, Hebrew, and Spanish, yet his Hebrew orthography and grammar are very faulty. According to his prefaces he wrote two works, only one of which has been printed. The first, entitled "Dibre ha-Ḥakamim," has either been lost or is buried in some library. It probably was a general history covering the time from Abraham to the Saboraic rabbis, or to the year 540 C.E. The second work, entitled "Dibre Yosef," is a continuation of the first; two copies are in existence, one in the Bodleian Library at Oxford, and the other in the library of the Alliance Israélite at Paris. The book deals with the history of the Fatimite califs of Egypt, the Abbassids of Spain, and the Osmanli Turks, and also with the history and literature of the Jews who lived under these rulers. In writing his "Dibre Yosef," the author used such sources as Elijah Capsali's "Debe Eliyahu," and other works. It was first published by Neubauer in his "Medieval Jewish Chronicles," i. 115-162, and afterward separately by A. Berliner (Frankfort, 1896). See also EGYPT.

BIBLIOGRAPHY: Cattawi, *Dibre Yosef*; Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 91.

J. M. FR.

SAMBATION, SANBATION, SABBATION (SAMBAṬYON): In rabbinical literature the river across which the ten tribes were transported by Shalmaneser, King of Assyria, and about which so many legends subsequently accumulated that it was considered by some scholars to be altogether mythical.

Earliest Mention.

The name of the river occurs in the Targum of pseudo-Jonathan to Ex. xxxiv. 10: "I will remove them from there and place them beyond the River Sambation." R. Judah b. Simon said: "The tribes of Judah and Benjamin were not exiled to the same place as the ten tribes; for the latter were transported beyond the River Sambation," etc. (Gen. R. lxxiii.). The same statement is found in Num. R. xvi. and Yalḳ., Gen. 984. There is no indication whatever in these passages as to the origin of the name, nor as to any supernatural phenomenon in connection with the river. The only inference to be drawn from them is that the Sambation or Sabbation was a river of Media. It was therefore identified by Naḥmanides, in his commentary on Deut. xxxii. 26, with the Gozan of the Bible (II Kings xvii. 6 and elsewhere).

On the other hand, Josephus ("B. J." vii. 5, § 1) says that when Titus marched from Berytus (Beirut) to the other Syrian cities, driving before him the Jewish captives,

> "he then saw a river . . . of such a nature as deserves to be recorded in history; it runs in the middle between Arcea, belonging to Agrippa's kingdom, and Raphanea. It hath somewhat very peculiar in it; for when it runs, its current is strong and has plenty of water; after which its springs fail for six days together and leave its channel dry; . . . after which days it runs on the seventh day as it did before; . . . it hath also been observed to keep this order perpetually and exactly; whence it is that they call it the Sabbatic River ["Sabbation" or "Sambation"]—that name being taken from the sacred seventh day among the Jews."

Pliny, also, in his "Historia Naturalis" (xxxi. 2), speaks of the same river; but his observations are more in agreement with the Jewish spirit: he says that the river runs rapidly for six days in the week and stops on the seventh. It seems certain that it was to this periodic river that R. Akiba referred in his answer to Tineius Rufus. When the latter asked him why Saturday was superior to any other day, Akiba answered, "The River Sambation proves it" (Sanh. 65b). This answer is more complete in Gen. R. xi., in Tan., Yelammedenu, Ki Tissa, and in Aḥa (Aḥai) of Shabḥa's "Sheiltot," Bereshit: "The River Sambation proves it [the superiority of Saturday] because during the week-days it runs and causes stones to drift, but on Saturday it ceases to flow." Pethahiah of Regensburg says that in Jabneh there is a spring which runs during six days in the week and ceases to flow on Saturday ("Sibbub," ed. Prague, p. 5).

Periodical Cessation on the Sabbath.

The periodicity of this Palestinian river naturally gave rise to many different and fantastic legends. At first the phenomenon was considered to be supernatural; and, though there is no indication in the statement of either Josephus or Pliny that the cessation of the flow of the river occurred on Saturday, a legend arose to the effect that the rapid current and the cessation coincided respectively with the six week-days and Saturday. Even R. Akiba, who dwelt not very far from the river, answered evasively; so that it seems that even in his time there was a confusion between the Sambation of the ten tribes and the Sabbatic River of Josephus and Pliny. The legend did not stop there; in the course of time imagination changed the nature of the river also.

The first to disseminate the legends was Eldad ha-Dani. According to his narrative, the Sambation surrounds the land not of the ten tribes, but of the children of Moses, who have there a powerful kingdom. The origin of this legend is the passage Ex. xxxii. 10; and as in the midrashic version of Akiba's answer it is said that the river causes stones to drift, Eldad represents the Sambation as consisting entirely of sand and stones. His narrative is as follows:

> "The Bene Mosheh are surrounded by a river like a fortress, which without water rolls sand and stones with such force that if in its course it encountered a mountain of iron it would grind it to powder. On Friday at sunset a cloud envelops the river [in another version, the river is surrounded by fire], so that no man is able to cross it. At the close of the Sabbath the river resumes its torrent of stones and sand. The general width of the river is two hundred ells, but in certain places it is only sixty ells wide; so that we [on this side of the river] may talk to them [on the other side], but neither can they come to us nor can we go to them" (Epstein, "Eldad ha-Dani," p. 5 *et passim*).

A similar narrative, though stated from a different point of view, is found in the letter of Prester John (see D. H. Müller, "Die Recensionen und Versionen des Eldad ha-Dani," in "Denkschriften der Kaiserlichen Akademie der Wissenschaft," Vienna, 1892):

> "One of the wonderful things on earth is a waterless sea of sand ["mare harenosum"]; for the sand is agitated and swells in waves like every other sea, and is never at rest. At a distance of three days from this sand sea are certain mountains, from which descends a river of stones and without any water. It flows through our territory and falls into the sea of sand. Its current is maintained only for three days in the week; on the other four days the river is fordable. Beyond this river of stones dwell the ten tribes, who, though pretending to have kings of their own, are our subjects."

In the Hebrew version of this letter (see "Ḳobeẓ 'al Yad," iv. 69 *et seq.*) the text has been altered to favor the Jews, so that it agrees with Eldad ha-Dani. It reads as follows:

> "Know that from this stony sea there flows a river the source of which is in paradise. It runs between our territory and that of the great King Daniel. This river runs all the days of the week, and on Saturday it ceases to flow. It contains no water, but it causes everything in its course to drift to the Arenaso Sea ["Mare Harenosum"]. No one can cross it except on Saturday. We are obliged to place guards at the borders of our territory to defend them from the incursions of the Jews."

Thus, even according to the Latin text, the legend of the ten tribes being surrounded by a stone river was current among the Christians also.

Connection with the Alexander Legend.

Among the different versions of the Alexander legend is one which states that Alexander, when he was journeying toward the south of Egypt, arrived at a river which flowed with water for three days and with sand for three days, and that this was the Sambation of the Jews (Nöldeke, "Beiträge zur Geschichte des Alexanderromans," p. 48). As the narrator was probably a Christian, he does not say that the river ceased to flow on Saturday; but Ibn Faḳih, in his Arabic version, adds a statement to this effect (Nöldeke, *l.c.*). Ibn Faḳih is not the only Arab writer who mentions this river; Kazwini ("Cosmography," ed. Wüstenfeld, ii. 17) relates in the name of Ibn 'Abbas that one night the prophet asked the angel Gabriel to bring him to the land of the children of Moses ("Banu Musa"), who were reputed to be very righteous. Gabriel told him that it would take him six years to reach there and six years to return, and that even if he were there he would not be able to gain access to the Banu Musa, they being surrounded by a river of sand ("Wadi al-Raml") which flows with the rapidity of an arrow, resting only on Saturday. Mas'udi ("Prairies d'Or," i. 161) also mentions a river of sand, in Africa. Finally Grünbaum (in "Z. D. M. G." xxiii. 627) concludes that the Sambation legend was current among the Samaritans also.

This legend, interest in which seems to have become lessened in the course of time, was revived in the seventeenth century through the fantastic stories of Gershon b. Eliezer ha-Levi in his "Gelilot Erez Yisrael" and of Manasseh b. Israel in his "Miḳweh Yisrael." The former relates that in 1630, while traveling in India, he arrived at Seviliah, two days' journey from the Sambation, where he heard the clattering noise of the river. He says:

> "It is seventeen miles wide and throws stones as high as a house. On Saturday it is dry; there is then not a single stone, and it resembles a lake of snow-white sand. The Gentiles who dwell near the river do not drink of its water, nor do they give it to their cattle, considering it a sacred river. The water has, besides, a curative power in leprosy and other diseases. The river ceases to flow on Friday, two hours before sunset; and during this interval before the Sabbath the Jews make incursions into the neighboring lands."

Manasseh b. Israel, while endeavoring to prove the existence of the Sambation, states, as a peculiarity of its sand, that even when it is kept in a glass it is agitated during six days of the week and is quiescent on Saturday ("Miḳweh Yisrael," x., No. 39).

Different Views.

There are thus essential differences even among the Jews with regard both to the nature of the river and to the people which it surrounds. There is a difference of opinion also as to the locality of the river. It has already been said that, according to the midrashim, the Sambation must be identified with some river of Media, and that Naḥmanides identified it with the Gozan of the Bible. Eldad ha-Dani placed it in the land of Havilah in the south of Cush, which, though sometimes denoting India, seems here to indicate Ethiopia; and the same location is to be concluded from the Alexander legend. Pethahiah of Regensburg says (*l.c.*) that it is distant ten days from Ezekiel's grave, which is itself one day's journey from Bagdad. Abraham Farissol says that the River Sambation is in upper India, higher up than Calcutta ("Iggeret Orḥot 'Olam," ch. xxiv.), which opinion was followed by Gershon b. Eliezer; but Manasseh b. Israel ("Miḳweh Yisrael," ch. x., xiii.), invoking the authority of ancient writers, thinks that the Sambation is near the Caspian Sea. The only point upon which the above-mentioned authors agree is that the name "Sambation" was given to the river on account of the cessation of its flow on Saturday; and this explanation is given by Elijah Levita ("Tishbi," *s.v.* "Sambation").

The critical views of modern scholars also differ. Reggio, arguing from the contradictions of the ancient writers, denies the existence of such a river. He thinks that the Sambation of the ten tribes, mentioned in the midrashim, is to be identified with the Euphrates, being so called because the Israelites after settling near that river were able to observe the Sabbath (comp. II Esd. xiii. 43-45). Reggio's opinion may be supported by the fact that the River Don is called by Idrisi "Al-Sabt," while Kiev is called by Constantinus Porphyrogenitus "Sambatas," each term meaning "resting-place," as both places were commercial stations and were so named by the Chazars. Fuenn concluded that the Sambation of the ten tribes is to be identified with the Zab in Adiabene, whither the ten tribes were transported; that the name "Sabatos," as this river is called by Xenophon, was subsequently altered to "Sabbation" and "Sambation"; and that later people confounded the Sambation with the Sabbatic River of Josephus and Pliny, and created many legends about the abode of the ten tribes (see Herzfeld, "Gesch. des Volkes Israel," i. 366). David Kaufmann, without discussing the existence of the river, explains the origin of the name "Sambation" as follows: "The legend originated with a river of sand and stones which, owing to a volcanic cause, might have been agitated. Its Hebrew name was 'Nehar Ḥol' (= 'river of sand'), equivalent to the Arabic 'Wadi al-Raml.' This name was later misunderstood to signify 'the river of the week-days,' and thus gave rise to the legend of a periodic river which alternated between Saturday and the week-days, whence its name 'Sabbation' or 'Sambation' (= 'Sabbatic river'). As the name does not indicate whether it flows or rests on Saturday, Josephus and Pliny interpreted the matter in contrary senses."

Bibliography: Eisenmenger, *Entdecktes Judenthum*, ii. 533 570; A. Epstein, *Eldad ha-Dani*, p. 5 *et passim*; Fuenn, in *Pirḥe Ẓafon*, ii. 133 *et seq.*; Grünbaum, in *Z. D. M. G.* xxxiii. 627; D. Kaufmann, in *R. E. J.* xxii. 285; Lewinsohn, *Bet ha-Oẓar*, p. 221; D. Mendle, in Klein's *Jahrbücher*, ix. 173; Movers, *Phönizien*, i. 666; Reggio, in *Bikkure ha-'Ittim*, viii. 49 *et seq.*; Bacher, *Ag. Tan.* 2d. ed., i. 290 *et seq.*

E. C. M. Sel.

SAMEGAH (SAMIGAH), JOSEPH BEN BENJAMIN: Turkish Talmudist and cabalist of the sixteenth and seventeenth centuries; born at Salonica; died June 6, 1629, at Venice, where he was rabbi and head of the yeshibah. It appears from Isaac Ḥayyim Cantarini's "Paḥad Yiẓḥaḳ" (p. 10b, Amsterdam, 1685) that Samegah had been previously head of the yeshibah at Padua. Ḥayyim Benveniste and Joseph Solomon Delmedigo were among his pupils. He was the author of "Miḳra'e Ḳodesh" (Venice, 1586), a treatise, in two parts, on the 613 commandments. The first, in fourteen chapters, treats of the love and fear of God, and the second, in twenty-one chapters, of the mysteries and meaning of the commandments. He wrote also "Porat Yosef" (*ib.* 1590), containing, among other treatises, novellæ on a part of the "Sefer ha-Halakot" of Isaac Alfasi and R. Nissim (relating to the treatise Ketubot and a part of Ḥullin), and novellæ on a part of the tosafot to Ketubot, Beẓah, and Zebaḥim; and "Perush Derek Yamin" (*ib.* n.d.), a work containing homilies, cabalistic notes, and an explanation of the Ten Sefirot.

The work last mentioned is in reality an attack upon Menahem Azariah da Fano's "Yemin Adonai Romemah." Samegah's strictures were in turn refuted by Delmedigo in his "Maẓref la-Ḥokmah." A decision of Samegah concerning the shaking of the Lulab is to be found in Samuel Algazi's "Toledot Adam Ḳaṭon" (Venice, 1587); a responsum of his concerning the "Miḳweh" of Rovigo, beginning "Arazim 'ale mayim," is to be found in the collection of responsa entitled "Mashbit Milḥamot" (*ib.* 1606); and, finally, Ghirondi was the possessor of a decision signed by Samegah and Simḥah Luzzatto. In his preface to the "Miḳra'e Ḳodesh," Samegah mentions two other works by himself—"Binyan 'Olam" and "Kebod Elohim."

Bibliography: Azulai, *Shem ha-Gedolim*, ii., s.v. פורת יוסף; Conforte, *Ḳore ha-Dorot*, pp. 44a, 50a; Fuenn, *Keneset Yisrael*, p. 488; Fürst, *Bibl. Jud.* iii. 230-231; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 136; Steinschneider, *Cat. Bodl.* col. 1523.

S. M. Sel.

SAMEK (ס): The fifteenth letter of the Hebrew alphabet. Its name may be connected with "samek" = "prop," "support." On the original shape of the letter see Alphabet. "Samek" belongs to the group of sibilants, with other members of which it interchanges, and its pronunciation is identical with that of the English surd "s." It occurs only as a radical, never as a formative element. As a numeral, "samek" (in the later period) has the value of 60.

T. I. Br.

SAMEK AND PE. See Games and Sports.

SAMELSOHN, JULIUS: German ophthalmologist; born at Marienburg, West Prussia, April 14, 1841; died at Cologne March 7, 1899. Educated at the universities of Breslau and Berlin (M.D. 1864), he in 1867 settled as an ophthalmologist in Cologne. Samelsohn wrote several important essays upon ophthalmology, which appeared in Gräfe's "Archiv für Ophthalmologie" and in Knapp's "Archiv für Augenheilkunde." Well known is his "Die Bedeutung der Lichtsinnuntersuchung in der Praktischen Ophthalmologie," 1885, for which work he received the Gräfe prize. He was besides the author of "Ueber Augenerkrankungen bei Spinalleiden" and "Ueber die Incongruenz der Netzhäute."

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

SAMFIELD, M.: American rabbi; born at Markstift, Bavaria, 1846. He received his education from his father, at the Talmudical school of Rabbi Lazarus Ottensoser at Hochstädt, at the public school in Fürth, at the University of Würzburg (Ph.D.), and from Rabbi Seligman Baer Bamberger, who gave him his rabbinical diploma. Emigrating to the United States in 1867, he served as rabbi of Congregation B'nai Zion at Shreveport, La., until 1871; he was then called to Memphis, Tenn., where he is still (1905) officiating as rabbi of the Congregation Children of Israel.

His activity in Memphis has been very successful. He was one of the founders of the United Charities of Memphis, of the Young Men's Hebrew Association, etc.; he has acted as president of the Southern Rabbinical Association; and he is the founder and editor of "The Jewish Spectator."

Bibliography: *The American Jewish Year Book*, 5664 (1903-4), p. 94.

A. F. T. H.

SAMILER (SMIELER), A. G. (ELIAKIM GÖTZEL; known also as Mehlsack): Russian Talmudist and a member of a prominent rabbinical family; born in Smiela about 1780; died at Brody July 17, 1854. He devoted special attention to the historical setting in rabbinical literature and wrote a number of valuable genealogical essays; one of these is in the possession of Solomon Buber, Lemberg, and another in that of Fischel Landau in Vienna. The only published work of his is "Sefer Rabiyah" (Ofen, 1837), a criticism of Zunz's "Gottesdienstliche Vorträge" and of Rapoport's biography of Kalir. On the title-page of this work he calls himself "Eliakim ben Judah ha-Milzahagi."

Bibliography: Luzzatto, *Iggerot Shedal*, ed. Gräber, p. 602, Przemysl, 1882.

D.

SAMMTER, ASHER: German rabbi; born at Derenburg, near Halberstadt, Jan. 1, 1807; died at Berlin Feb. 5, 1887. From 1837 to 1854 he was rabbi and preacher in Liegnitz, Prussian Silesia, where he introduced German preaching and confirmation; from 1869 until his death he lived in Berlin.

Sammter wrote: "Die Unsterblichkeit Unserer Person Wissenschaftlich Beleuchtet" (Liegnitz, 1843); "Die Schlacht bei Liegnitz" (*ib.* 1860); "Chronik von Liegnitz" (2 vols., *ib.* 1861–62); "Die Schlacht an der Katzbach" (*ib.* 1863); "Masseket Baba Meẓi'a, Talmud Babylonium," with German translation and annotations, and with biographical sketches of the Talmudists and commentators (Berlin, 1877–79); "Mishnayyot," the six orders of the Mishnah, Hebrew text, with German translation and annotations (*ib.* 1884–88); "Der Rabbi von Liegnitz," historical narrative of the time of the Hussites (*ib.* 1886). The author had planned to publish the "Mishnayyot" in forty numbers, but only the first eight of the Seder Zera'im and the first two of the Seder Mo'ed appeared.

Bibliography: *Ha-Maggid*, 1887, xxxi. 56.

S. S. O.

SAMOSCZ, DAVID: German author of Hebrew books for the young; born at Kempen, province of Posen, Dec. 29, 1789; died at Breslau April 29, 1864. He went at an early age to Breslau, where he was a tutor and private teacher until 1822, when he entered business. Having met with reverses he toward the end of his life devoted himself again to literature. He was a prolific author of stories for the young, written in Hebrew and adapted mainly from the German, and of text-books of instruction in the Jewish religion.

His works include: "Ger Ẓedeḳ," Breslau, 1816, the history of the conversion of Joseph Steblitzki, written in German with Hebrew characters; "He-Ḥaruẓ wehe-'Aẓel, der Fleissige und der Träge," *ib.* 1817; "Pillegesh Pe-Gibeah, ein Biblisches Drama," *ib.* 1818; "Tokeḥot Musar, Campe's Sittenbüchlein in Hebräischer Uebersetzung," *ib.* 1819; "Resise Meliẓah, Hebräische Blumenlese," Dyhernfurth, 1822;

"Mafteaḥ bat Dawid, Hebräischer Briefsteller," Breslau, 1823; "Meẓi'at Amerika," on the discovery of America (after Campe), *ib.* 1824; "Robinson der Jüngere," in Hebrew (also after Campe), *ib.* 1824; "Aguddat Shoshannim, Hebräische Gedichtsammlung," *ib.* 1825; "Halikot 'Olam, ein Sittendrama," *ib.* 1829; a text-book of Hebrew instruction in three parts: (1) "Esh Dat," a primer and a catechism, (2) "Ohel Dawid," a Hebrew grammar, and (3) "Shire Dawid," occasional poems, *ib.* 1834; "Rigshat Nafshi," a poem in honor of the visit of King Frederick William III. to Breslau, *ib.* 1835; "Ḳol Nehi" (*ib.* 1840), elegy on the death of Frederick William III., *ib.* 1840. Moreover, he contributed Hebrew poems to periodicals, such as "Bikkure ha-'Ittim," and to the works of his Breslau friends, M. B. Friedenthal, Jacob Raphael Fürstenthal, and others.

Bibliography: The bibliographical works of Fürst, Steinschneider, and Rosenthal, s.v.; *Orient, Lit.* vi., cols. 353 *et seq.*; *Tehillah le-Dawid*, a poem on the occasion of his seventieth birthday; *Allg. Zeit. des Jud.* 1860, p. 73; 1864, p. 353; Neustadt, *Josef Steblitzki*, p. 19, Breslau, 1894; Brann, in *Monatsschrift*, 1895, xxxix. 384.

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